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Massachusetts Hall,
March 14th, 1857.

A

G R E E K G R A M M A R

**FOR THE USE OF

HIGH SCHOOLS AND UNIVERSITIES.**

BY PHILIP BUTTMANN.

REVISED AND ENLARGED BY HIS SON.

ALEXANDER BUTTMANN.

TRANSLATED FROM THE EIGHTEENTH GERMAN EDITION,

BY EDWARD ROBINSON.

**NEW YORK:
HARPER & BROTHERS, PUBLISHERS.
1856.**

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P R E F A C E.

THE following biographical hints respecting the author of this work, will not perhaps be unacceptable to those who may make use of it; while they may help to form a juster estimate of the nature and relative character of the present Grammar, as compared with the other writings of the same author, and with the works of contemporary Grammarians. The life of a scholar, and especially of a German scholar, is usually barren of incidents; and it is chiefly the character and progress of his intellectual development, as exhibited in the various productions of his pen, that furnish the subjects and mark the epochs of his biography.

Philip Charles Büttmann was born at Frankfort on the Maine, Oct. 5, 1764. After the usual preparation, he pursued his studies at the University of Göttingen; not without distinction, it would seem, for we soon afterwards find him as an instructor and governor in the family of the Prince of Anhalt Dessau. But he appears early to have preferred a life of private study; avoiding in this way the responsibilities and absorbing duties of a public teacher; and devoting himself, without the abstractions of public obligation, to philological pursuits and investigations. With this view he fixed his residence at Berlin, where he lived for many years as a private citizen; and where, in the free use of the treasures of the Royal Library, and in social intercourse and interchange of views with Heindorf and Spalding, at that time distinguished professors in the Gymnasia of Berlin, he arrived at those results and adopted those principles, which he has spread before the world in his various grammatical and philological treatises. The first edition of his Grammar appeared at Berlin in 1792. In 1800 he was appointed a Secretary of the Royal Library, and became at a later period one of the Librarians in chief. At the same time he accepted the appointment of Professor in one of the principal Gymnasia of Berlin, that of Joachimsthal. He became also an active member of the philological class in the Royal Academy of Sciences; and to this source

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we owe many of his smaller essays and treatises. On the establishment of the University of Berlin in 1809, he seems by choice not to have taken part in it as a regular professor; but the excitement inspired by the establishment of so noble an institution, and daily intercourse with the corps of distinguished scholars thus collected,—as Wolf, Niebuhr, Savigny, Schleiermacher, and at a later period Bekker, Böckh, and others,—imparted new vigour to his exertions; and led him, if not to a wider range of study, yet to the exhibition of greater productive power, and to a more extensive communication of the results of his researches. As a member of the Academy of Sciences, he enjoyed the privilege of delivering lectures or of otherwise imparting instruction in the University; and of this he availed himself so far as to have private philological classes. With Wolf he engaged in the publication of the *Museum Antiquitatis*; and several of the most solid articles of that work are from his pen. In 1816 he completed the edition of Quintilian commenced by his friend Spalding, and left imperfect at his decease. In 1821 he gave to the public a new and enlarged edition of the Scholia on the Odyssey, discovered by Angelo Maio. Several of his smaller treatises were afterwards collected and revised by himself, and published in two volumes, entitled ‘*Mythologus*,’ Berlin, 1827–29.

But the great labour of his life lies before the world in his grammatical works; which, from a narrow beginning, grew up in a course of years into a wide and comprehensive system. His first work appeared, as mentioned above, in 1792, and was little more than an outline of the Greek accidence. In the subsequent editions he continued to interweave the results of his investigations, until the fourth edition assumed the character of a more complete and scientific treatise of Greek grammar. In this form it remained without any essential change of plan, but not without important additions and improvements, until the publication of the twelfth edition in 1826.

In the mean time he had published at an early period an abstract of this work, made from the sixth edition, for the use of lower schools and younger pupils, under the title of *Schul-Grammatik*. This smaller Grammar reached its eighth edition in 1826, during the author’s life-time; and the ninth edition of it was issued in 1831, after his decease.

The larger Grammar, in the course of its successive editions

and enlargements, had become, to use the language of the author himself, 'an intermediate thing between a school-book and a work of a higher scientific character.' In support of the views and principles propounded in it, the author had often felt it necessary to introduce critical discussions, which were foreign to the nature of such a work; and which contributed to swell its size, without adding to its value for those for whom it was more particularly designed. Hence, so early as the year 1816, he had entered upon the compilation of a more extensive and scientific grammatical work, a complete grammatical index or *Thesaurus* of the Greek language, which should embody the results of the labours of his life in a form adapted to the use of more advanced scholars. This is the *Ausführliche Sprachlehre*, or 'Copious Greek Grammar,' so often referred to in the following pages. The first volume appeared in 1819; the second, in two parts, in 1825 and 1827. The second volume contained also a supplement of large additions and corrections to the first. A new edition of the first volume, including these corrections, was commenced during the author's life, and finished in 1830, after his decease. The second volume also appeared anew in 1839, with additions from the scholarly pen of Lobeck. This work, extensive as it is, embraces only the part of grammar relating to the Forms of Words; the Syntax Buttmann did not live to complete.

This *Thesaurus* every where exhibits, of course, critical discussions and investigations, which could not have place in the earlier work. Other similar discussions, which did not properly fall within the plan even of the *Thesaurus*, particularly those relating to the signification of words, the author collected and published in a separate treatise, entitled: '*Lexilogus*, or Illustrations of Greek words, chiefly in Homer and Hesiod.' The first volume was published in 1818; and again, together with a second, in 1825. This is often referred to in the following pages.

The publication of these works afforded an appropriate occasion for some change in the plan of the earliest, now become the intermediate Grammar. Accordingly, in the twelfth edition, 1826, most of the merely critical discussions were omitted, while many additional *results* were introduced. In this way, too, room was gained for an extension of the Syntax. In the thirteenth edition, 1829, the last which the author lived to prepare, these objects were further pursued and completed; and the work thus

became in form, what it was intended to be in fact, viz. a body of results respecting the grammar of the Greek language, arranged with strict attention to philosophical system, as well as to accuracy, neatness, and perspicuity. Whoever consults this work, cannot fail to perceive, that its statements rest on the profound investigations of a penetrating, practical, and philosophic mind; while the reasonings and documents by which these statements are supported, must in general be sought in the more copious works referred to above. In the Syntax, however, this last remark applied at that time with less force. This part of grammar had not elsewhere been treated of by Buttman; and, as he himself remarks, would require a separate volume to do it justice. The Syntax, as revised for the last time by its author, was a collection of general principles, perspicuously and philosophically arranged, and accompanied in some parts with a sufficient copiousness of details; while in other portions much was left to the judgment and discretion of the learner.

Buttmann was not a mere recluse,—a scholar acquainted only with books, and deriving his views and principles merely by way of inference from untried theories. Himself a teacher, and living in the midst of a great capital, in daily and social intercourse with eminent scholars and practical instructors, every thing he has written bears the impress of practical application and practical utility. His works everywhere exhibit comprehensive learning, united with perspicuity and terseness, and with that practical sagacity and tact which are essential to the success of every teacher. In this respect he differed widely from Matthiæ; whose Grammar is a vast mass of excellent materials, which the author knew not how to reduce to order and philosophic method.

The latter years of Buttman's life were embittered by severe physical suffering. His body was racked by rheumatic affections, which deprived him in a great measure of the use of his limbs, and finally terminated his days, Jan. 21, 1829. For several preceding winters he had been confined to his house. The writer of these lines had the pleasure of an interview with him about a year before his death. He was seated before a table in a large arm-chair, bolstered up with cushions, and with his feet on pillows; before him was a book, the leaves of which his swollen and torpid hands were just able to turn over; while a member of his family acted as amanuensis. That book was his earliest

work, the intermediate Grammar. He was in this way preparing the thirteenth edition, which he lived just long enough to complete.

It was this work, with these his last corrections, which eighteen years ago the Translator presented to the American public. It was favourably received; and a second edition, published in 1839, has been for several years out of print.

Meanwhile the study of the Greek language and literature has made rapid and extensive progress, especially in Germany; and the Grammar of Buttmann has not remained stationary. No less than *five* large editions have been published since his decease; the last of which, the *eighteenth*, was issued near the close of 1849. The recent editions have been prepared for the press by the author's son, Alexander Buttmann, who has occupied for several years the post of Headmaster (Oberlehrer) in the Royal Gymnasium at Potsdam; a station similar to that which his father held in Berlin. The changes and improvements in the Grammar have been gradually introduced, as occasion arose and experience dictated. The seventeenth edition (1845) exhibited an almost entire reconstruction of the Syntax; and the like character of revision and improvement marks the subsequent and last edition, from which the present translation has been made.

It is no slight praise of the son, to say that he has ably and successfully carried forward the plan of his distinguished parent, with a like spirit, and with like results. We find every where the same careful revision and elaboration; the same judicious expansion and adaptation of the work to the progress of knowledge; the same uncommon clearness and practical tact, which mark the successful teacher; and, not least, the same general impress of practical application and utility. The son, like the father, has avoided extremes and all mere innovations; and has rested satisfied, in respect to things already known, with calling them by their familiar names, without striving to attract notice by a new nomenclature or unusual phraseology.

The Syntax, in particular, has been expanded and rewritten, with the aid of all the various theories and extensive investigations of the last twenty years. In its present form, it is perhaps surpassed in symmetry and fullness by no other one of a like character; while few, if any, can compare with it in clearness, precision, and practical utility. The Indexes also have been greatly enlarged, and rendered more complete.

Hence it is, that the same qualities of progress and improvement, which secured to the Grammar of Buttmann an almost exclusive currency in his own country during his life-time, have enabled it to maintain unimpaired its high standing in the German schools and universities since the author's decease. The frequent and large editions which have been published, testify conclusively, that it is still, as it has now been for more than half a century, THE CLASSICAL AND NATIONAL GREEK GRAMMAR OF GERMANY.

In formerly making this work accessible to his countrymen generally, the Translator hoped and believed that he was doing service to the cause of Greek literature among us. If he may accept the testimony of many of our most distinguished Greek scholars, his expectation has not been disappointed. In the like confidence, he has again not shunned the labour of this revised translation of the original work as improved; and he cannot but hope, that it will be received with increased favour by American scholars. Whoever will take pains to compare, will speedily perceive, that in the most important portions, and especially in the Syntax, this is the translation of almost a new work.

The Translator can lay claim to no higher merit than that of having endeavoured to give a faithful transcript of the original. A few additions have been silently made from the author's other works; and occasionally a note or explanation, which seemed necessary, has been subjoined, to which the signature of the Translator is affixed. It must not, however, be imagined, that the translation of such a work from the German is without its peculiar difficulties. A Greek phrase or particle may often be happily illustrated by a German idiom, to which there is no corresponding one in English; while not unfrequently that may be exemplified by a single word or phrase in English, which requires a circumlocution in German. In all such cases, the Translator has endeavoured to exercise his best judgment; and it is hoped, that the learner will not have occasion for complaint in this respect. It has also been his constant effort to retain in the translation, so far as possible, the definiteness and perspicuity of the original.

EDWARD ROBINSON.

Union Theological Seminary, }
New York, Feb. 1851. }

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FOR THE STUDENT.

In all references to sections and their subdivisions, *no.* marks the main subdivisions; *n.* stands for *Note*; and *m.* refers to the figures in the *margin* of some of the sections.

INTRODUCTION.

† 1. GENERAL VIEW OF THE GREEK LANGUAGE AND ITS DIALECTS.

1. THE Greek language (φωνή 'Ελληνική), like all other languages, had its various dialects (διάλεκτοι); all of which, however, may be referred back to two principal ones, viz. the *Doric* (ἡ Δωρική, Δωρίς) and the *Ionic* (ἡ Ἴωνική, Ἰάς), which belonged to the two great Grecian tribes of the like names.

2. The Doric dialect prevailed in almost the whole interior of Greece, in Italy, and in Sicily. It was harsher, and made upon the ear, in consequence of the predominant long *a* († 27. n. 5), an impression which the Greeks call πλατευσμός, broad pronunciation. It was on the whole a less cultivated dialect. A branch of it was the *Æolic* (ἡ Αἰολική, Αἰολίς).

3. The Ionic tribe in the earlier ages chiefly inhabited Attica, and sent out thence colonies to the coasts of Asia Minor. These colonies took the lead both of the mother tribe and of all the other Greeks in general improvement; and hence the names Ionians and Ionic came to be applied chiefly, and at last exclusively, to them and their dialect. The Ionic dialect is the softest of all, in consequence of its many vowels. But the *Attic* (ἡ Ἀττική, Ἀτθίς), that is, the language of the primitive Ionians in Attica (the Attics, Athenians), soon overshadowed all the other dialects; avoiding with Attic elegance and address both the harshness of the Doric and the softness of the Ionic.

NOTE 1. Other minor branches of these dialects, such as the *Bæotic*, *Laconic*, *Thessalian*, etc. are known only from single words and forms, and through scattered notices, inscriptions, etc.

4. As the mother of all the dialects, we must assume an original *ancient Greek* language, out of which each dialect naturally retained more or less. Hence it is to be explained how the Grammarians can talk of Doricisms, Æolicisms, and even Atticisms, in the old Ionic Greek of Homer. Generally, however, it was customary to call that which was usual or frequent in any one dialect, by the name of that dialect; even when it happened to occur singly in the others. In this way must be explained, e. g. the Doricisms so called in Attic writers, and Attic forms in writers who otherwise did not employ the Attic dialect at all.*

5. To the same ancient language belong also, for the most part, the *poetic* forms and licenses so called. It is indeed true, that

* E. g. The Doric future in σοῦμαι, ξοῦμαι; the Attic form of declension in *es*. the 'Attic' ξόν for σόν, and the like. See note 6, below.

the poet contributes to the formation of a language; yet the poet does not derive the innovations, which he finds necessary, simply from himself; for this would be the surest way to displease. The earliest Greek bards merely *selected*, according to their wants, from the variety of *actual* forms which they found already existing; or, at least, they constructed new ones, according to existing analogies. Many of these forms became obsolete in common usage; but the later poet, who had these old bards before his eyes, was not disposed to yield his right to these treasures. In this way, that which was originally a real idiom of the language, came to be poetic license.

6. In all cultivated nations, some one of their dialects usually becomes the foundation of the common written language, and of the language of good society. Among the Greeks this was not at first the case. Until about the time of Alexander, each writer employed the dialect in which he had been educated, or that which he preferred; and thus were formed Ionic, Æolic, Doric, and Attic poets and prose writers, of whose productions more or less are still extant. Comp. text 10, 11, below.

NOTE 2. To the Ionic dialect belong the earliest poets, *Homer*, *Hesiod*, *Theognis*, etc. whose language nevertheless has more of that apparently mixed character, which approaches nearest to the ancient language, and which afterwards continued to mark the language of poetry in most of its species. The proper though later Ionic is found in the prose writers, of whom *Herodotus* and *Hippocrates* are the principal; though both were of Doric origin. The Ionic dialect had already in their time acquired, in consequence of its peculiar softness and early culture, a certain degree of universality, especially in Asia Minor, even beyond the limits of poetry.

NOTE 3. Among the poets of that period, the *lyric* writers were at home in all the dialects. The earliest and most celebrated were the Æolic lyric poets; and of these the chief were *Sappho* and *Alcæus*; from whom, however, only a few fragments have come down to us. *Anacreon* sung in Ionic; the other lyric writers were mostly Doric. Of these last, *Pindar* is the only one from whom any thing entire has come down to us.

NOTE 4. Of Doric *prose* there is very little still extant, and that chiefly relating to mathematics and philosophy.

7. In the mean time, Athens had raised herself to such a pitch of political importance, that for a while she exercised a sort of sovereignty (*ἡγεμονία*) in Greece; and at the same time became the centre of all literary and scientific culture. The democratic constitution, which was no where else so pure, secured to the popular eloquence of Athens, and to the Attic stage, entire freedom; and this it was, in connection with other advantages, which raised to the highest point of perfection not only these two branches of literature, but also the sister ones of history and philosophy; and at the same time gave to the Attic language a completeness and a comprehensiveness, to which no other dialect attained.

NOTE 5. The principal *prose* writers of this golden period of Attic literature are *Thucydides*, *Xenophon*, *Plato*, *Lysias*, *Isocrates*, *Demosthenes*, and the other Orators.

8. Greeks from all the tribes repaired now to Athens to obtain an education; and even in those parts of literature which were most widely extended, the Athenian masterpieces were considered as models. The consequence was, that the Attic dialect became by degrees the language of all educated persons, and the general language of books; and was henceforth almost exclusively employed by the prose writers of *all* the Grecian tribes and countries. This language was now also taught in the schools; and the Grammarians decided, according to those Attic models, what was *pure Attic*, and *what was not*. The central point of this later Greek literature, however, formed itself under the Ptolemies at Alexandria in Egypt.

9. Along with this universality of the Attic dialect, began also the period of its gradual decay. On the one hand, writers mingled with the Attic much that was derived from the dialect of their own country; on the other, they introduced various changes. This the Grammarians (this class of whom are called *Atticists**) sought to hinder; and proposed in their books, over against those expressions which they censured or accounted less elegant, others selected from the older Attic writers. And thus arose the usage, that the term *Attic* was understood to include only that which was sanctioned by the authority of those early classic writers; while, on the other hand, the ordinary language of cultivated society, derived as it was from the Attic, was now called *κοινή*, *common*, or *Ἑλληνική*, *Greek*, i. e. common Greek; and even the writers of this later period were now called *οἱ κοῖνοι* or *οἱ Ἕλληες*, in opposition to the genuine Attics.

NOTE 6. It is easy to conceive, that under these circumstances the appellation *κοινός*, *κοινόν*, became a term of censure; and, in the mouth of the Grammarians, designated that which was *not pure Attic*. On the other hand, however, that which was called *Attic*, was not all for that reason exclusively of the pure Attic form, not even among the genuine Attics themselves. Many an Attic idiom was not entirely usual even in Athens, but alternated with other forms in general use, e. g. *φίλοι* with *φίλοι*, *ξύν* with *σύν*. Many Ionic forms were also not unusual among the Attics; e. g. uncontracted forms instead of contracted ones. This approach to the Ionic furnishes the chief criterion of the *earlier Attic* in the strictest sense; in which e. g. Thucydides wrote; while Demosthenes belongs to the *later Attic*, which forms the transition to the still later *κοινή*.

NOTE 7. To draw an exact and convenient line of division, we must make the later period, or the *κοῖνοι*, begin with the earliest of those authors who wrote Attic without being themselves Athenians. Here belong *Aristotle*, *Theophrastus*, *Polybius*, *Diodorus*, *Plutarch*, and the other later writers; among whom nevertheless were many who strove with success to make the earlier Attic language their own; as was the case particularly with *Lucian* and *Arrian*.

NOTE 8. Among the dialects of the provinces, which mingled themselves to a considerable degree with the later Greek, the *Macedonian* is particularly conspicuous. It was also called the *Alexandrine* dialect; because Alexan-

* E. g. Phrynichus, Mæris, Thomas Magister.

dria was the chief seat of this later Greek-Macedonian culture.—Moreover the other inhabitants of such conquered countries, who were not Greeks by birth, began now also to speak Greek (Ἑλληνίζειν); and hence an Asiatic, a Syrian, etc. who thus spoke Greek, was called Ἑλληνιστής. From this circumstance has arisen the modern usage, according to which the language of such writers, mixed as it is with many forms that are not Greek and with many Oriental idioms, is called the *Hellenistic* language. Here belongs especially the language of the version of the Old Testament by the *Seventy*, and that of the *New Testament*; whence it passed more or less into the works of the *Fathers*.—New barbarisms of every kind were introduced in the middle ages, when Constantinople, the ancient Byzantium, became the capital of the Greek empire and the centre of the contemporary literature; and hence arose the language of the *Byzantine* writers, and finally the present *modern Greek*.

10. In this general prevalence of the Attic dialect, however, poetry formed an important exception. Here the Attics were models only in one department, viz. the *dramatic*; and hence the Attic dialect was afterwards retained by all the other Greek theatres. The dramatic poets, moreover, in those parts of the drama which consisted of dialogue, and especially in those composed of trimeters or senarii, allowed themselves, with the exception of a freer use of apostrophe and contraction, only a very few of the poetic licenses so called; see 5, above.

NOTE 9. The comic poets did this least of all, as one would readily suppose. On the other hand, the tragic senarius readily adopted many Homeric forms.—In the department of the drama, however, only the works of genuine and early Attic writers have come down to us; viz. the tragedians *Æschylus*, *Sophocles*, *Euripides*; and the comic writer *Aristophanes*.

11. For the remaining species of poetry, especially those which were composed in hexameters, as the epic, didactic, and elegiac, Homer and the other old Ionic poets, who were read in the schools, continued to be the models; and along with them, the old Ionic or Homeric language remained also in vogue, with most of its peculiarities and antique forms. All that belongs under this head may be best included under the name of *epic* language; since it took its rise wholly from epic poetry.

NOTE 10. The most noted poets of this class are, in the Alexandrine period, *Apollonius*, *Callimachus*, *Aratus*; and later, *Nicanor*, *Oppian*, *Quintus*, etc.

12. The *Doric* dialect also was not entirely excluded from poetry, even in the later periods. On the contrary, it maintained itself in some of the minor species, especially in rural and sportive poems.

NOTE 11. Hence the works of the *idyllic* writers, *Theocritus*, *Bion*, and *Moschus*, are Doric; but their later Doric differs much from that of Pindar. The ancient *epigrams* were partly Ionic, partly Doric; but the Doric was here far more simple and dignified, and confined itself to a small number of characteristic Doric forms, which were familiar to the educated poets of every tribe.

NOTE 12. It remains to observe, that the language employed in the *lyric* parts of the drama, as the choruses and passages of deep emotion, is also generally called Doric; but this Doric consists of little more than the prevalence of the long *α*, especially for *η*, which belonged generally to the old language.

PART I.

ORTHOGRAPHY AND ORTHOEPEY.

LETTERS AND PRONUNCIATION.

§ 2. *Alphabet.*

THE Greeks received their alphabet mostly from the Phœnicians, as is evident from the oriental names of the letters; see Appendix B. The following is the Greek alphabet:

		Pronounced.	Name.		Numeral Value.	
A	a	a in <i>far</i>	*Αλφα	alpha	1	
B	β, 6	b	Βῆτα	beta	2	
Γ	γ, 7	g hard	Γάμμα	gamma	3	
Δ	δ	d	Δέλτα	delta	4	
E	ε	e in <i>met</i>	*Ε ψιλόν	epsilon*	5	ς 6
Z	ζ	ds	Ζῆτα	zeta	7	
H	η	e in <i>they</i> †	*Ητα	eta	8	
Θ	θ, θ	th sharp	Θῆτα	theta	9	
I	ι	i in <i>machine</i>	*Ιῶτα	iota	10	
K	κ	k	Κάππα	kappa	20	
Λ	λ	l	Λάμβδα	lambda	30	
M	μ	m	Μῦ	mu	40	
N	ν	n	Νῦ	nu	50	
Ξ	ξ	x	Ξι	xi	60	
O	ο	o short	*Ο μικρόν	omicron, short o	70	
Π	π, ϖ	p	Πι	pi	80	ι 90
P	ρ, ϱ	r rolling	Ρῶ	rho	100	
Σ	σ, ς	s sharp	Σίγμα	sigma	200	
T	τ, 7	t	Ταῦ	tau	300	
Υ	υ	u French	*Υ ψιλόν	upsilon*	400	
Φ	φ	ph, f	Φι	phi	500	
X	χ	ch guttural	Χι	chi	600	
Ψ	ψ	ps	Ψι	psi	700	
Ω	ω	o long	*Ω μέγα	oméga, long o	800	π 900

* *Ε ψιλόν and *Υ ψιλόν have the epithet ψιλόν, i. e. *lene*, not aspirated, because in the earlier forms of the Greek alphabet, the figure of the ε was at the same time one of the marks to denote the rough breathing (h); and the υ was at the same time one of the modes of writing the digamma (or Lat. v, see § 6. n. 3). In order to distinguish them as vowels from these two aspirates, this epithet was always subjoined. Comp. Appendix B.

† The sound of η is strictly that of the long continental e, like the English *a* in *kate*.—Tz.

NOTE 1. The twofold forms of some of the letters given above, are used without distinction, excepting σ and ς of the small alphabet: σ is used only at the beginning and in the middle of words, and ς only at the end of words. The latter is not to be confounded with ς ; see the next note. In modern editions this ς is often used in the middle of words; but only in *compounds*, like *οὐστίνως*, *προσφέρω*, *εἰσήνεγκε*, when the first part is an indeclinable word and current by itself. On the other hand, it is better to write *δυσθάνης*, *φερέσβιος*, *σακίσπαλος*. In words not compounded σ is always written; e. g. *κόσμος*, never *κόσμος*.

NOTE 2. From these letters have been formed a multitude of abbreviations and combinations; some of which occupy more space than the original letters themselves. In modern times, the use of these has been much diminished; and in recent editions few are used beyond the following, viz.

α for ϵ	ς for ou	Θ for os	σ for $\sigma\tau^*$
ϑ for $\sigma\vartheta$	χ for $\sigma\chi$	ϑ for $\gamma\vartheta$	ϑ for $\kappa\alpha$

In several the letters are scarcely altered; e. g. ω for av , λ for $\lambda\lambda$, etc. For a full exhibition of other abbreviations, see Appendix C.

NOTE 3. The Greeks employed the letters of their alphabet also as numeral figures; see the right hand column of the alphabet. In order to have enough, they added still three other figures or *Episema* (*ἐπίσημα*), viz. after ϵ the ς , here called *Baῦ*, *Vau*, and not $\sigma\tau$; after π the *Κόππα*, φ or χ , or η ; and after ω the *Σαμπι*, ϑ †. The first eight letters with *Baῦ* denoted the units; the next eight with *Κόππα*, the tens; and the last eight with *Σαμπι*, the hundreds. When used as figures, the letters are marked by a stroke above, thus: α' 1, β' 2, γ' 6; ι' 10, κ' 11, λ' 19, μ' 20, ν' 26; ρ' 100, σ' 200, $\tau\lambda\beta'$ 232, etc. The thousands commence again with α , but with a stroke beneath the letter, as ρ 1000, β 2000, $\beta\sigma\lambda\beta'$, 2232. See § 70.

NOTE 4. There was still another ancient mode of writing numerals, corresponding to the Latin method. In this *I* was assumed as unity, and then the first letters of the numerals *Πέντε* five, *Δέκα* ten, *Ἑκατόν* (the old form of *ἑκατόν*) hundred, *Χίλιοι* thousand, *Μύριοι* ten thousand, were put for these numbers respectively; thus Π denoted 5, Δ 10, H 100, X 1000, M 10,000. These letters were then combined to express different numbers, just like the Roman numerals; except that whenever Δ , H , X , or M , was to be repeated five times, instead of this it was put only once, but enclosed in a large Π . Thus $\Pi\Delta$ 50, $\Pi\Delta I$ 61, ΠH 500, ΠX 5000, etc. This was the old Attic system, and is often found in inscriptions.—Ta.

§ 3. Pronunciation.

1. The ancient pronunciation can no longer be determined with certainty. Among the various ways in which Greek is pronounced in modern times, two are most distinguished, called the *Reuch-*

* This mark is commonly called *Sti*, and also *Stigma*. Its coincidence in form with the *Baῦ* (see note 3) is only accidental.

† These three *Episema* were originally letters of the alphabet, which afterwards became obsolete. The resemblance of the ς to the later abbreviation for $\sigma\tau$ is only accidental; as a numeral it is called *Baῦ*, and is merely another form of the digamma, φ or ς , as its place in the numeral system shews, where it corresponds to the oriental *Vau*. The η , originally φ , is called *Κόππα*, and was derived from the oriental *Koph*, (Lat. *Q*), which occupies the same place in the alphabet. The *Σαμπι* is strictly an abbreviation for $\sigma\tau$; originally, however, it was simply the old letter *Σάυ*, derived from the oriental alphabet; see Appendix B.—Ta

linian and the *Erasmian*, after their respective advocates in the 16th century. We follow the latter, because it is most conformed to our own pronunciation, and to that which we give to the Latin. The *Reuchlinian* method follows chiefly that of the modern Greeks, which they warmly defend as the ancient and true pronunciation.

NOTE. The Latin mode of writing Greek words may be seen above in the Latin names of the letters, in the following part of the present section, and in §§ 5 and 6.—The common usage of the Reuchlinian pronunciation is the following: η is pronounced like ϵ ; the diphthong $\alpha\iota$ like e in *there*; the sounds $\epsilon\iota$, $ο\iota$, υ , and $\upsilon\iota$, are all not to be distinguished from ϵ ; and, finally, υ in the other diphthongs (except $ο\upsilon$) is pronounced like v or f , e. g. $\alpha\upsilon\rho\acute{o}s$, $\alpha\upsilon\tau\acute{o}s$, $\mathcal{Z}\epsilon\upsilon\varsigma$ *Zefs*.* There are indeed many traces, that this method, in its chief points, is really founded on an ancient pronunciation; but this could not have been the one at all times and every where current. This appears incontestably from the manner in which the Latins wrote Greek words and names, and the Greeks Latin ones; e. g. $\Theta\acute{\eta}\beta\eta$ *Thebe*; *Pompeius Πομπήιος*;† *Claudius Κλαύδιος*. Were the modern Greek pronunciation of α as i correct, neither the Latins could have made from $\Pi\omicron\iota\acute{\alpha}s$ *Pæas*; nor the Greeks from $\mathcal{C}\lambda\alpha\lambda\iota\alpha$ *Κλαλία*; and even $\mathcal{K}\alpha\kappa\iota\delta\iota\omicron>s$, *Kaísar*, for *Cæcilius, Cæsar*, does not decide for the pronunciation of α like ϵ (e in *there*), since we are by no means certain in respect to the pronunciation of this Latin diphthong.

2. In respect to particular letters, the following is to be remarked:

β was probably softer than our b ; hence the Lat. v is given by β , e. g. $\mathcal{S}\epsilon\beta\eta\rho\acute{o}s$, $\mathcal{B}\acute{\alpha}\rho\rho\omega\nu$.‡ The modern Greeks uniformly give to β the sound of our v .

γ before another γ and the other palatal letters (κ , χ , ξ) is sounded like *ng*. E. g. $\epsilon\gamma\gamma\acute{\upsilon}s$ *eng-gus*, or like Lat. *angustus*; $\sigma\acute{\upsilon}\gamma\kappa\rho\iota\varsigma$ *syncrisis*, $\mathcal{A}\gamma\chi\iota\omega\nu$ *Anchises* (*Ang-chises*), $\mathcal{S}\phi\iota\gamma\acute{\epsilon}$ *Sphinx*.

ζ must be pronounced like *ds*, i. e. with the soft s , like *dz*. Later it was made still softer, like the French z .§ In some dialects it was sounded and written $\sigma\delta$, *sd*.

η is usually every where pronounced like a prolonged ϵ (e in *they*); by some also like e in *there*.

ϑ is usually not distinguished from τ on the continent of Europe; anciently, however, it belonged to the *aspirates*, i. e. those letters which were pronounced with a breathing, or aspiration (§ 4. 3); and it is also still pronounced by the modern Greeks like the English *th* sharp, as in *think*.

ι is simply the vowel i , (i. e. the continental i as in *machine*),

* This mode of pronunciation is sometimes called *Iotacism* or *Itacism* (i as in *machine*), because it gives to so many vowels the sound of Iota; the Erasmian is also called *Etacism* (e like a in *hate*).

† The bleating of a sheep is also imitated by $\beta\eta$ in the comic poet Cratinus; see Steph. Thes.

‡ The sound of v in Latin names is also represented in Greek by $ο\upsilon$, sometimes alternating with β ; as $\mathcal{O}\kappa\tau\alpha\beta\iota\omicron>s$, $\mathcal{Z}\epsilon\omicron\upsilon\eta\rho\acute{o}s$, etc.

§ This sound is still the common one among the modern Greeks.

and not the consonant *j*;* hence *ἱαμβος*, *Ἰωνία*, must be pronounced *i-ambos*, *I-onia*. Nevertheless the Greeks employed this letter in foreign names instead of *j*; e. g. *Ἰούλιος Julius*, *Πομπήιος Pompejus*.

κ is always expressed in Latin by *c*, even before *e* and *i*; and the Latin *c* is also expressed in Greek by κ; e. g. *Κίμων Cimon*, *Κικέρων Cicero*. This shows that the Romans pronounced their *c* like *k* before all the vowels.

σ is to be pronounced like *s* sharp, or *ss*.

τ before *ι* followed by another vowel, is not to be pronounced *sh*, as in English, but retains its simple sound; thus *Γαλατία Galati-a*, not *Gala-sha*, *Κριτίας Kriti-as*, *Βυζάντιον Buzanti-on*, *Παναιτίος Panaiti-os*, Lat. *Panætius*; so also in *Τερέντιος Terentius*.

υ is often employed in Latin names to express the short *u*, which was wanting in Greek; e. g. *Ῥωμύλος Romulus*. Comp. § 5. n. 3. The modern Greeks pronounce it like *u*.

φ is somewhat indefinite. The Greeks always expressed the Latin *f* by their φ, as *Φάβιος Fabius*; the Latins, however, never reversed this, but always wrote *ph* for φ, e. g. *Phædrus*.

§ 4. Division of the Letters.

1. The letters are divided into *vowels* and *consonants*. The *vowels* are subdivided only according to their quantity; see § 7.

2. From the consonants must first be separated the three double letters

ψ, ξ, ζ,

each of these being strictly two letters, for which however only a single figure is employed. For these letters see § 22; on ζ see also the preceding section.

3. The simple consonants are divided in a twofold way:

a) According to the *organ* with which they are pronounced, viz.

Labials	β, π, φ, μ,
Linguals	δ, τ, θ, ν, λ, ρ, σ,
Palatals	γ, κ, χ.

b) According to their power,†

* The *j* in Latin, as also on the continent of Europe, has the consonant power of *y*.—T₂.

† The ancients found in the humming and hissing sounds of the letters *l*, *m*, *n*, *r*, *s*, a sort of transition to the full sounding vowels, and called them therefore *half vowels*. The first four, on account of their mobility and the ease with which they could be joined to other letters, were also called *liquids*. All the other consonants, by way of contrast to the vowels, were called *mutes*. Of these again, those three which were accompanied by a breathing or aspiration, were supposed thereby to become *thick* or *rough* (*βαρέα*); this was entirely wanting in three others, which

1. Semivowels, viz.

Liquids λ, μ, ν, ρ,
The simple sibilant σ.

2. Mutes, viz.

Aspirates φ, χ, θ,
Middle β, γ, δ,
Smooth π, κ, τ.

Hence it appears that three mutes belong to each organ; and that these nine letters, arranged as above, are related to each other when taken in either direction; the first perpendicular column being labials; the second, palatals; and the third, linguals.

NOTE 1. It is well to remark, that in parsing and other oral exercises, it is usual to designate the *labial* mutes as the *P-sounds*; the *linguals*, as *T-sounds*; the *palatals*, as *K-sounds*.

4. We might here reckon a fourth organ, viz. the *nasal* organ; to which belong the three letters μ, ν, and γ pronounced like *ng* (§ 3. 2). But as these three letters are at the same time pronounced with one of the other organs, the nasal organ appears only as secondary; and no special place is due to it in the division of the letters.

NOTE 2. The affinity between these three letters (μ, ν, γ) appears, e. g. from the fact, that the nasal ν in the Prep. ἐν before labials passes over into the nasal labial μ; and before palatals, into the nasal palatal γ; while before the first four linguals (to which organ it belongs) it remains unchanged: ἐμπα- ἐγκα- ἐντα-. For the changes of ν, see § 25.

5. No genuine Greek word can end in any other consonant than one of these three semivowels,

σ, ν, ρ,

for those which terminate in ξ and ψ end really in κς and πς. Only ἐκ and οὐκ form here an exception; and this never at the end of a phrase, but only before other words with which they are so closely connected in pronunciation as to lose their tone; see ‡ 13. 4. ‡ 26. 5, 6.

‡ 5. *Diphthongs.*

1. The ancient pronunciation of the diphthongs is least certain of all; and it is therefore better to pronounce them in our manner, so as to make but one syllable. The manner in which the Romans expressed them will appear from the examples.

αι pron. *ai* (as in *aisle*), Φαῖδρος *Phaidros*, Lat. *Phædrus*.
ει *ei* (as in *height*), Νεῖλος *Neilos*, Lat. *Nilus*. Λυ-
κεῖον *Lukeion*, *Lycæum*.

were therefore called *thin* or *smooth* (ψιλά); while between these two classes the *medie* (μέσα) hold the middle place. See Appendix D. 1.

οι	pron.	οι	Βοιωτία <i>Boiotia</i> , Βοσῳτία.
υι		υι	(like the French <i>ui</i> or <i>uy</i> in <i>lui</i> , <i>tuyau</i>), Εἰλεθ- θῳία <i>Eileithuia</i> , Ilithyia.
αυ		αυ	Γλαῦκος <i>Glaukos</i> , Glaucus.
ευ	}	ευ	Εὐρος <i>Euros</i> , Eur ^{us} .*
ηυ		ευ	ἡδῶν (from αὔξω) <i>euxon</i> .
ου		ου	(as in <i>you</i>), Μοῦσα <i>Mousa</i> , Lat. <i>Mūsa</i> .
ων	is solely Ionic; e. g. ὠνός <i>outos</i> .		

NOTE 1. The Latin usage is not however fixed, especially in the diphthong *ei*. This is shewn by the different modes of writing the words Ἰφιγένεια *Iphigenia*, Μήδεια *Medea*, Ἡράκλειτος *Heraclitus*, Πολύκλειτος *Polyclitus*, etc.—Some few words in *aia*, *oia*, remained in Latin unchanged; except that the *i* probably passed over into the sound of *j* (or *y*); as Μαῖα *Maia*, Τροία *Troja*.

2. From these are to be distinguished the *improper* diphthongs so called, which are formed by the *Iota subscriptum*, or *Iota* written under the following three vowels:

α, η, φ.

At present the *Iota subscript* does not change the sound of these vowels, and serves merely to mark the derivation; originally however it was heard in the pronunciation. The ancients wrote this *Iota* also in a line with the other letters; and with capital letters this is still the case; e. g. *ΘΗ ΣΟΦΙΑΙ*, τῇ σοφίᾳ; τῷ Ἀδῷ or ἄδῳ.

NOTE 2. The ancient native Greek grammarians reckon also ηυ, ου, υι, among the *improper* diphthongs; of which their definition is, that they are composed of a *long* and a *short vowel*, while all the others contain merely *two short vowels*. According to this we may conveniently divide all the diphthongs into

Six proper: αι, ει, οι; αυ, ευ, ου; and

Six improper: υι, ηυ, ωυ; α, η, φ.

It follows also in regard to pronunciation, that in order to distinguish ηυ from ευ, the sound of η must be made to predominate; so also in the case of ωυ and υι. It is moreover apparent, that the case was the same with α, η, φ, so long as the *i* continued to be heard, i. e. probably during the whole strictly classic period; as is proved by the Latin mode of writing *tragædus*, *comædus*, for τραγῳδός, κωμῳδός. But it is also no less evident from the later words *prosodia*, *ode* or *oda*, for προσῳδία, ᾠδή, that then the difference between φ and ω was no longer regarded; and this is throughout the case at the present day.

NOTE 3. The ου is every where sounded only as a single vowel, and is therefore strictly no real diphthong. Still, regarded as a diphthong, it has strictly most connection with the proper diphthongs; since the sound of neither of its vowels is wholly lost, as is the case in the improper α, η, φ.—The short *u* existed also in the more ancient language, and was retained in the *Æolic* dialect and in the Latin, which is nearest related to that dialect.

* That αυ and ευ before a vowel are still written and pronounced in Latin with *v*, e. g. Ἀγαιν *Agave*, Εβδν *Evan*, is an error which has resulted from the Reuchinian pronunciation; only *Agave*, *Euan*, are correct.

To mark it they employed the letters *o* and *υ*, which are nearly related. The Homeric *βόλεσθε* belongs here; see § 114, *βούλομαι*.

§ 6. *Breathings.*

1. With the letters are connected the two following signs, which are set over every vowel or diphthong at the beginning of a word, viz.

- ˊ *Spiritus lenis*, πνεῦμα ψιλόν, the smooth breathing.
- ˋ *Spiritus asper*, πνεῦμα δασύ, the rough breathing.

The *Spiritus asper* is our *h*; e. g. "Ὅμηρος *Homerus*. The *lenis* stands where in other languages a word begins simply with a vowel; e. g. ἐγώ *ego*. Both these classes of words, however, are considered in prosody and grammar simply as beginning with a vowel. So in the case of the apostrophe (§ 30) and the movable final *υ* (§ 26).

2. In the proper diphthongs, the *Spiritus*, as also the accents, are always placed over the second vowel; e. g. *Εὐριπίδης*, οἶος. In the improper diphthongs *q*, *η*, *φ*, this is not the case, even where the Iota is not subscribed; e. g. *Αἰδης* (ἤδης) *Hades*.

3. The *Spiritus asper* stands also over every *ρ* at the beginning of a word. When *ρ* is doubled in the middle of a word, the first one takes the *lenis*, the second the *asper*, thus: ῥῥ. This is founded on a peculiarity of the ancient pronunciation, which the Latins also did not neglect in Greek words, e. g.

ῥήτωρ, Πύρρος, *rheto*r, *Pyrrhus*.

4. In the common language, all words beginning with *υ* have also the *asper*.

NOTE 1. Both these breathings exist in other languages as distinct letters. The *asper* is the *h* of both ancient and modern languages; the *lenis* is the *Alef* or *Elif* of the orientals. Nor is this latter a mere empty sign. Every vowel which is distinctly uttered without the aid of a preceding consonant, and consequently every one which is so uttered as to be heard entirely separate from the preceding letter,* is actually introduced by an audible breathing or gentle impulse; and the ancients had more occasion to mark this impulse, inasmuch as they did not separate the words in writing.

NOTE 2. The Æolians very frequently exchanged the rough breathing for the smooth, as did also sometimes the Ionians. Hence in the epic language occur such forms as ὕμιν for ὑμίν, ἄλο from ἄλλομαι, ἥλιος for ἦλιος, etc.

NOTE 3. Along with these two breathings the earliest language had still another aspirate, which was longest retained by the Æolians. This is commonly called *Digamma*, from its shape *Ϝ*, i. e. a double *Γ*; see § 2. n. 3 marg. Also App. B. It was strictly a real consonant with the sound of *v*, and was prefixed to many words which in the more known dialects have partly the *asper* and partly the *lenis*.—In regard to the Homeric digamma, which has been so much discussed in modern times, the whole subject rests on the following remarkable fact. A certain number of words beginning with a

* E. g. if one would clearly distinguish *ab-ortion* from *a-bortion*; or would perfectly articulate the second vowel in *co-operate*, *pre-eminent*, etc.

vowel, especially the pronoun οὐ, οἱ, ἐ, and also ἀγνυμι, δλῖς, δλῶναι, ἀναξ, ἀνδάνω, ἀραῖός, ἀρνα, ἀστυ, ἔαρ (ver), ἔδνον, ἔθειρα, ἔθνος, εἶδω (video), εἴκοσι, εἰλω (ἀλῆναι), εἰπεῖν, εἰρω (sero), ἐκάς, ἐκαστος, ἐκῆλος, ἐκῆτι, ἐκυρος, ἐκών, ἐλδομαι, ἐλίσσω, ἐλπω, ἐννυμι, εἰκα, ἔργον, ἔργω, ἔρρω, ἐρύω, ἐσθῆς (vestis), ἔσπερος (vesper), ἔτης, ἔτος, ἐτάσιος, ἡδύς, ἡθος, ἡκα, ἡρα, ἡχή, ἰαχή, ἰλιος, ἰον (viola), ἰρις, ἰς (vis), ἰφι, ἰσος, ἴτυς, οἶκος, οἶνος (vinum), οὐλαμός, οὐλος, ὠλέ, with all their derivatives, have in Homer so often the *hiatus* (§ 29) before them, that, leaving these words out of the account, the hiatus, which is now so frequent in Homer, becomes extremely rare, and in most of the remaining cases can be easily and naturally accounted for. These same words have also, in comparison with others, extremely seldom an *apostrophe* before them; and moreover, the immediately preceding long vowels and diphthongs are far less frequently made *short*, than before other words (§ 7. 16). Hence we must conclude, that there was something at the beginning of these words, which produced both these effects, and prevented the hiatus. And since short syllables, terminating in a consonant (e. g. *os*, *ov*), are also often made long before these words, just as if they were in position, and that too in cases where they are not affected by the caesura (§ 7. n. 15. 3), it follows that all these words in Homer's mouth had this breathing (*v*) with the power of a consonant before them; but had lost it in the far later period when Homer's songs were reduced to writing. Moreover, since during this time, and even later, these poems underwent many changes and received many additions, as is now generally acknowledged, we can hence very naturally account for the circumstance, that the traces of the digamma in Homer should have been thus obliterated.

§ 7. PROSODY.

1. The term *Prosody*, according to present usage, includes only the doctrine of *quantity*, i. e. the length (*productio*) or shortness (*correptio*) of syllables.*

2. Every word and every grammatical form had, for every syllable, with few exceptions, a *constant* quantity, which the pronunciation of common life followed; and which must therefore be known in order to pronounce correctly.

NOTE 1. For the *poetic quantity*, so called, see below in no. 12 sq.

3. The quantity is denoted by the two following marks over a vowel, (˘) *long*, (ˊ) *short*; e. g.

ᾱ short *a*, ā long *a*,
 ᾑ variable or doubtful.

4. Every syllable, which cannot be certainly proved to be long, must be assumed as *short*.

5. A syllable is *long*, either I. *by Nature*, or II. *by Position*.

6. A syllable is long (I.) *by Nature*, when its vowel is long; as in Latin the middle syllable of *amare*, *docere*. In Greek this is in part determined by the vowels themselves; for of the simple vowels

* The ancient Greek grammarians included also under the name *προσῳδία* every thing by which the *sound* of a syllable was affected; consequently also the accents and breathings.

η and ω are always *long*,
 ϵ and o are always *short*.

These therefore require no further rules. The three others, on the contrary,

α , ι , υ ,

can all be, as in Latin, either long or short; and are therefore called *variable* or *doubtful*, Lat. *ancipites*.

NOTE 2. The epithet *doubtful* must not be misunderstood. All simple vowels are in certain words always long; in others, always short. For the vowel-sounds ϵ and o , the Greek language had distinct marks or letters for long and short; for the three others, not. When therefore one of these three vowels, which are only apparently thus doubtful, is found to be really doubtful or variable in some particular words, e. g. the α in *καλός*, the ι in *άνια*; this is only the same that occurs also in the sounds of ϵ and o with their double characters, e. g. in *τροχάω* and *τρωχάω*, *σός* and *σώς*, *νίας* and *νῆας*; all which instances, in the most ancient mode of writing, were in like manner not distinguished.

7. In regard to syllables which are long by nature, there is the following general rule: *Two vowels flowing together into one sound form a long syllable*. Consequently the following are long:

- 1) All *diphthongs* without exception; e. g. the penult in *βασίλειος*, *ἐπάδω*.
- 2) All *contracted* syllables; and in this case the doubtful vowels are consequently always long; e. g. the α in *ἄκων* for *ἀέκων*, the ι in *ἱρός* for *ιέρós*, the υ in Accus. *βότρυς* for *βότρυας*; see § 28.

NOTE 3. From these contractions, however, we must carefully distinguish the cases of simple *elision*, e. g. *ἀπάγω* for *ἀπο-άγω*; see §§ 28–30.

8. A syllable, even with a short vowel, is long (II.) *by Position*, i. e. when it is followed by *two or more consonants*, or by a *double consonant*; e. g. the penult in *λέγεσθαι*, *καθέλκω*, *βέλεμνον*, *ἄφρορρός*, *καθέξω*, *νομίζω*.

NOTE 4. Very often, also, a vowel already long occurs in position, and must then be still more prolonged in pronunciation, e. g. *Λῆμνος* (pron. *Lēmnos*), *ῥοπήξ*, *Χαρώνδας*, *μῦλλον*; also in *πράττω*, *πράξω*, where the α is proved to be long by the derived forms (*πράξις*, *πράγμα*) which take the circumflex. On the other hand, *τάττω*, *τάξω*, have the α short, like *τάξις*. So too we must distinguish between the last syllable of *θώραξ* where the α is long (Gen. *θώρακος*), and that of *αὔλαξ* where it is short (Gen. *αὐλάκος*); just as between the final syllables of *Κυκλωψ* and *Κέκροψ*.

9. A mute *before* a liquid (§ 4) forms regularly *no* position: hence the penult is short in *Περικλῆς*, *ἄτεκνος*, *διδραχμος*, *γεινέθλη*, *δύσποτμος*, etc. By the poets, however, these syllables are sometimes used as if long, *positio debilis*.

NOTE 5. If the vowel in such a syllable is *long by nature*, then of course it remains long; e. g. in *πένταθλος*, from *ἄθλος*, and in *ψυχρός*, with the υ long, as coming from *ψύχω* (see note 8). Nothing is more common, than for learners to suppose, that a mute before a liquid renders even a long vowel doubtful.

10. To the preceding rule, however, the *middle* mutes (β, γ, δ), when they stand before the three liquids λ, μ, ν, form an exception, and make a real position. Consequently, in the following words the penult is *long*, though they are not to be pronounced as with a long vowel: πεπλεγμαι, τετράβιβλος, εὐδομος; but in the following with ρ the penult is *short*: χαράδρα, Μελέαγρος, μολοβρός.

11. All syllables with α, ι, υ, the quantity of which is not fixed by the preceding rules, can be determined only by usage. This is best learned from the poets, especially the Attic poets. This mode of determining the quantity is said to be "ex auctoritate," *by authority*. So far now as it regards the *root* or *stem-syllable* of words, the quantity must be learned by observation or from the lexicon. The quantity of such syllables, however, as belong to the *formation* and *flexion* of words, and the cases where the root itself in the course of flexion or formation *changes* its quantity, will be every where pointed out in the grammar in the proper place.

NOTE 6. In regard to the quantity of syllables which serve for formation and flexion, it will only be necessary to specify the instances where the doubtful vowels are *long*; and every syllable on which no remark is made, and where the contrary does not follow from the general rules, is to be regarded as *short*; see no. 4 above. E. g. the penult in πράγματος, ἐτυψάμην; and so too in the formative endings, as in ξύλων, δικαιοσύνη.

NOTE 7. In our modern mode of pronunciation, it is for the most part only the quantity of the *penult* in words of three or more syllables, that we can render distinctly perceptible. And since it is important to become early accustomed to the correct pronunciation of such words, before one is already familiar with the poets, we give here a table of those which are most essential; but only such as have the penult *long*.

ὁ φλύαρος <i>idle talk</i>	ἰατρός <i>physician</i>	ἄκρατος <i>unmixed</i>
ἀναρὸς <i>afflictive</i>	αὐθάδης <i>haughty</i>	σίναπι <i>mustard</i>
τύρα <i>turban</i>	κόβαλος <i>rogue</i>	ἡ σιαγὼν <i>jaw-bone</i> ,
ὁπαδός <i>follower</i>		

with all words in -αγός derived from ἄγω and ἄγνυμι; as λοχαγός *captain*, ναυαγός *one shipwrecked*;

ἡ κάμνος <i>fire-place</i>	ἄξιμη <i>aze</i>	ἡ χελιδὼν <i>swallow</i>
ὁ χαλινός <i>bridle</i>	ἰφθίμος <i>strong</i>	ἐριθός <i>labourer</i>
σέλων <i>parsley</i>	ῥητίνη <i>resin</i>	ἀκριβής <i>exact</i>
κύμνον <i>cumin</i>	ὁ ὄμιλος <i>multitude</i>	ἀκόνιτον <i>aconite</i>
συκάμινον <i>mulberry</i>	ὁ στράβιλος <i>come of a pine</i>	ἐνέπη <i>threat</i>
κυκλάμιον (a plant)	πέδιλον <i>sandal</i>	τὸ τάρχιος <i>stockfish</i> .
δωρίνη <i>gift</i>		
ὁ κίνδυνος <i>danger</i>	ἡ πάπυρος <i>papyrus</i>	κολλύρα <i>sort of loaf</i>
ὁ βέθυνος <i>ditch</i>	λάφυρον <i>booby</i>	λέπυρον <i>rind</i>
εὐθύνη <i>account</i>	πίτυρον <i>bran</i>	ἀσυλον <i>asylum</i>
αἰσχύνη <i>shame</i>	ἄγκυρα <i>anchor</i>	αὐτή <i>cry</i>
πρεσβύτης <i>old man</i>	γέφυρα <i>bridge</i>	ἄμυνα <i>defence</i>
ὁ ψίμυθος <i>white lead</i>	ὄλυρα <i>spell</i>	ἀμύμων <i>blameless</i> .
τὸ κέλυφος <i>shell, pod</i>		

Also ἰσχυρός *strong*, from ἰσχύω. On the contrary, ἐχυρός and ὀχυρός *secure*, from ἔχω, as also other adjectives in -υρός, have the υ *short*.—The following words are also best pronounced long, though they also occur as short:

μυρίκη *tamarisk*
πλημμυρίς *flood-tide*

κορύνη *club*
τορύνη *stirring-stick*.

The following proper names are also long :

Στύμφαλος, Φάρσαλος, Πρίαπος, *Αρατος, Δημάρατος, Ἀχάτης, Λευκάτης, Εὐφράτης, Νυφάτης, Θεανώ, Ἰάσων, Ἀμασις, Σάραπις *Serapis*.^{*}
Εὐρυπος, Ἐνικεύς, Σέριφος, Γράνικος, Κάϊκος, Φοινίκη, Ὀσίρις, Βούσιρις, Ἀγχίσης, Αἴγινα, Καμάρινα, Ἀφροδίτη, Ἀμφιτρίτη.
Διόνυσος, Ἀμφρυσός, Καμβύσης, Ἀρχύτας, Κωκυτός, Βηρυτός, Ἀβυδος, Βιθυνός, Πάχυνον, Κέρκυρα or Κόρκυρα.

For a list of the words of the *third* declension, which have the penult long in the Gen. and other oblique cases, see Appendix E, Third Declension.

NOTE 8. Not unfrequently, however, the *first* syllable of words, by some change or by composition, comes to stand in the distinctive or audible place (note 7). As such, the following deserve particular notice, having the first syllable long :

ψιλός *bald*
ὁ χιλός *fodder*
ὁ λιμός *hunger*
ἡ ῥινός *hide*

λιτός *little*
μικρός *small*
τιμή *honour*

νίκη *victory*
κλίνη *bed*
δινη *whirlpool*.

ὁ θυμός *mind*
ὁ ῥυμός *shaft*
ὁ χυμός *fluid, sap*
ὁ χυλός *juice*
ὁ τυρός *cheese*
ὁ πυρός *wheat*†

ὁ χρυσός *gold*
λυμή *outrage*
ξυνός *common*
κυφός *crooked*
ψυχή *soul*

φυλή *tribe*
ἔλη *forest, stuff*
λύπη *grief*
πυγή *posteriors*
μυθή *pretext*.

ἄτη *destruction*
ὁ δαλός *firebrand*

φράτωρ *class-fellow*
ἡ σφραγίς *seal*

τραχύς *rough*.

In the barytone verbs, ending in a simple ω appended to the root, ι and υ are always long (except in γλύφω *carve*) ; e. g. τρίβω, σύρω, ψύχω, etc. But α on the other hand is short, e. g. ἄγω, γράφω.—For verbs in ἀνω, ἰνω, ὕνω, see § 112. n. 6.—Of the contracted verbs, the following deserve particular notice, as having the first syllable long :

κινέω *move*
ῥιγέω *shudder*
σιγέω *be silent*

διφάω *dive*
συλάω *plunder*

φυσάω *blow*
ριγέω *freeze*.

The knowledge of all these words is useful, not only in respect to ordinary derivatives, as ἀπιμος, ἀψυχος, ἑτρίβον, διατρίβω, ἐμβριθής, etc. but also for many proper names, as *Hermotimus*, *Demonicus*, *Eriphyle*, etc.

NOTE 9. All words nearly and clearly related to another word, or derived from it, have regularly the same quantity as the root. In verbal nouns, however, there are some forms which adopt, not the long vowel of the Present, but the *short* one of the Aor. 2. This takes place :

- In some nouns in η, as τριβή, διατριβή, ἀναψύχῃ, παραψύχῃ. On the other hand, ψυχή *soul*.
- In some adjectives in ῆς, G. εὐς, as εὐκρινής, ἀτριβής, παλαιατριβής, and subst. παιδοτριβής.

NOTE 10. The rule that *one vowel before another is short*, which in Latin is uncertain, is even less applicable in Greek. Still, a long vowel before another vowel is far more rare, than before a simple consonant ; and espe-

* The Ionic forms often furnish here a help to the memory in respect to α, having ιγ instead of α ; e. g. Στύμφηλος, Πρίηπος.

† On the other hand πυρός, Gen. of τὸ πῦρ, *fire*.

cially the forms of nouns in *ios*, *ion*, and *ia*, are always *short*, with the exception of

*íos arrow**
καλία nest

alkía insult
avía grief

konía dust
Ἀκαδημία,

and even of these *avía* and *konía* occur in the epic poets as short. Generally speaking, one vowel before another was probably in many cases doubtful, even in common usage; and such instances were treated by the poets, and particularly the epic poets, with still greater freedom.† Especially difficult to determine is the ending of the Present of *verbs in íω and íω*, which we must leave for the most part to the learner's own observation. We remark only that in the *senarius*, many of those which have a long vowel in the future, are always employed in the present also as long, viz. *δακρύω, μηνύω, ισχύω, αλύω, δύω, ζύω, φύω, λύω, ύω, πρίω, χρίω*. In the other kinds of verse, many of these and also of the others are doubtful.—The following words deserve notice as having the *a* long:

ó λαός people
κλώ (for κείω) bury

ó ναός temple
κλάω (for κλαίω) weep;

further, the penult in *λίην* or *λίαν very*, *Ἐνώ Bellona*; and of those in *ίων* and *άων*, all which take *o* in the Genitive, consequently the comparatives (e. g. *βελτίων*) and many proper names, as *Ἀμφίων, Ὑπερίων, Μαχάων, Ἀμυθάων, G. onos*. On the contrary *Δευκαλίων, Φορμίων, G. ωνος*, have the *i* short.—As to proper names in *aos*, those of which *λαός* is a component part, have the *a* of course long; besides these we have

Ἀμφιάραος long, Οινόμαος short.

12. Thus far we have treated of the prosodical laws of the language and the quantity of syllables in a grammatical sense. We subjoin what is necessary to be said upon that part of prosody called *Poetic Usage*, which in part belongs to the subject of metre. As the general rule, we may remark, the poets were bound by the natural quantity of syllables, as it existed in the common language. Still the different species of poetry and of verse had a great influence on the prosody. There was especially a great difference in this respect, between the *hexameter* of the Ionic epic poetry, and the iambic *trimeter* or *senarius* which was the principal verse of the Attic drama, and according to which also the iambic and trochaic measures of this species of poetry were generally regulated.

NOTE 11. This Attic poetry had fewer poetic licenses; and regulated itself essentially according to the actual pronunciation of the Athenian people. The hexameter on the contrary, which followed originally the old Ionic pronunciation, allowed the poet in particular cases great freedom. The other kinds of poetry occupied the middle ground between these two; and hence, even in the drama, those parts which in the expression of passion departed most from the language of ordinary conversation, especially the lyric passages and choruses, employed more or less not only the forms but also the licenses of the epic language. Even the *tragic senarius* differed in such passages from that of *comedy*, which every where followed closely the language of ordinary life.

* On the other hand, *τὸ ἴον (i) the violet*.

† For the sake of the metre the epic poets could lengthen the *i* even in *Ἀσκληπιού, Ἰάον, ἀτιμία*, etc. See note 14.

NOTE 12. To the peculiarities of the hexameter in respect to the quantity by nature, (see no. 6, 7, above,) belong especially the two following words, which in the Attic language are every where employed as short :

καλός beautiful, ἴσος like;

but in the epic language they are long, and the latter is therefore written ἴσος. It is also to be noted, that ἀρά, epic ἀρή, curse, is in the Attic poets short, and in the epic, long; while ἀρή misfortune is every where short. Others again have in the epic poets a quantity entirely doubtful, especially

ἀνὴρ man, Ἄρης Mars,

of which the first syllable is elsewhere always short. Hence, even in the exclamation Ἄρες, Ἄρες, which occurs several times in Homer, the first *a* is long, the second short.

NOTE 13. This difference between the two kinds of poetry is particularly conspicuous in respect to *position*. In the softer Ionic dialect the junction of a mute before a liquid is of itself sufficiently harsh; and hence in the epic poets, especially the older ones, this case forms almost every where a position. Among the Attics, on the contrary, the rules above given (no. 9, 10) for short syllables, hold every where good in the comic senarius, while the tragic poets follow more the epic usage.

13. In many cases the *Rhythm* alone occasioned in the poets a deviation from the usual laws of quantity. These are in the strict sense *poetic licenses*; because they arise solely out of the necessity of the versification, and have no root in the language itself; and because the nature of a syllable thus arbitrarily employed is not thereby really changed.

NOTE 14. Still we are not to suppose that this license was without restraints, any more than the others; for this would have destroyed the charm of the versification. Those old bards were limited by their feelings and taste in such a manner, as to admit of these rhythmic licenses only in certain words and forms, and in particular cases. So especially:

- 1) In *proper names*: Ἀπόλλωνος with a prolonged, Ἐλευσιῖδας with the first *i* shortened, Hymn. Cer. 105, comp. 97.
- 2) In words which have too many short vowels, as in ἀπονέσθαι, ἀθάνατος, in both which the *a* of the first syllable was prolonged; and hence this rhythmus of ἀθάνατος became afterwards usual among all poets.
- 3) At the *beginning* of a hexameter, where even Homer writes Ἐπει-
| δῆ—, and Φίλε κα- | σίγη- | τε—.

14. Further, the following general rules hold good for poetry, especially the Homeric. When of two successive words the first ends, and the second begins, with a consonant, there is *always* a valid position. When however the two consonants begin the second word, the position is indeed regular, (e. g. Homer: Ἐνθα | σφιν κατὰ—, Χαίρε | ξείν —, Il. ζ. 73 αὐτε | Τρώες,) but not frequent, except when the *ictus* comes to its aid; see note 15. 1. The Attics observed this position more accurately; except that in this case also a mute before a liquid commonly makes no position; e. g. Eurip. Iph. Taur. 1317, Πῶς φής; | τί πνεύ- | μα;

15. In the dactylic hexameter, when the *arsis* falls upon the last syllable of a word (i. e. the masculine cæsura, App. A. 24. b), not unfrequently a short syllable is thus by the force of the *ictus*

B

made long. This is called a *lengthening by the cæsura*. E. g. Il. ε. 359 Φίλε κα-|σῖν-|τε κόμ-|σαι. So a. 51 βέ-|λδς ἐχε-|πικέες ἐ-|φίεις. See App. A. 20, 23, 24.

NOTE 15. This mode of lengthening a syllable, however, is not often so simple as in these examples. More frequent is it:

- 1) When the following word begins with *two consonants*; which species of position (see 14 above) without this *ictus* does not regularly make a long syllable; e. g. ὅτι ῥᾶ θνήσκοντας ὀράτο.
- 2) When the following word begins with a liquid; because such a letter can be easily doubled in pronunciation; e. g. Il. ε. 748 Ἥρη|δε μᾶ-|στιγ-|. δ. 274 ἄμα|δε νέφος|εἵπετο—, pron. *demmastigi, dennephos*. The ρ especially can be so easily doubled in such cases, that even in the Attic poetry, in the thesis as well as in the arsis, a short vowel before ρ is very commonly made long; e. g. in the *arsis* of the *senarius*, —τοῦ|προσώ-|που τᾶ|ράκη, Aristoph. Plut. 1065; and the *thesis* of the *spondee* among *anapæsts*, —αῦται|δε ῥι-|νας ἔχου-|σιν, id. Nub. 343. Indeed, where a short syllable was necessary, the ρ was even avoided.
- 3) When the following word had the *digamma*; the aspiration of which could in like manner easily be increased. Hence the verses of Homer so often close with the possessive ὄς (from εἶ) in this manner: θυγατέ-|ρα ἦν, —πόσε-|ῖ φ. See § 6. n. 3.

16. In the dactylic hexameter, further, there is also this rule, viz. that a *long vowel* or *diphthong* at the end of a word becomes *short* when followed by another vowel; e. g. ἐπλεν ᾄ-|ρι-|στος, —ἔσσεται|ἄλγος, —σο-|φωτέρη|ἄλλον. When however this case coincides with the *arsis*, the syllable remains long; in other instances, rarely; except before the *digamma*, as has been already remarked, § 6. n. 3. On the other hand, in the Attic *senarius* this mode of shortening a long syllable was unknown; the case being always avoided as *hiatus*.

NOTE 16. In the middle of a word also the shortening of a long vowel or diphthong before a vowel sometimes occurs; but only in certain words and forms, which must have had some such tendency in their pronunciation; as in ποιεῖν (often written ποεῖν), ποῖος and its correlatives, οἶος, τοιοῦτος, etc. But every such long sound is always shortened before a *demonstrativum* (§ 80), e. g. τουτοῖ, αὐτῇ, αὐταῖ, etc. also in the epic ἐπειή for ἐπειδή.

§ 8. ACCENTS.

1. Along with the quantity of syllables, the Greek language paid regard also to the *Tone*, or what we call the *Accent*.* The

* There is no reason for believing that the accents were a mere invention of the Grammarians. It is true that the earlier writers had no *marks* for the tone-syllable; nor did they need them. It was only later, when the pronunciation of words with a false accent was creeping more and more into the language of common life, that observant Grammarians introduced the still current marks or *accents*; and this not as in other languages only here and there in special cases, but according to a well-considered system throughout the whole language; just as the Masorites afterwards did the same with the Hebrew text of the Old Testament. For these endeavours we owe them no small thanks, in consequence of the variable nature of the Greek tone.

Greek accent, however, falls just as often on a short, as on a long syllable; and hence, if we utter this accent in *our modern* way, it must often injure the quantity; e. g. *τίθηναι, Σωκράτης*. For the manner of avoiding this, see ‡ 9, notes.

2. A knowledge of the accents, both in general and in their details, is indispensable for every one who would learn the language thoroughly; nor are they without practical benefit even for common use. Very often the quantity of syllables is indicated by the position of the accents; many words and forms, which otherwise would have the same sound, are distinguished only by them; and even when they teach us nothing directly, they yet serve to point out to us the general laws of the tone.

‡ 9. The Acute and Circumflex.

1. Every Greek word, considered by itself, regularly has the tone upon one of its vowels; and this is of two kinds, *the acute* and *the circumflex*. The acute, *ὀξεῖα* (sc. *προσφδία* accent), is the sharp or clear tone, denoted by the mark (´).

2. The circumflex, *περισπωμένη*, i. e. the winding or prolonged tone, is denoted by the mark (˘). It can stand only on a syllable long by nature.

NOTE 1. According to the theory of the ancients, there rests upon every syllable, which in our mode of speaking has not the tone, another called the *grave* or *falling* tone, *βαρεῖα*, Lat. *gravis*. But its mark (˘) is not in practice written over such syllables; and is to be well distinguished from the *grave* treated of in ‡ 13.—According to the same theory, a long vowel marked with the *circumflex* is to be regarded as composed of two short ones which are drawn together in pronunciation, of which the first has the acute accent and the other the grave; e. g. *ᾰ* from *ὠ*. On the contrary, when two short vowels accented thus, *ὠ*, pass over into a long one, this latter takes only the acute, *ᾰ*.

NOTE 2. The audible expression of this difference in pronunciation is for us difficult. It will be sufficient here, to warn the learner against two principal errors. On the one hand, let him accustom himself to distinguish every accented long vowel (*ᾰ* or *ᾱ*) from an unaccented one (*ω*), e. g. in *ἄνθρωπος*, in such a manner, however, as not to read the latter as short *o*. * On the other hand, let him avoid also the opposite error, and not prolong the accented short vowels; e. g. not pronounce *ἐπερ* like *ἔπερ*. †

* Thus one can accent the first syllable in *ἄνθρωπος*, and yet prolong the second. Something like this occurs also in English, in the words *grandfather*, *alma-basket*, etc.

† So soon as we endeavour to accent a short syllable, there arises the tone which we are accustomed to mark in English by doubling the following consonant. Hence comes a difficulty; since we must presume that the ancients distinguished between *ἔτι* and *ἐττι*, *βάλε* and *βάλλε*, without prolonging the vowel. To make this clear, we may compare the word *Σωκράτης* with the three similar English monosyllables *sō hād thēy*, of which the middle one is short and yet can have the tone. This is manifestly very different from *sō dānced thēy*.—It seems more difficult to pronounce *σοφία*, without lengthening the *i*; and it requires some practice in order to pronounce this accented short vowel immediately before another vowel.

§ 10. Words named according to the Accents.

1. The proper tone or accent, acute or circumflex, can stand only on one of the *last three* syllables; the *acute* upon either of them, the *circumflex* only on one of the last two.

NOTE 1. That *φῑνω* and the like are only apparent exceptions, is evident from § 14. n. 2.

2. In its relation to the tone, the *last* syllable gives to the whole word its grammatical name. According as the last syllable has 1) the *acute*, 2) the *circumflex*, or 3) *no* tone at all, the word is called:

Oxytonon (oxytone), as *ὀργή*, *θεός*, *ὅς*, *τετυφώς*

Perispomenon (circumflexed), as *φιλῶ*, *νοῦς*

Barytonon (barytone), as *τύπτω*, *πράγμα*, *πράγματα*.

3. All *barytones* of two or more syllables are again subdivided—according as they have 1) the *acute* on the penult, or 2) on the antepenult, or 3) the *circumflex* on the penult—into

Paroxytona; *τύπτω*, *τετυμμένος*

Proparoxytona; *τυπτόμενος*, *ἄνθρωπος*

Properispomena; *πράγμα*, *φιλοῦσα*.

NOTE 2. For *apparent* barytones, e. g. like *ὀργή*, *τετυφώς*, etc. and for the *atona*, see § 13.

§ 11. General Rules of the Accents.

The place of the tone in every word is learned by observation and practice, better than by all rules and exceptions. Still, the following fundamental rules may be laid down, in regard to the distinction between the two species of tone.

1. The *circumflex* requires a syllable which is *long by nature*, i. e. from the nature of the vowel itself, and not solely from position. E. g.

κῆδος, *φῶς*, *τείχος*, *οὔτος*, *σμήγμα*.

τιμάτε, *ἡμῖν*, *πῦρ*.

In these last three words the doubtful vowels *a*, *i*, *u*, are long. A *short* vowel consequently, when it has the tone, can take only the *acute*; e. g. *ἔτερος*, *μένος*, *ἵνα*, *πρός*, *πολύ*, *πλέγμα*.

NOTE 1. Hence *σμήγμα* has the circumflex only because of the *η*, and not because of the position *γμ*. Since now e. g. *πράγμα* and *μᾶλλον* have also the circumflex, we hence know that the *a* is here long in itself, and not on account of the *γμ* and *λλ*, § 7. n. 4.

2. The *acute* can stand also upon a *long* vowel; e. g. *σοφάτερος*, *δύτερος*, *φείγω*, *τιμή*, *βασιλεύς*, *φῶρ*.

3. When a *final* syllable, which is long by nature, has the tone, it *can* have the circumflex; and in *contracted* final syllables this is almost always the case (§ 28. 6); e. g. *ἀληθέος* *ἀληθοῦς*, *ποιέω*

ποιῶ. In other instances it is, generally speaking, more rare. Many monosyllables have the circumflex; e. g. πῦρ, βούς, πᾶς, οὖν, ἴνν. But among words of more than one syllable, which have the tone on the last, with the exception of the contracts, only the following take the circumflex:

- a. The adverbial ending *ως*, ‡ 115. 3.
- b. The Gen. and Dative endings, ‡ 33. 7.
- c. The Vocative endings *εὖ* and *οἶ*, ‡ 45.

4. When however a *penult* syllable, which is long by nature, has the tone, it *must* have the circumflex, whenever the *final* syllable is short, or long only by position; e. g.

ῥήμα, οἶνος, ψύχος, βῶλαξ (G. ἄκος).

NOTE 2. This rule does not apply to words to which enclitics are appended; hence *ἔτε, οὐτε, ὥσπερ, ἦτις, τοῦσδε*, etc. ‡ 14. n. 2.—The only real exceptions are the particles *εἶθε* and *ναίχι*, prolonged from *εἶ* and *ναί*. The accentuation *ναίχι* is false.

5. On the contrary, when the *final* syllable is long *by nature*, the circumflex cannot stand upon the *penult*, but only the acute; hence

ῥήτωρ, οἶνη, ψύχω, θώραξ (G. ἄκος).

6. The *antepenult* syllable can have only the acute (‡ 10. 1). When however the *final* syllable is *long*, either by nature or from position, the antepenult cannot have the tone; hence

Σωκράτης, συλλέγω, ἐριβῶλαξ.

7. The endings *αι* and *οι*, although in themselves long, have nevertheless in respect to the two last preceding rules only the power of a short vowel; hence

τρίαναι, προφήται, πῶλοι, ἄνθρωποι, Plurals of *τρίαίνα, προφήτης, πῶλος, ἄνθρωπος*.

τίπτομαι, τίπτεται, τίπτεσθαι, τέτυψαι, Passive forms.

ποιῆσαι, στήσαι, θείναι, Infinitives.

ποίησαι, στήσαι, Imperatives Mid.

NOTE 3. The following are exceptions:

- 1) The third person of the Optative in *οι* and *αι*, e. g. *φεύγοι, ποιήσαι*.
- 2) The adverb *οἶκος* at home. Plur. *οἶκοι* houses is short.
- 3) Words to which enclitics (‡ 14) in *οι* are appended; e. g. *μοί, τοί*, as *οἶμοι, ὡς* is *me!* *ἦτοι*, whether from *ἦ truly*, or from *ἦ or*.

8. The *ω* in the endings of the Attic declension so called likewise permits the tone to be on the antepenult; e. g. *πόλεως, πόλεων* (‡ 51), and N. and A. Sing. and G. Plur. *ἀνώγειων*, ‡ 37.

NOTE 4. So also the *ω* in the Ionic Gen. in *εω* of the first Declension; e. g. *δεσπότηω* for *δεσπότηου*, ‡ 34. IV. 5.

NOTE 5. It is now easy to see, how the learner can readily ascertain the quantity of many words by means of the accents. It is at once known:

- 1) From the circumflex, that the syllable on which it stands, is long.
- 2) From the acute in such words as *καρκίνος, βάθρον*, etc. that the penult is short (Text 4).
- 3) From the accent of such words as *παῖρα, δρουρα*, that the last syllable is short (Text 4, 6).

4) From the acute in *χώρα, Ἀθήνα*, that the last syllable is long (Text 4, 5). Further, we pronounce the *ι* in *δοῖτος* long, and in *δεόφιλος* short, because *οῖτος* has the circumflex, and *φίλος* the acute. So also in *δίκα*, *ἄδικος*, we recognise the short *ι*, because the Plur. *δίκαι* occurs sufficiently often to recollect, that we have never seen it with the circumflex (Text 7).

NOTE 6. Only the circumflex on monosyllables decides nothing for their lengthened forms; since the monosyllabic nominatives of the third Decl. are always long (§ 41. n. 3. § 42. n. 2); e. g. *πῦρ, μῦς*, Gen. *πῦρός, μῦός*.

§ 12. Changes of the Accents.

When a word is changed by declination, conjugation, or in any other way, this change has in very many cases an influence on the accent; viz.

1. A necessary influence, when the change is such, that the accent of the primary form, according to the preceding rules, can no longer be retained; in such cases

The circumflex is exchanged for an acute, e. g. *οἶνος* Gen. *οἶνου* § 11. 5; *ῥήμα* Gen. *ῥήματος* § 10. 1.

The acute for a circumflex, e. g. *τιμή* G. *τιμῆς* § 11. 3. b; *φεύγω* Imperat. *φεύγε* § 11. 4.

Or the accent is removed from the antepenult to the penult; e. g. *ἄνθρωπος* G. *ἀνθρώπου, ἄρουρά* G. *ἀρούρας* § 11. 6.

2. But even in cases where according to the preceding rules it would not be necessary, the accent is often, not indeed changed for another, but removed from its former place; viz.

a) The accent is *drawn back*; chiefly: 1) When the word receives in any way an addition at the beginning; e. g. *τύπτω* *τύπτε* *ἐτύπτε*; *ὁδός* *σύνδοξ*; *παιδευτός* *ὑπαίδευτος*. 2) When the cause, which held the accent to the penult in the primary form (§ 11. 6), falls away; e. g. *παιδεύω*, Imperat. *παίδευε*. More exact details and the exceptions are given in the notes under no. I, at the end of § 103, and in the rules for the composition of words § 121.

b) The accent is *moved forwards*, but for the most part only when the word receives one of those endings, which always have the tone; e. g. the Part. Perf. in *ώς*, as *τέτυχα* Part. *τετυφώς*; the Genitives of monosyllables in the third Decl. as *θῆρ, θηρός*, § 43. n. 4; also many endings in the formation of words, § 119.

NOTE. For the shifting of the tone in *Anastrophe*, see § 117. 3; in *Apostrophe*, see § 30. n. 1; when the *Augment* is dropped, see § 103. m. 2.

§ 13. The Grave Accent. *Atona*.

1. Hitherto we have considered the tone, only as it belongs to every word and every form by itself. But the *connection* of words has also an influence on the tone. This takes place in two

principal cases; viz. the tone of a word is modified by its dependence either upon the *following* or the *preceding* parts of a sentence. This we call: I. Tendency of the tone towards the *following* word or words, as shewn (1) by a depression of the acute, or (2) by casting off the tone; II. Tendency of the tone towards the *preceding* word, or *Inclination*.

I. Tendency of the Tone towards the following Word or Words.

2. When an oxytone (§ 10. 2) stands in connection before other words, the acute tone or accent is *depressed*, i. e. it passes over more or less into the *grave*, and the final syllable thus loses its sharp or clear tone. This depressed acute is thus marked, $\grave{\cdot}$. At the end of a period, however, and consequently before a point or colon,* the acute remains unchanged. E. g.

Ὁργή δὲ πολλὰ δρᾶν ἀναγκάζει κακά.

NOTE 1. According to the theory in § 9. n. 1, all syllables without the tone (Lat. *graves*) ought to receive this mark. But as this was not usual, the same mark was chosen for all those accented final syllables, in which the tone was weakened in order to connect them the more readily with other words in a sentence. Hence in grammar such words are never called *barytones*, but remain *oxytones*.

NOTE 2. The interrogative pronoun *τίς, τί*, (§ 77,) is the only exception from this rule. For the acute on final syllables before enclitics, see § 14.

3. The following monosyllables, all beginning with a vowel,
οὐ (*οὐκ, οὐχ*) *not*, *ὥς* *as*, *εἰ* *if*,
ἐν *in*, *εἰς* (*ἐς*) *into*, *ἐξ* (*ἐκ*) *out of*,
and these nominatives of the prepositive article (§ 75)

ὁ, ἡ, οἱ, αἱ,

appear commonly wholly *unaccented*, because of their close connection with the following word; hence they are called *atona*, words without tone. E. g. *ὁ νοῦς ἦλθεν ἐξ Ἀσίας ὡς ἐν παρόδῳ· οὐ γὰρ παρήν.*

4. So soon however as such words are no longer in connection with the following words, whether they stand alone, or at the end of a sentence, or *after* the words on which they depend, they immediately take their tone. E. g. *οὐ no; πῶς γὰρ οὐ; why not? θεὸς ὡς ἐτίετο as a god; οὐδὲ κακῶν ἐξ, for ἐκ κακῶν.*

NOTE 3. These words stand, in respect to the tone, nearly in the same relation to the *following* word, as the enclitics do to the *preceding* one; hence they are now often called, after Hermann's suggestion, *proclitics*. See *Ausf. Sprachl.* § 13. 5, note.

§ 14. Enclitics.

II. Tendency of the Tone towards the preceding Word.

1. This is the *Inclination* of the tone so called, *ἐγκλισις*.

* Through a misunderstanding of the ancient principle, the acute is now placed by most editors also before a comma.

There is in Greek quite a number of words, of one and two syllables, which can connect themselves both in sense and pronunciation so closely with the preceding word, as to throw back their tone upon it. Since now these words, in respect to their tone, as it were *lean* or *support themselves* (ἐγκλίνεσθαι) upon the foregoing word, they are therefore called *Encliticæ*, Enclitics. On the other hand, every accented word, and these enclitics themselves when they retain their tone, are called *orthotone*, ὀρθοτονούμενα, i. e. with upright tone, not inclined.

2. Such enclitics are:

- 1) The indefinite pronoun τίς, τι, through all the cases, as also the forms τοῦ, τῷ, which belong to it. The interrog. τίς, τί, *who?* has on the contrary always the acute, † 77.
- 2) The following oblique cases of personal pronouns: μοῦ, μοί, μέ· σοῦ, σοί, σέ· οὐ, οἱ, ἐ· μίν, νίν, and most of those beginning with σφ. † 72. n. 2. 3.
- 3) The Pres. Indic. of εἰμί and φημί, except the monosyllabic 2 pers. Sing. † 108. IV. † 109. I.
- 4) The indefinite adverbs πῶς, πῇ, ποί, πού, ποθί, ποθέν, ποτέ, which are distinguished solely by their enclitic tone from the interrogative particles πῶς; πότε; etc. † 116.
- 5) The particles πῶ, τέ, τοί, δῆν, γέ, κέν or κέ, νύν or νύ,* πέρ, ῥά, and the inseparable particle δε, see notes 2. 3.

3. Whenever the inclination takes place (comp. 7 below), if the word which immediately precedes the enclitic be a *proparoxytonon* (ἄνθρωπος) or a *properispomenon* (σῶμα), the enclitic throws back its accent upon it; but always as an *acute* upon the *final* syllable; e. g.

ἄνθρωπός ἐστι, σῶμά μου.

When an *atonon* or unaccented word (as εἰ) precedes, this word receives the accent; e. g. εἰ τις.

4. When however the preceding word has already an accent of its own upon the final syllable, or has simply an acute upon the penult syllable, this accent of its own serves also for the enclitic; but in such cases the acute on the final syllable is not, as elsewhere, depressed into the grave († 13. 2); e. g.

ἄνθρωπός τις· καὶ ποτε· φιλῶ σε· γυναικῶν τινων.

5. When a *monosyllable* enclitic follows a *paroxytone*, the enclitic loses its accent, and no further change takes place; since here too the accent of the paroxytone serves also for the enclitic; e. g.

ἄνδρα τε· λέγεις τι·

6. When one enclitic follows another, the first, after having thrown back its tone upon the preceding word, receives itself the

* This particle (*now, well, indeed*) is distinguished by its enclitic form from the adverb of time νῦν *now*.

tone of the second enclitic, but always as an acute; and so on, when several follow, quite to the last, which alone remains unaccented; e. g. εἰ τίς τινά φησὶ μοι παρῆναι.

7. The enclitics retain their tone, that is, become *orthotone* (see 1, above), when the inclination is *hindered*. This takes place:

- 1) When an enclitic of two syllables follows a *paroxytone*; e. g. λόγος ποτέ ἐχώρει· ἐναντίος σφίσιν (note 1).
- 2) When the syllable upon which the tone of the enclitic would regularly have been thrown back, has been cut off by apostrophe; e. g. πολλοὶ δ' εἰσίν.

NOTE 1. The more readily to understand the rules for Inclination, the learner may refer them back to those for the accent of single words in connection with the number of syllables; yet without taking into account the quantity of the final syllable as affecting the accent. If we conceive of two words combined into one through the inclination, (which is really the case except in the writing,) then ἄνθρωπος ἐστὶ must receive a second accent, because the accent on the fifth syllable from the end is not enough for the word; and so in σῶμά μου, with the circumflex upon the antepenult. On the other hand, in ἀνὴρ τις, φίλῳ σε, ἄνδρα τε, the usual accent is sufficient; and only the manner in which *dissyllables* are inclined after *perispomena*, varies from the rule. Hence examples like γυναικῶν τινων and ὄντινων are not marked as enclitic by recent grammarians. In cases where an enclitic dissyllable follows a *paroxytone*, the inclination is said to be *hindered*; i. e. the accent of the paroxytone can not serve at the same time for the enclitic, e. g. λόγος ποτε. To write here λόγος ποτε would violate the rhythmic law of arsis and thesis, by placing two syllables with equally sharp tone in immediate succession. Hence it remains, λόγος ποτέ. App. A. 20.

8. Besides these cases, an enclitic can regularly remain *orthotone*, only at the beginning of a clause or sentence, or when some emphasis in the thought falls upon it, especially in an antithesis. Many of these words, however, (especially those in no. 2. 5,) are in their nature such, that they can never come into these circumstances, and are therefore always enclitic.

NOTE 2. Many words, which are usually connected with an enclitic in some particular sense, are also written with it in one word; e. g. ὥστε, οὔτε, μέντοι, ὅστις, ὄντινων (§ 77).—The enclitic δε (different from δέ *but*) occurs only in this shape (as inseparable) in ὅδε, τοσόσδε, ὡδε, δόμονδε, etc. (§§ 76, 79. § 116. 2, 7). Such an enclitic takes the tone of another following one, only in cases where the general rules require it, as οἰτινές εἰσιν, ὡδέ τε; otherwise usually not, as οὔτε τι.—Still, in most of the cases which belong under this note, there is little uniformity in the editions; particularly, where the first word in such a compound (according to Text 3) must receive two accents. In this case we find sometimes e. g. Ἐρεβόσδε, οἰόσδε, fully written; and sometimes only the second accent, Ἐρεβόσδε, οἰόσδε.

NOTE 3. The demonstratives, whenever they are strengthened by δε (§ 79. § 116. 7), move forward in all cases their own tone upon their final syllable; e. g. τόσος, τοῖος—τοσόσδε, τοιόσδε· τηλικός—τηλικόσδε· ἐνθα—ἐνθάδε· τοῖσι—τοιόσδε. Since this now becomes the regular accent of the principal word, the Gen. and Dat. of these compounds take also the circumflex upon their long vowels, according to § 33. 7. E. g. τοσοῦδε, τοσῆδε, τοιοῦσδε; on the other hand, Nom. and Acc. τοσῆδε, τοιούσδε.

§ 15. MARKS OF INTERPUNCTION AND OTHER SIGNS.

1. The Greek written language has the *point* (period) and *comma*, like our own. The *colon* is marked by a point above the line, e. g. οὐκ ἦλθεν· ἀλλὰ—. The *note of interrogation* (;) is like our semicolon.

NOTE. The note of exclamation (!) has been only very recently introduced by a few editors.

2. From the comma the *Diastole* or *Hypodiastole* (,) must be distinguished. This serves more clearly to separate some short words connected with enclitics, in order that they may not be confounded with other similar words; e. g. ὅτι (epic ὅττι) neut. of ὅστις, and τότε (*and that*), in order to distinguish them from the particles ὅτι (epic ὅττι) *that*, and τότε *then*.

3. The following marks have reference only to letters and syllables:

- the *Apostrophe*, see § 30.
- the *Coronis* or mark of crasis, see § 29.
- the mark of *Dieresis* (French *tréma*), placed over the last of two vowels, to show that they are to be pronounced separately, and not as a diphthong; e. g. οῖς o-is, πρᾶς pra-us.

§ 16. MUTATIONS OF THE CONSONANTS.

1. In the formation of words and derivation of forms, there occur in the Greek language many changes of the letters, chiefly for the sake of euphony and easier pronunciation. These often make the root very difficult to be recognised; while they yet almost always proceed from acknowledged principles.

2. In regard to the *Consonants* it is in general to be observed, that letters of the *same organ*, or those which in different organs have the *same power* (§ 4. 3), are also most inclined to pass over into each other, or be exchanged for one another, whenever a change takes place in a word.

3. This circumstance is also the foundation of the difference of dialects; as the sketch in the following notes will show.*

NOTE 1. The dialects exchange most frequently for one another:

- a. The *aspirates*; e. g. φλᾶν *crush*, Att. φλᾶν. So the name φῆρ for a centaur (man and beast) is only an earlier form for θῆρ *beast*; ὄρνις, G. ὄρνιθος, Dor. ὄρνιχος.
- b. The *middle*; e. g. γλήχων *penny-royal*, Att. βλήχων. γῆ, old Dor. δᾶ, ὀβελός *spit*, Dor. ὀδελός.
- c. The *smooth*; thus the interrogative particles and their kindred forms, instead of the usual π, (ποῦ, πῶς, ποῖος, ὅποιος, πῶ, etc.) have among the Ionics always κ, (κοῦ, κῶς, κοῖος, ὅκοιος, κῶ, etc.)—So πότε *when*, Dor. πόκα. Also πέντε *five*, Æol. πέμπε.

* The learner must take care not to regard the following dialectic changes as general or frequent. In many of them the examples adduced are the only ones that exist.

- d. The *liquids*; thus the Dorics say, for ἔλθον, βέλτιστος, φίλτατος,—ἤρθον, βέντιστος, φίρτατος; the Ionics and Attics for πνεύμων *lungs*, πλεύμων; for κλίβανος *oven*, there exists an Attic form κρίβανος.—For μίν and νίν see § 72. n. 6. 12.
- e. The letters of the same organ; e. g. the Attics say γναφεύς *fuller* rather than κναφεύς; and τάπης *carpet* was equally good with δάπης. The Ionics sometimes also exchange the *aspirates* for the corresponding *smooth* mutes; e. g. δέκομαι for δέχομαι *take*; αὔτις for αὐθίς *again*; Att. ἀσφάραγος, Ion. ἀσπάραγος, *asparagus*.
- f. The σ, especially with the other linguals, viz.
 With τ; as for σύ, πλησίον *near*, Ποσειδών.—Dor. τύ, πλατίον, Ποτειδών.
 With θ in the Laconic dialect always; for θεός *God*, θεῖος *divine*, Lac. σῖός, σῖεός.
 With ν, as in the ending μέν, Dor. μες, e. g. τύπομεν, τύπομες.
 With ρ; thus many of the Doric tribes, instead of the endings ας, ης, ος, ως, employed in all cases αρ, ηρ, ορ, ωρ.
- g. The *double letters* with the kindred simple ones, especially ζ with δ; e. g. ζόρξ a form of δόρξ *roe*; μάζα *dough*, Dor. μάδδα.—In many words, the old language and the Æolic dialect, instead of ξ and ψ, transposed the two corresponding simple letters, e. g. σκένος for ξένος *strange*, σπαλῖς for ψαλῖς *shears*. And especially the Dorians, instead of ζ in the middle of a word, employed commonly σδ; e. g. συρίσδω for συρίζω, μέσδων for μέζων or μείζων, etc. Comp. § 3. 2.

NOTE 2. Instances of the commutation of letters which are not in the above manner related to each other, are exceedingly rare; e. g. μόγης and μόλις *hardly*, κοῖν an Ionic form for νοῖν *to think*; κελαινός, κελαινή, poetic for μέλας, μέλαινα, *black*.*

NOTE 3. Two exchanges of letters, founded on what is above adduced, are so frequent, that they deserve to be particularly marked, viz.

ττ and σσ
 ρρ and ρσ.

The first of these takes place in most words, where these letters occur; and the latter in very many. The forms ττ and ρρ belong chiefly to the Attics, σσ and ρσ mostly to the Ionics; e. g.

Att.	Ion.	Att.	Ion.
τάττειν	τάσσειν, <i>arrange</i>	αρρηγν	αρσην, <i>male</i>
γλώττα	γλώσσα, <i>tongue</i>	κόρρη	κόρη, <i>cheek</i> .

Still, the Ionic forms are also found in the best Attic writers, and in the earlier ones even by preference; see § 1. n. 6.

† 17. The Aspirates.

1. Every aspirate is to be considered as having arisen from the corresponding *smooth* mute (*tenuis*) in connection with the *Spiritus asper*. Hence the Latin mode of writing the aspirates, *ph*, *th*, *ch*.

2. When therefore in composition a smooth mute and the rough breathing meet together, there arises from this junction an aspirate. E. g. the words ἐπὶ, δέκα, αὐτός, compounded with ἡμέρα *day*, after dropping their respective final vowels, give ἐφήμερος, δεχήμερος, αὐθήμερος.

3. The same takes place also in separate words; e. g. (οὐκ) οὐχ ὁσίως. Also with an apostrophe (§ 30); e. g.

ἀπό, ἀπ' — ἀφ' οὐ. ἀντί, ἀντ' — ἀνθ' ὧν.

* For this and similar instances, see the author's *Lexilogus*, II. 109.

NOTE 1. The Ionics retain in both cases the smooth mutes; e. g. ἐν δόρῳ, οὐκ ἔς, ἰστώναι—μεριστόναι, κατέπερ for καθάπερ (καθ' ἄπερ). Comp. ‡ 16. note 1. e.

NOTE 2. A singular case of this change of a smooth mute, is, when another letter stands between it and the rough breathing, as in τέθριππον a four-horse chariot, from τετρα- and ἵππος; and in some Attic contractions, as δοιμάτων for τὸ ἰμάτων (§ 29. n. 4, 5), φροῦδος from πρό and δδός.*

‡ 18. Laws of the Aspirates.

1. It is a law of the Greek language, that when two successive syllables would regularly begin each with a *rough* mute, one of these, and usually the first, passes over into the corresponding *smooth* of the same organ. This rule is without exception in all *reduplications*; e. g.

πεπλόηκα, κεχώρηκα, τίθημι, — instead of φεφ. χεχ. θιβ.

Elsewhere, however, in flexion and derivation, this law is observed only in some few cases.

2. Some few words have already *in their roots* strictly two aspirates, of which consequently the first has been exchanged for a smooth. So soon, however, as in the course of formation or flexion the second aspirate is in any way changed, the first immediately reappears. E. g.

Root ΘΡΕΦ: Pres. τρέφω *nourish*, Fut. θρέψω, Derivatives τροφή, θρεπτήριον, θρέμμα.

Similar causes may also already have operated upon the primary form, which stands in the lexicon (the Nominative or Present), and not upon the forms derived from it. Hence arises the case apparently opposite to the former one (τρέφω, θρέψω, — θρίξ, τριχός) which however is at bottom the same:

Root ΘΡΙΧ: Nom. θρίξ *hair*, Gen. τριχός, Dat. Pl. θριξίν, Derivative τριχώω.

Here belong still some other verbs (see in ‡ 114 θάπτω, ΘΑΦ., θρύπτω, τρέχω, τύφω); also the adjective ταχύς, Compar. θάσσων, ‡ 67.

3. Very seldom, when two aspirates thus come together, is the *second* one changed. Yet this is the rule in respect to Imperatives in Σι; e. g. Imper. Aor. 1 τύφθητι for τύφθηθι. See n. 2.

NOTE 1. In some words the Ionics change the first aspirate, the Attics the second, and vice versa; e. g. χιτών *tunic*, Ion. κιθών; ἐντεύθεν, ἐνταῦθα, Ion. ἐνθεῦτεν, ἐνθαῦτα, ‡ 116. 7.

NOTE 2. The Passive ending θην, and the forms derived from it, act only upon the preceding Σ in the two verbs

θύειν *burn incense*, θείναι *place*,

as ἐτύθην, ἐτέθην, τεθείς. In all other verbs no such change occurs, e. g. ἐχύθην, ὠρώθην from ὀρώω, θαφθείς, ἐθρέφθην, ἐβέλχθην. Of the Imperative

* Meanwhile the form φροίμιον (for προίμιον) from πρό and ὀλη, compared with θρόσσω abridged from τάρσσω, shows that even in the absence of the rough breathing the *tsunes* readily became aspirated before ρ.

ending *3ε, τι*, the Imp. Aor. 1. Pass. is the only certain case; see in the verb *τίθημι* † 107. m. 5. The Imperative *φάθι* from *φημί*, and the Homeric *τίθναθι* (see *3νήσκω*), deviate from this law.—No other ending affords examples for the general rule of this section; for we find *3είσθε*, *Κορινθόθι*, *παραχόθεν*, etc.

NOTE 3. Among compound words, the rule is followed only in *ἐκχειρία* *truce*, from *ἔχειν* and *χείρ*; *ἀμύχω* (see the anom. verb *ἔχω*), *ἐπαφή*, *ἀπεφθός*, where the regular aspiration of the *π* before the rough breathings *ἀφή*, *ἐφθός*, († 17. 2.) is omitted. In all other compound words no change occurs; as *ἐφυφαίνω*, *ἀμφιχυθεῖς*, *ἀνθοφόρος*, etc.

NOTE 4. This law, strictly speaking, extended itself also over the *Spiritus asper*, which it changed into the *lenis*. The clearest example of this is in the following verb:

Root 'EX: Pres. *ἔχω* have, Fut. *ἔξω*, Deriv. *ἐκτικός*.

Generally however the breathing remains unchanged, e. g. *ἀφή*, *ὑφαίνω*, *ἦχ*, *ἔθεν*.

† 19. Accumulation of Consonants.

1. From the immediate juxtaposition of consonants, there often arises a harshness, which the Greek language endeavours to avoid.

2. In general *three* consonants, or one consonant and a double letter, cannot stand together, unless either the first or the last of them is a *liquid*, or *γ* before a palatal; e. g. *πεμφθεῖς*, *σκληρός*, *τέγξω*, *ἄτεγκτος*. In composition, however, *κ* and *σ* at the end of the first word can remain before two other consonants; as *δύσφθαρτος*, *ἐκπτωσις*, *ἐκφύχω*. In all other cases, such a concurrence is either avoided, or one letter is dropped; as *ἐσφάλλαι* for *ἐσφάλσθαι* in the Perf. Pass. † 98. 2.

3. But the concurrence of even *two* consonants can occasion harshness; and to avoid this there are certain definite rules, which are given in the following sections.

NOTE 1. In some rare cases the *insertion* of a third consonant serves to ease the pronunciation. When e. g. the liquid *μ* or *ν*, after dropping a vowel, comes to stand immediately before the liquid *λ* or *ρ*, the middle mute (*β, δ*) corresponding to the first, is inserted; e. g. from *ἡμέρα* comes *μεσημβρία* *mid-day*; from *μεμέληται* came the epic *μέμβλεται*; and *άνήρ* has Gen. *άνδρός*.

NOTE 2. Sometimes, but equally seldom, a consonant is transposed by *metathesis*, to a more convenient place. So arose the Nom. *πινύξ*, from the root ΠΥΚΝ, which re-appears in the oblique cases *πυκνός*, *πυκνή*, etc. (See the Table of anom. Nouns † 58.) But even without any strong motive of euphony, such transpositions have occasionally been introduced; e. g. in the formation of the Aor. 2, *πέρθω*, *ἔπραθον*; or on account of the metre, *καρδία* for *καρδία*; and also the reverse, *ἀταρπός* for *ἀτραπός*, *βάρδιαρος* for *βράδιστος*, etc.

NOTE 3. In the ancient language two consonants stood together more frequently; one of which was afterwards dropped in the ordinary language, but was often retained by the poets (Epenthesis), for the sake of the metre or of the more energetic sound; e. g. *πόλεμος*, *πόλις*, and their compounds, for *πόλεμος*, *πόλις*. Hence we also see how *χαμαί* on the ground and *χαμαλός* low are connected.

NOTE 4. On the other hand the σ has a great propensity to introduce itself before other consonants (Prosthesis); e. g. the Ionic-Attic $\sigma\mu\kappa\rho\acute{o}s$ for $\mu\kappa\rho\acute{o}s$; and thus arose the forms $\sigma\mu\iota\lambda\alpha\zeta$, $\sigma\kappa\epsilon\delta\acute{\alpha}\omega$, $\mu\acute{\iota}\sigma\gamma\omega$, $\theta\pi\iota\sigma\theta\epsilon\nu$, and others, from the more ancient $\mu\iota\lambda\alpha\zeta$, $\kappa\epsilon\delta\acute{\alpha}\omega$, $\mu\iota\tau\omega$ (whence $\mu\gamma\epsilon\acute{\iota}s$, etc.) $\theta\pi\iota\theta\epsilon\nu$, etc.

† 20. Assimilation of Mutes.

1. Two mutes of *different* organs can stand together in Greek, only when the latter is a *lingual* (τ , δ , or θ). The following general rule is almost without exception:

A smooth mute admits before it only a smooth; a middle only a middle; and a rough only a rough.

E. g. $\acute{\epsilon}\pi\tau\acute{\alpha}$, $\nu\kappa\tau\acute{o}s$ · $\beta\delta\epsilon\lambda\upsilon\rho\acute{o}s$, $\acute{\epsilon}\rho\gamma\delta\omicron\nu\pi\omicron>s$ · $\acute{\alpha}\chi\theta\omicron>s$, $\phi\theta\acute{\iota}\nu\omega$.

2. Hence, when in the course of formation or flexion two mutes of different organs come together, the first generally assumes the character of the second. E. g. by appending the terminations $\tau\omicron>s$, $\delta\eta\nu$, $\theta\epsilon\iota>s$, are formed

from $\gamma\rho\acute{\alpha}\phi\omega$ *write* — $\gamma\rho\alpha\pi\tau\acute{o}s$, $\gamma\rho\acute{\alpha}\beta\delta\eta\nu$
from $\pi\lambda\acute{\epsilon}\kappa\omega$ *braid* — $\pi\lambda\epsilon\chi\theta\epsilon\acute{\iota}s$.

3. When two mutes of the same kind stand together, if one of them be changed, the other must also be changed. Thus from $\acute{\epsilon}\pi\tau\acute{\alpha}$, $\upsilon\kappa\tau\acute{\omega}$, come $\acute{\epsilon}\beta\delta\omicron\mu\omicron>s$, $\theta\gamma\delta\omicron>s$; and when of two smooth mutes the second passes over into the rough in consequence of the accession of the *Spiritus asper* († 17. 2, 3), the first also follows it; e. g.

$\acute{\epsilon}\pi\tau\acute{\alpha}$, $\acute{\eta}\mu\acute{\epsilon}\rho\alpha$ — $\acute{\epsilon}\phi\theta\acute{\eta}\mu\epsilon\rho\omicron>s$, *of seven days*,
 $\nu\acute{\iota}\kappa\tau\alpha$ — $\nu\acute{\iota}\chi\theta'$ $\delta\lambda\eta\nu$, *all night*.

4. The κ of the preposition $\acute{\epsilon}\kappa$ alone can stand before all the other mutes, and remains unchanged before them all; e. g. $\acute{\epsilon}\kappa\theta\epsilon\acute{\iota}\nu\alpha\iota$, $\acute{\epsilon}\kappa\delta\omicron\upsilon\acute{\nu}\alpha\iota$, $\acute{\epsilon}\kappa\beta\acute{\alpha}\lambda\lambda\epsilon\iota\nu$, $\acute{\epsilon}\kappa\gamma\epsilon\acute{\nu}\epsilon\sigma\theta\alpha\iota$, $\acute{\epsilon}\kappa\phi\epsilon\acute{\upsilon}\gamma\epsilon\iota\nu$. See † 26. 6.

† 21. Doubling of Consonants.

1. Consonants doubled are not so frequent in the Greek as in English. The semivowels, λ , μ , ν , ρ , σ , are oftenest doubled; and after them τ .

2. The ρ at the beginning of a word, is always doubled in the common language, whenever in formation or composition a simple vowel comes to stand before it; e. g.

$\acute{\epsilon}\rho\rho\epsilon\pi\omicron\nu$, $\acute{\alpha}\rho\rho\epsilon\pi\acute{\eta}s$, from $\acute{\rho}\epsilon\pi\omega$ with $\acute{\epsilon}$ and $\acute{\alpha}$,
 $\pi\epsilon\rho\acute{\iota}\rho\rho\omicron>s$, from $\pi\epsilon\rho\acute{\iota}$ and $\acute{\rho}\acute{\epsilon}\omega$,

see † 83. 2. † 120. 6. With diphthongs this does not take place, e. g. $\epsilon\acute{\upsilon}\rho\omega\sigma\tau\omicron>s$, from $\epsilon\acute{\upsilon}$ and $\acute{\rho}\acute{\omega}\nu\eta\nu\mu\iota$.

3. The rough mutes can never be doubled; but take before them the corresponding smooth, e. g.

$\Sigma\alpha\pi\phi\acute{\omega}$, $\beta\acute{\alpha}\kappa\chi\omicron>s$, $\Pi\iota\tau\theta\epsilon\acute{\upsilon}s$.

NOTE 1. The poets, with the exception of the Attics, often double a consonant for the sake of the metre; e. g. *δασσον, ὅπτι, ὀππότε, ἐννεπε*, for *δασον*, etc. So also *ἄχος, σκύφος*, for *ἄχος, σκύφος*. This however does not take place arbitrarily, but in certain words often, in others never (e. g. *ἔτι, ἕτερος, ἄμα, ἄνεμος*); most frequently with the semi-vowels. See more on this subject § 27. n. 14 sq.

NOTE 2. On the other hand, the same poets avail themselves, though far more rarely, of a *simple* consonant, when the common usage employs a double one; e. g. *Ἀχιλεὺς, Ὀδυσσεὺς*, for *Ἀχίλλεϋς, Ὀδυσσεύς*. In like manner they omit to double the *ρ*; e. g. *ἔρεξε* from *ρέζω*.

§ 22. The Double Letters *ψ* and *ξ*.

1. When the letters *β, π, φ*, and *γ, κ, χ*, come to stand before *σ*, they pass over with it into the kindred double letters *ψ* or *ξ*. E. g. by appending the future ending *σω* are formed from

τρίβω τρίψω, λείπω λέψω, γράφω γράψω
λέγω λέξω, πλέκω πλέξω, στείχω στείξω,

and with the ending of the Dat. Plur. *σι, σιν*, are formed from
Ἄραβες Ἀραψι, κόρακες κόραξι, δυνχες δυνξι.

2. Here also the preposition *ἐκ* constitutes an exception; e. g. *ἐκσώζω*.

NOTE 1. We must by no means suppose, that the *ψ* when it thus stands for *βσ* and *φσ*, and the *ξ* when it stands for *γσ* and *χσ*, are always to be pronounced the first like *bs* or *fs*, and the latter like *gs* or *chs*. If this were so, the double letters were but a poor invention. The true state of the case is, that before *σ*, the letters *γ* and *χ* were changed into *κ*, and *β* and *φ* into *π*; and then were written together with the *σ* in *ξ* and *ψ*. An evident proof of this is a comparison of the Lat. *scribo, scripsi*.

NOTE 2. The *ζ* is also a double letter, and stands originally for *σδ* (§ 3); but in the ordinary course of flexion and formation, the cases where it is written instead of these letters, occur for the most part only in some adverbs of place, which are formed by appending the syllable *δε*; as *Ἀθήναζε* for *-ασδε*. § 116.

§ 23. Consonants changed before *μ*.

1. Before *μ* in the middle of words, the *labials* or *P-sounds* (*β, π, φ*) are always changed into *μ*; e. g. in the Perf. Pass. and in derivative words:

τρίβω τρίμ-μα, λείπω λέλειμ-μαι, γράφω γραμ-μή.

2. The *palatals* and *linguals* are often changed before *μ*, viz. *κ* and *χ* (*K-sounds*) into *γ*, e. g.

πλέκω πλέγ-μα, τεύχω τέτυγ-μαι,

and the *T-sounds*, *δ, θ, τ*, with the double letter *ζ*, into *σ*, e. g.

ᾄδω ᾄσ-μα, πείθω πέπεισ-μαι, ψηφίζω ψήφισ-μα.

NOTE. In the formation of words generally, the palatals and linguals are nevertheless sometimes found unchanged before *μ*; e. g. *ἀκμή, ἔχμα, ἰδμων, κενθμών, πότμος*. Other examples are peculiar to the dialects; e. g. from *ἔζω* (ΟΔΩ) comes Ion. *ἰδμή*, comm. *δομή*.

§ 24. *Changes of the Linguals.*

1. The linguals δ, θ, τ, ζ can stand only before the liquids λ, ν, ρ. Before μ they are commonly changed into σ (§ 23); and ζ as a double letter, does not appear before another consonant.

2. Before other linguals they are changed into σ, e. g.

ἦδω ἦσ-θην, πείθω πεισ-τέον.

3. Before σ they are dropped, e. g.

ᾄδω ᾄ-σω, πείθω πεί-σω, σώματα σώμα-σι,
φράζω φρά-σις.

NOTE. For the changes of τ in the abbreviations of *κατά*, see § 117. n. 2.

§ 25. *Changes of the Consonant ν.*

1. The ν generally remains unchanged before δ, θ, and τ. Before the labials (β, π, φ, μ) it is changed into μ; and before the palatals (γ, κ, χ), into γ with the sound of *ng* (§ 4. 4). E. g. in compounds with σύν and έν,

συνπάσχω, έμβαίνω, συμφέρω, έμφυχος
έγκαλῶ, συγγενής, έγχειρίζω, έγξέω.

NOTE 1. In appending the *enclitics* (§ 14. n. 2) an exception is made for the sake of distinction, but only in writing; e. g. *τόνγε, όνπερ*, pron. *τόγγε, όμπερ*; see n. 4.

2. Before the liquids λ, μ, ρ, the ν is assimilated, i. e. changed into the same letter, e. g.

συνλλέγω, έλλείπω, έμμένω, συνρράπτω.

But the preposition έν remains commonly unchanged before ρ; as *ένράπτω*.

3. Before σ and ζ, the ν in *composition* is sometimes retained, sometimes changed into σ, and sometimes dropped (see n. 2); in *flexion* ν is commonly dropped before σ, e. g. in the Dat. Plur.

δαίμον-ες δαίμο-σι· μῆν-ες μῆ-σίν.

Here too the preposition έν remains unchanged; as *ένσεΐω, ένζω*.

4. When after the ν, a δ, θ, or τ has also been dropped before the σ (§ 24), the short vowel becomes long, e. g.

πάντ-ες πᾶ-σι, τίψαντες τίψᾶσι (§ 46);

in order to which, ε passes over into ει, and ο into ου (§ 27. 2), e. g.

σπένδ-ω, Fut. σπεί-σω· έκόντ-ες, Dat. έκού-σιν.

NOTE 2. Exceptions to these rules are verbal forms, like *πέφανσας* (2 Perf. Pass. from φαίνω), *πέπανσις*, subst. from *πεπαίνω*; also the nominatives of words in Decl. 3 having νδος in the Gen. as *ή έλμυς worm, ή πείρις basket-wagon, Τίρυνς*.

NOTE 3. Σύν and πάλιν before simple σ, change their ν into σ, as *συσσιτία, παλίσσυντος*. When, however, σ is followed by another consonant, and also before ζ, σύν drops its ν, as *σύστημα, συσκιάζω, συζυγία*; but πάλιν commonly retains it, as *παλίνσκιος*.—Άγαν, except where a doubling or assimilation takes place (as *άγάννηφος, άγάρροος*), every where drops the ν, as *άγασθενής, άγάλνυτος*.

NOTE 4. By the ancients, the *ν* at the end of words was also pronounced according to the principles of this section, when the following word began with a consonant; especially in the article and in prepositions. E. g. τὸν βωμόν, ἐν πυρὶ, σὺν καρπῷ, were pronounced thus: τομβωμόν, ἐμπυρὶ, συγκαρπῷ. In old inscriptions, which do not separate the words, such instances are often thus written.

‡ 26. Movable Final Letters.*

1. Certain words and endings have a twofold form, with and without a final consonant. The first is commonly used before a vowel, the latter before a consonant.

2. Here belongs particularly the *movable ν*, called in Greek *ν ἐφέλκυστικόν*, which the Dat. Plur. in *σιν*, and in verbs all third persons in *εν* and *ιν*, can cast off or retain, see n. 2; e. g.

πᾶσιν εἶπεν αὐτό, πᾶσι γὰρ εἶπε τοῦτο
ἔτυψεν ἐμέ, ἔτυψε σέ
λέγουσιν αὐτό, λέγουσι τοῦτο
τίθησιν ὑπό, τίθουσι κατά.

3. A similar *ν* is also found in the following words and forms, viz.

- 1) The local ending *σιν* derived from the Dat. Plural; e. g. Ὀλυμπιάσιν at *Olympus*. ‡ 116. 3.
- 2) The epic termination *φιν*. ‡ 56. n. 9.
- 3) The numeral *εἴκοσιν twenty*; where, however, the form without *ν* can also stand before vowels.
- 4) The adverbs *πέρυσιν* and *νόσφιν*.
- 5) The enclitic particles *κέν* and *νύν*. ‡ 14.
- 6) Sometimes the *ι* demonstrative. ‡ 80. n. 3.

4. Of the same character is the *ς* in *οὕτως, οὕτω, so*; and also in *μέχρις, ἄχρις, until*; except that the last two often stand without *ς* before a vowel.

NOTE 1. The Ionics omit the *ν* also before a vowel. On the other hand, it is used not only by the poets even before a consonant in order to make a position; but it was also frequently employed in this manner in the Attic prose, in order to give energy to the tone. Besides these cases, it stands also in correct editions, without reference to any following word, at the end of sections and books; in short everywhere, wherever the discourse is not immediately connected with something following. For metrical reasons the *ν* is also written at the end of most kinds of verse, even when the next verse begins with a consonant.

NOTE 2. This last circumstance shews clearly, that this *ν* is not, as is generally supposed, merely an invention for the sake of euphony; but that this, as well as the other final letters of the kind, certainly belonged to the ancient formation, and was first *dropped* before consonants, as the language became softer. Hence there are also other forms, which cast off their final letters among the Ionics, or for the sake of metre; as the adverbial terminations *θεν* and *κισ*, e. g. ἀλλοθε for ἀλλοθεν, πολλάκις for πολλάκις, ἀτρέμα and

* These are called *movable*, not because they are simply audible, as the term implies in Hebrew grammar; but because they may be added to certain words, or removed from them, at pleasure, in certain circumstances; and in distinction from *fixed* letters, which cannot be thus removed. Comp. ‡ 87. n. 2. and n. 5. b.—Tz.

ἀτρέμας.—Exactly similar to the movable *ν*, is also the *ν* in composition with a privative; e. g. *ἀναιτός*. § 120. 5.

5. The particle *οὐ* *not*, *no*, takes before a vowel a final *κ*, and consequently, before the rough breathing, a final *χ*; e. g.

οὐ πάρεστιν, οὐκ ἔνεστιν, οὐχ ὑπεστιν.

When however this particle stands at the end of a clause, or where there is a pause in the sense, the *κ* falls away; e. g. *τοῦτο δ' οὐ, but this not. Οὐ· ἀλλ' ὅταν—, no: but when—.*

6. The preposition *ἐξ* *out of*, has this form only before vowels and before a pause; e. g.

ἐξ ἐμοῦ, ἐξ ὅτου, κακῶν ἐξ.

Before all consonants the *ς* of the double letter *ξ* (*κς*) falls away, and the *κ* remains; e. g.

ἐκ τοῦτου, ἐκ θαλάσσης, ἐκ γῆς.

This *κ* remains unchanged, at least in the written language, also in composition; where it forms the exceptions mentioned in § 20. 4. ‡ 22. 2.

‡ 27. CHANGES OF THE VOWELS.

1. The vowels are changed in Greek, as in all other languages; but without any fixed universal law. In flexion and in the nearest derivatives, when the primary vowel or diphthong is exchanged for another, this latter may be called the *alternate* vowel or sound (Germ. *Umlaut*); meaning simply the corresponding vowel or diphthong, which thus alternates with that of the ground-form, or into which that of the ground-form is changed. E. g. *τρέπω* *I turn*, *ἔτραπον* *I turned*, *τρόπος* *turn*, *trope*; where the *a* and *o* in the latter words are the *alternates* of *ε* in the first word.

2. To the change of vowels belongs also the *lengthening* and *shortening* of a sound; both which, however, are generally connected with some other change; e. g. *a* into *η*. So too when from any cause the sounds *ε* and *ο* are lengthened, they seldom pass into *η* and *ω*, but are changed,

ε into *ει*, *ο* into *ου*.

Comp. note 1; also ‡ 25. 4. ‡ 41. 4. ‡ 46. 2.

3. All these changes of the vowels constitute another principal part of the peculiarities of the *dialects*; of which the following notes give a general view. Comp. ‡ 16. 3.

NOTES.

1. The Ionics thus lengthen the *ε* and *ο* of the other dialects, chiefly however when these sounds are followed by the semi-vowels; e. g. *ξένος*, *εἵνεκα*, *ὑπέρ*, for *ξένος* *strange*, *ἐνεκα* *on account of*, *ὑπέρ* *over*; *νόσος*, *ὄνομα*, *πούλις*, *κούρη*, for *νόσος* *disease*, *ὄνομα* *name*, *πούλις* *much*, *κούρη* *maid*;—or else when the *ε* is followed by another vowel, e. g. *λείουσι* *lions*, *σπείρις* *cave*, *χρῦσεος* for *χρύσεος* *golden*. Of these licenses the poets also availed themselves, especially the epic. But here too the same caution holds good, as above in the doubling of consonants (§ 21. n. 1); for the change in question was never admitted in some words, e. g. in *πόλις*, *ἄνος*, *μένος*, *περί*, etc.

2. When *ä* and *o* before a vowel are lengthened by the Ionics, they pass over into *αι* and *οι*; e. g. *ἀετός eagle*, *ἀεὶ always*, Ion. *αἰερός*, *αἰεὶ πῶς grass*, Ion. *ποίη*.

3. In other instances the Dorics, Ionics, and poets take the directly opposite course, and write e. g. *ἔδειξε* for *ἔδειξε* (from *δείκνυμι*), *μέζων*, *κρίσσαν*, *χερός* (G. of *χείρ*), for *μείζων*, etc.—For *βούλεσθε* stands the antique *βόλεσθε* (§ 5. n. 3); and for the Acc. in *οὖς*, Dor. *οῖς*, see Dec. II.

4. Elsewhere the Dorics and Æolians often have *ω* for *ο* and *ου*, and before *σ* also *οι* for *ου*. E. g. *κῶρος* for *κόρος* or *κεῦρος boy*, *δῶλος* for *δούλος slave*, *ῶν* (also Ion.) for *οὖν*, *Μῶσα* and *Μοῖσα* for *Μοῦσα*, *ἀκοῖω* for *ἀκούσθω* from *ἀκούω*.

5. The *η* in Greek words has arisen in most cases out of the *α*, which predominated in the more ancient language, and remained afterwards the characteristic vowel of the Dorics; who instead of *η* commonly had *a long*; e. g. *ἡμέρα* for *ἡμέρα day*, *φάμα* for *φήμη rumor*, *στᾶναι* for *στήναι*. The same takes place also in the solemn poetry of the tragic choruses. Comp. § 1. 2, and n. 12.

6. When, on the contrary, the Ionics in some single instances change *η* into *α*, this *α* is *short*; as in *ἀρῥυία* for *ἀρηρυία*, *τεθᾶλυα*, etc. Hence in the Ionic forms *λέλασμαι* from *λήθω*, *μεσημβρία* for *μεσημβρία*, the *α* must not be lengthened in pronunciation, as in the Doric.

7. Elsewhere the Ionics prefer throughout the *η*, and commonly use it instead of long *α*; e. g. *ἡμέρη*, *σοφίη*, for *-α*; *ἡήρ*, *ἡέρος*, for *ἀήρ*, *αἰέρος*; *λήτρως*, *δώραξ*, for *λατρός physician*, *δώραξ* Gen. *ἀκος breast-plate*; *πρήσσω*, *πρήγμα*, for *πράσσω*, *πράγμα*.—Hence also *πῆς*, *γῆς*, for *παῦς*, *γραῦς*; and even *η* for *αι* in the Dat. Plur. in *ῆς*, *ῆσι* of Dec. I.

8. For *ε* the Ionics use *η* only in some cases of flexion (as *βασιλῆα*), and in the diphthong *αι*, which they often resolve into *ηϊ*; e. g. *κλῆϊς* for *κλείς*, *ἀγγῆϊον* for *ἀγγεῖον*, *βασιλῆϊα* for *βασιλεία* (§ 28. n. 3).—The Dorics for *αι* before a vowel have *η*; e. g. *σαμῆον* for *σημεῖον*.

9. In most instances the Ionics change *α* before a liquid or a vowel into *ε*; e. g. *τέσσερες* for *τέσσαρες four*, *ἔρσην* for *ἄρσην pale*, *ῥελος* for *ῥαλος glass*, *μνῆα* for *μνῆα mina*, and in the verbs in *ᾶω* (§ 105. n. 8). In some instances, on the contrary, *ε* is exchanged for *α*, as *τράπω*, *τάμνω*, for *τρέπω*, *τέμνω*; *μέγαθος* for *μέγεθος*.

10. A particular Ionic-Attic usage is, that when long *α* stands before *ο*, the former is changed into *ε*, and the latter into *ω*; e. g. for *λαός people*, *ναός temple*, we find Att. *λεώς*, *νεώς*; for *χρᾶσμαι (I use)* Ion. *χρέωμαι*; and thus is explained the Ionic Genitive in *εω*, from the antique form in *αο*, see Dec. I.*

11. The Ionics change *αι* into *ου* or *ωῖ* in the compounds with *αἰνός*, and in the words *θαῦμα wonder* (*θαυμάζω* etc.) and *τραῦμα wound*; as *ἐμειωντόν*, *ἰωντόν* (§ 74. 3), *θᾶῦμα*, *τρώῦμα*. The simple *αἰνός* remains unchanged among the genuine Ionics; and *αἰνός* stands merely for *οἰ αἰνός*. § 29. n. 6.

12. Examples of other vowel-changes are: *πάρβαλις*, Dor. *πόρβαλις*; *ἄνεμα*, Æol. *ἄνεμα*; *ἱστία* Ion. for *ἑστία hearth*.

NOTES on the Lengthening of Syllables generally.

(With reference to §§ 21 and 27.)

13. The merely poetic lengthening of *ο* into *ω* takes place very rarely; as *δυω*, *Διώνυσος*, for *δύο*, *Διώνυσος*.—Whenever *α*, *ι*, *υ*, are short in the ordinary language, but are long in the old or poetic dialect, (e. g. *ἰλίον* with

* This change takes place also in the adj. *ἱεὺς*, *ων*, for *ἱεός*, *ον*; in the Gen. *ρῆας* for *ρῆός* from *ρᾶς*; and in several proper names in *ας*, as *Μενέλαος*, *Ἀμφίραος*, or *-εως*; but not in those in *ας*, as *Οἰνόμενος*.

the middle syllable long, *ἀνὴρ* with long *a*, etc.) this does not appear in the written form; except sometimes in the accent, as in *ἴσος* for *ῖσος*.

14. In the early written language, moreover, there was no visible sign for a syllable thus lengthened; inasmuch as on the one hand the letters *ε* and *ο* stood also for *η* and *ει*, *φ* and *ου*; and on the other, the consonants were not written double. § 21. 1, and n. 1.

15. The Grammarians first introduced into the works of the ancient poets, the mode of marking the metrical prolongation of a syllable, by doubling the consonants, or by long vowels and diphthongs. But here also the usage was never entirely settled. Very often such words were written in the former usual manner; and the correct metrical pronunciation was left to the intelligent reader.* Of this there are still in the poets, as they have come down to us, many remains; thus *ὀλοῆσι* (Il. α. 342. χ. 5) has the second syllable long, and also *διεμοιᾶτο* (Od. ξ. 434); just as we sometimes find written e. g. *ἔμμεθεν*. And when the epic poets make the first syllable long in *Ἀπόλλωνος*, *ἀπονέεσθαι*, *συνεχῆς*, *ῥφης*, it is doubtful whether this was done by lengthening the vowel, or by doubling the consonant.

16. In modern times, many have endeavoured to restore the ancient usage of not doubling the consonants in writing. This has been done however in a very unsettled and indefinite manner; and hence the learner must be put upon his guard, in order that he may not be led into error, when he finds sometimes *ἀπολλῆγειν* and sometimes *ἀπολλήγειν* with the same quantity; and sees, in various editions, the consonant in some words doubled, in others not.

17. Not unfrequently however a consonant is doubled even after a long vowel, e. g. *μᾶλλον*, *ῆσσαν*, *ῆττων*, *Κνωσσός*, *Ῥμητιός*, *λεύσσω*, *κρείσσω*, *κρείττων*; and the same is the case in *πράσσω* (Ion. *πρήσσω*), *Παρνασσός* (Ion. *Παρνησσός*), *κίσσα*, *Κηφισός*, in which the vowel is to be pronounced long. Here too some editors prefer in the proper names the ancient orthography, and write *Κνωσός*, *Παρνησός*, *κίσσα*, *Κηφισός*, *Ῥιτιός*, etc. The names of places in *-ούσσα* have arisen out of *-έσσα*; thus *Σκοτούσσα*, *Πιθηκούσαι*, *Ἀργινοῦσαι*, etc. But *Συράκουσαι*, *-ούσιος*, with the short form *Συρακόσιος*, were already used in the ancient language. See *Ausf. Sprachl.* § 21. n. 9.

† 28. Contraction.

1. A vowel immediately preceded by a vowel in the same word, is called *pure*, and is said to have a *pure* sound, i. e. a sound not ushered in by a consonant. More particularly, the *endings* which begin with a vowel, as *a*, *os*, *ω*, are called *pure*, whenever they are preceded by a vowel; as in *σοφία*, *διπλός*, *φιλέω*.

2. The characteristic difference between the Ionic and Attic dialects is, that the former prefers in most cases the *concurrence of vowels*; while the latter mostly avoids it. (See however notes 1 and 5.)

3. The usual methods of avoiding a concurrence are:

1) *Elision*, where one vowel is dropped and the other remains unchanged. This takes place chiefly in the contact of two separate words, and in composition; see §§ 30, 120.

* The same usage as to orthography, in the opposite case of shortening a long vowel, see in § 7. 16, and n. 16.

2) *Contraction*, where two or more vowels are drawn together into *one combined long* sound. This takes place according to the following principles:

a) Two vowels form in themselves a *diphthong*. In this way, arise *ει* and *οι* out of *εῖ* and *οῖ*, e. g. *τελχεῖ τελχει, αἰδοῖ αἰδοῖ*, § 49. The other proper diphthongs cannot well be formed in this manner; but the *improper* ones readily, as

α, η, φ, out of *αῖ, ηῖ, ωῖ*, e. g. *γήραῖ γήρα* (§ 54), *Θρήῖσσα Θρήσσα, λῳῖστος λῳστος* (§ 68).

b) Two vowels pass over into a *kindred long* sound, commonly, so that there arise the following, viz.

η out of *εα*,—*τελχεα τείχη, κῆαρ κῆρ heart*. § 49.

ει out of *εε*,—*ποῖεε ποῖει, ῥέεθρον ῥεῖθρον stream*. § 105.

ω out of { *αο* and *αου*,—*τιμάομεν τιμῶμεν, τιμάου τιμῶ*. § 105.

{ *οα* and *οη*,—*αἰδόα αἰδῶ, μισθόητε μισθῶτε*. §§ 49, 105.

{ *οο*,—*πλόος πλοῦς, μισθόομεν μισθοῦμεν*. §§ 36, 105.

ου out of { *οε*,—*ἐμίσθοε ἐμίσθου*. § 105.

{ *εο*,—*τείχεος τείχους, ποιέομεν ποιούμεν*. §§ 49, 105.

c) The doubtful vowels *α, ι, υ*, when *short*, absorb the following vowel, and thereby become *long*, e. g.

Ion. *ἄεθλος* (*a short*) Att. *ἄθλος, struggle*; *τίμαε τίμα*.

Χῖος Χῖος (*one from Χῖος*); Dat. *Ἴφῃ Ἴφῃ*.

Plur. *ἰχθύες* and *ἰχθύας* (*υ short*) *ἰχθύς*, from Sing. *ἰχθύς*.

d) A *long* sound absorbs a vowel either before or after it, without further change. This takes place particularly with *α, ε, ο*, before and after every kindred long sound, and *before ω*; e. g.

φιλέω φιλῶ, (note 7), *τιμήεντος τιμήντος, τιμάω τιμῶ, Ποσειδάων* (long *α*) *Ποσειδῶν, λᾶας λᾶς stone, μισθόουσι μισθοῦσι, πλόοι πλοῖ*.

4. When a diphthong with *ι* (the improper ones included) is to be contracted with a preceding vowel, the contraction of the first two vowels takes place according to the above rules. The *ι* is then either subscribed, e. g.

τύπτ-εαι τύπτ-η (§ 103. n. III.)

αἰῖ-δω αῖ-δω, αἰῖ-δή αῖ-δή, τιμ-ᾶει and τιμ-ᾶη—τιμ-ᾶ;

or else it falls away, if the new sound does not admit the *ι* subscript, e. g.

μισθ-όειν μισθ-οῦν, Ὀπόεις Ὀποῦς. § 41. n. 5.

NOTE 1. What is said above includes only regular and analogical contraction. Various exceptions and peculiarities occur below under the Declensions and Conjugations; and for the contraction of two words, or *crasis*, see § 29.—Moreover contraction *does not take place*, even among the Attics, in all cases, where according to the preceding rules it could occur; as will be seen below and also from observation.

NOTE 2. On the other hand the Ionics, as above remarked, commonly neglect the contraction, and often resolve a long sound into its constituent parts, which had long fallen out of use among the other Greeks; e. g. 2 pers. Pass. *τύπτεαι* for *τύπτῃ*; so even *φιλέαι, ἐπαυέαι*, etc. for *φιλέῃ*, etc.

which is commonly again contracted, *φῶλῃ*, (Att. *τύπτει*, *φῶλῃ*, according to § 103. m. 18.)—The Doric dialect has many of these resolved forms, in common with the Ionic.

NOTE 3. From the same propensity of the Ionics, comes also in the epic language the so frequent *resolution* or *separation of the diphthongs* in certain words; e. g. *παῖς* for *παῖς*, *δῖομαι*, *εὐτρόχος*, as also *ἀγγήϊον* for *ἀγγεῖον*, and the like; likewise the resolution into a double sound (Germ. *Zerdehnung*), or rather the doubling of a vowel sound (§ 105. n. 10); e. g. *φάανθεν*, *κρήνον*, for *φάνθεν*, *κρήνον*; and the Ionic insertion of *ε*; e. g. *ἡέ* for *ἦ*, *ἡέλιος* for *ἥλιος*, *εἰκοσι* for *εἴκοσι*, and so *ἀδελφεός*, *τουτέου*, etc.*

NOTE 4. Sometimes the Ionics even promote the concurrence of vowels by dropping a consonant; e. g. *τέρας* for *τέρατος* (§ 54). Comp. *τύπτει*, etc. in § 103. n. III.

NOTE 5. There are also cases where the Ionics contract, and the Attics do not; e. g. Ion. *ἱρός* with long *ι*, for *ἱρός*. The Ionics have also in common with the Dorics a peculiar contraction of *εο* and *εου* into *ευ*; e. g. *πλεῦνες* for *πλείνες*, *ποι-εῦμενος* from *ποι-εόμενος*, and *ποι-εῖσι* from *ποι-έουσι* (comp. § 105. n. 13).—Finally it is to be observed, that the Ionic of the ancient epic, employs contraction much oftener than the later Ionic prose.

NOTE 6. The ancients often wrote out the vowels in full, and left the contraction to the pronunciation. This usage, called *Synizesis* (*συνίησις*), or also *Synalepha* (*συναλοιφή*), has in many cases been retained in the works of the ancient poets, especially the epic; e. g. Il. λ. 282 *Ἄφρεον δὲ στήθεα*, where the two endings *φρεον* and *θεα* are to be pronounced as one syllable, thus, *ἄφρευν δὲ στήθη*. So 9. 763 *χάλκεον* (pron. *ουν*) *δέ οἱ ἦτορ*. The same occurs among the Attics very often in *θεός*, *θεόν*, which otherwise is never contracted, and in some proper names, as *Νεοπτόλεμος*.—For the Synizesis between two words, see § 29. n. 11.

NOTE 7. The contraction above pointed out in no. 3. d, (*φιλῶ φιλῶ*, etc.) could also be considered as *elision* or merely a dropping of the *ε*. But in the middle of words, a vowel is thus dropped (except in compounds, as *ἐπάγω* for *ἐπι-άγω*) mostly only in some Ionic elisions, as *φοβέο* for *φοβέο* (§ 105. n. 7). In the cases first in question, however, there was evidently a purpose of producing a new combined sound, as is proved by the analogy of other examples, and by the circumflex wherever it is written (see 6, below); but the long sound already existing was adopted, or rather was retained, to represent this new sound.

ACCENT AND QUANTITY.

5. When neither of the two syllables to be contracted has the tone, the contracted one does not take it; e. g. *περίπλους*, *ἐτίμων*, contr. *περίπλους*, *ἐτίμων*.

NOTE 8. Exceptions from this general rule are rare and anomalous; e. g. *χρύσεος*, contr. *χρυσούς*, § 60.

6. If however one of the two original syllables has the tone, it then remains also upon the contracted one; and if this be a penult or an antepenult syllable, the accent is determined according to the general rules (§§ 10, 11). If it be a *final* syllable, it takes

* Here it must be borne in mind, that although grammatical theory is wont to represent this as separation and insertion, in reference to the common form, yet that this common form itself may just as well be only a form originally contracted from the separate form, and in most cases actually is so. This can be shown in many instances; e. g. in *εἶ* for *εἶ* from *εἶ*, since *εἶ* does not exist.

the circumflex, as νόος νοῦς, φιλέω φιλω; unless the original form had the acute upon the last syllable, which seldom occurs, and then the acute remains, according to ‡ 49. n. 1; e. g. ἐάν ἦν, ἐσταός ἐστώς, δαίς δάς. Exceptions are rare; see e. g. the Acc. ἡχόα ἡχώ, ‡ 49.

NOTE 9. Sometimes in contraction the accent is *shifted*; e. g. in δέλητος, φρητός, ‡ 41. n. 7; ἀργος ἀργός, ‡ 121. n. 6; also the flexion of εἰνους, ‡ 60.

NOTE 10. Although every contracted syllable is in its very nature long, yet in some forms of declension which end in a contracted *a* or *i*, the pronunciation has so obscured these mixed sounds, that they are sometimes found *short*. So especially the Neut. Plur. in *a*, e. g. τὰ γέρα (§ 54. n. 3), and some Datives, as Κλέοβι from Κλέοβις, G. *ως*, (in Herodotus), with which also δαί (ι) for δαίδι, and some similar epic forms, are to be compared (§ 56. n. 5). That however some of these instances may be considered as an *elision* of the first vowel, is apparent from ‡ 53. n. 2, 3.

‡ 29. Hiatus. Crasis.

1. When of two successive words the first ends, and the second begins, with a vowel, the breathing (*spiritus*) which is heard between them, whether rough or smooth, produces an effect called *Hiatus*. This hiatus between two words was more unpleasant to the ear, at least to the Attic ear, than a concurrence of vowels in the middle of a word. It was therefore rarely allowed in poetry; in Attic poets almost never. In prose also, the Ionic excepted, its frequent recurrence was avoided.

NOTE 1. The Attic verse permitted the hiatus for the most part only after the interrogative τί, the particles ὅτι and περί, and in the phrases οὐδέ εἰς, μηδέ εἰς (§ 70. 1), εὐ οἶδα, etc.

2. The natural means of avoiding the hiatus is by uniting both syllables into one.* This takes place in two ways: 1) By *elision* with the *apostrophe* (§ 30). 2) By contracting both syllables into one combined sound, or *Crasis*, Gr. κρᾶσις *a mingling*, from κεράννυμι. This crasis, or the combination of two syllables of *different* words in writing and pronunciation, often varies essentially from ordinary contraction in one and *the same* word; and is found, especially in prose, only in a small number of examples, which are given in the following notes.

NOTE 2. In *crasis* there are three things to be particularly observed.

a) Every crasis makes a *long* syllable (§ 7. 7). In this way several cases of crasis are distinguished from an *elision* by apostrophe; e. g. τᾶλη-θές, κᾰπερή, for τὸ ἀλ. καὶ ἀρ. with short *a*. Hence such instances as τᾶνδρός must be pronounced long; and τᾶλλα (for τὰ ἄλλα) must be written with the circumflex; which however is denied by some, who therefore write ῥᾶλλα. For the sake of uniformity, other instances like ταῦτό, ταῦτά, (for τὸ αὐτό, τὰ αὐτά,) must also be referred to crasis; comp. § 28. n. 7.

b) The *iota* subscript is written in a crasis, only when in the original

* That the movable *ν* is not to be regarded as a means of avoiding the hiatus, appears from ‡ 26. n. 2

syllables an *i* occupied the last place; thus in *κῆρα* from *καὶ εἶτα*, but not in *κᾶν* for *καὶ ἄν*.*

c) Over a crasis is commonly written the sign '—', called *coronis* (*κορωνίς*).

NOTE 3. The crasis occurs most frequently in the article, e. g.

οὐκ, οὐπι, for *ὁ ἐκ, ὁ ἐπὶ*
τοῦναντίον, τοῦπος, for *τὸ ἐναντίον, τὸ ἔπος*
τοῦνομα for *τὸ ὄνομα*
τάμα, τὰπι, for *τὰ ἐμά, τὰ ἐπὶ*
τάγαθά, τάλλα, for *τὰ ἀγαθά, τὰ ἅλλα* } with long *ā*, see in note 2. a.
τάληθές, τᾶδικον, for *τὸ ἀλ. τὸ ἀδ.*
ὠπαιτῶν, ὠνήρ, for *ὁ ὠπαιτῶν, ὁ ἀνήρ*.†

Similar to these are the less frequent cases of crasis in the Neut. of the postpositive article or Relative Pronoun (§ 75); e. g.

ἄδοξε for *ἃ ἔδοξε*, *ἄν* for *ἃ ἄν*, etc.

NOTE 4. Less easy to be distinguished are those cases of crasis where the contraction absorbs the diphthongs; e. g.

οἰμοί for *οἱ ἐμοί*
ἄπαντῶντες or *ἀπαντῶντες*, for *οἱ ἀπαντῶντες*
τάνδρός, τάνδρι, for *τοῦ ἀνδρός, τῷ ἀνδρὶ* (see note 2. a); and so *ταῦτοῦ, ταῦτῳ* (§ 74), *ἀπὸ ταῦτομάτου*, etc.
τῆτιον for *τὸ αἷτιον*,

or where the *τ* of the article passes over into *θ* because of the rough breathing (§ 17. n. 2), e. g.

θολμάτιον, Plur. *θαιμάτια*, for *τὸ ἱμ. τὰ ἱμ.*
θήμετέρου for *τοῦ ἡμετέρου*.

NOTE 5. With *ἕτερος* the vowels of the article are commonly contracted into *ā*; which comes from the antique and Doric form *ἄτερος* (*ā*) for *ἔτερος*; thus

ἄτερος, ἄτεροι, for *ὁ ἔτερος, οἱ ἔτεροι*
θατέρου, θατέρῳ, θάτερα, for *τοῦ, τῷ, τὰ ἔτ.*

NOTE 6. The Ionics also have the crasis, but always contract *o* and *a* into *ω*; e. g. *τῶγαλμα, τῶληθές, τῶπὸ τούτου* for *τὸ ἀπὸ τούτου*. In three words they also change the spiritus *asper* into the *lenis*, e. g.

ὠριστος, ὠλλοι, ὠτός, for *ὁ ἀριστος, οἱ ἄλλοι, ὁ αὐτός*.

So also *τωῖτό*, for *τὸ αὐτό (ταῖτό)*. § 27. n. 11.

NOTE 7. The conjunction *καί* also often makes a crasis; and the *κ* before a rough breathing passes over into *χ*; e. g.

κᾶν for *καὶ ἐν*; *κᾶν* for *καὶ ἄν* and *καὶ εἰ ἄν*
κᾷπειτα, κᾷκείνος, κᾷγῶ, for *καὶ ἔπειτα*, etc. see note 2. b.
κῆρα for *καὶ εἶτα*

κἀρετή, κῖσος, for *καὶ ἀρετή, καὶ ἵσος*
κῶνος, κῶκία, for *καὶ οἶνος, καὶ οἰκία*
χᾷτερος for *καὶ ἕτερος*; *χῶ* for *καὶ ὅ* —.

Other long syllables remain unchanged, as

κεῖ, κοῦ, κεῦ-, for *καὶ εἰ, οὐ, εὐ-*; *κείχον* for *καὶ εἶχον*.

The Ionics and Dorics use *η* for *ā*, e. g. *κῆν, κῆπειτα*.

NOTE 8. The particles *τοί, μέντοι, ἦτοι*, also make with *ἄν* and *ᾄρα* a long *a*, and must therefore be written as crasis, *τᾶν, τᾄρα, μεντᾶν*. Very often

* Some however unnecessarily deviate from this rule, for the sake of avoiding ambiguity, and write *κᾶν, κᾷπειτα*, etc.

† According to a critical theory which is not to be rejected, the only ordinary contraction of *ὁ* with *a* among the Attics was into long *ā*, e. g. *ἄνῃρ* (pron. *hānēr*); at least in the more common instances, as *ἄνῃρ, ἀνθρώπος, ἀδελφός*, etc. It is assumed, that in all cases, where in our copies only *ἄνῃρ* stands, and the sense seems to require the article, it should be written *ἄνῃρ*; and this is done in most of the recent editions.

however we find τ' ἄν, τ' ἄρα or τ' ἄρα, etc. where the τοί (τ') must not be confounded with τέ.

NOTE 9. Among the many other cases of crasis, which must for the most part be left to observation, we adduce only the following :

ἐγῶμαι, ἐγῶδα, for ἐγὼ οἶμαι, οἶδα
μοῦστίν, μοῦδωκεν, and the like, for μοί ἐστιν, ἔδωκεν
προῦργου, προῦλίγου, for πρὸ ἔργου, δλίγου
οὐγῶλεγον for ὁ ἐγὼ ἔλεγον, Aristoph.

NOTE 10. To crasis must also be referred all those instances, where the initial vowel of a word is absorbed by a preceding long vowel or diphthong, e. g.

οὐνεκα for οὐ ἔνεκα
δοῦνεκα for δοῦν ἔνεκα (comp. n. 4), which is very often incorrectly written δο' οὐνεκα

ἄνθρωπε, ὄνερ, ὄναξ, for ὦ ἄνθρωπε, ἄνερ, ἄναξ.

To avoid ambiguity, however, most cases of this kind are written as elisions and marked with the apostrophe, e. g.

ὦ γαθέ (ἀγαθέ) — τῇ ῥημῖα (ἐρημῖα)
ποῦ 'στιν (ἐστιν) — ἐγὼ ν τοῖς (ἐν).

Hence some grammarians distinguish such examples from elision in the strict sense (§ 30), and also from crasis, by calling them *Apharesis* (ἀφαίρεσις).*

NOTE 11. Many other contractions were never expressed in writing, but left to the pronunciation, as cases of *Synizesis* (§ 28. n. 6), here also called *Synecphonesis* (συνεκφώνησις), which however it is not always easy for us to determine; e. g. ἐπεὶ οὐ as an iambus (Soph. Philoct. 446); μὴ οὐ in Attic poetry always as one syllable. So too in Homer, Il. ε. 446 ἢ εἰσόκεν as a dactyl; Il. ρ. 89—ἀσβεῖ | στω οὐδ' υἱ— | ὄν—.

‡ 30. Apostrophe.

1. In Greek, as in other languages, when a short vowel at the end of a word is removed by *elision* before another vowel, an apostrophe ' is set over the empty place; e. g.

ἐπ' ἐμοῦ for ἐπὶ ἐμοῦ.

When the following word has the rough breathing, and the elided vowel was preceded by a smooth mute, this latter becomes rough (§ 17. 3); e. g.

ἀφ' οὐ for ἀπὸ οὐ.

2. In prose there are certain words of frequent occurrence, which most commonly suffer elision, especially :

- 1) All Prepositions of two syllables ending in a vowel, except περί. § 115. 2.
- 2) Many Particles, as ἀλλά, ἄρα and ἄρα, εἰτα, ἄμα, ἔτι, ἵνα : δέ, τέ, γέ, and their compounds ὥστε, etc.

* That all these are real cases of crasis, just as φιλέω φιλῶ is a real contraction, is shewn by the analogy of many acknowledged instances, as ἔδοξε, τὰπὶ, δὴτέρα (τῇ ἐτέρα); and by the circumstance that such an elision is *never* found after a short vowel.—This plainer mode of writing such instances of crasis sometimes has difficulty; especially when the syllable that has been absorbed, had the accent, which we then often find written over the empty place; e. g. εἰ μὴ ῥοιμι (ἐρχοιμι). All such cases, as well as those above, must be regarded as if written μῆχοιμι, νηρημῖα, etc.

3) Certain frequent combinations, as *νὴ Δία* (*νὴ Δί*), *πανθ' ὄσα, οἷσθ' ὅτι, τοῦτ' ἔστι*, etc.

4) Very often the short vowel of a word before *ἄν*, e. g. *μάλιστα ἄν, ταῦτ' ἄν, θανμάζοιμ' ἄν*, etc.

Such elision occurs least of all in Ionic prose. The poets, on the other hand, avail themselves of this freedom in respect to most of the short vowels. The only limitation is, that short *υ*, and monosyllables in *α, ι, ο*, (the epic *ρά* excepted,) are *never* elided.

3. In *Prepositions* and *Conjunctions*, if the elided vowel had the accent, this is also cast off with the vowel; e. g. *ἀπ'* from *ἀπό*, *ἀλλ'* from *ἀλλά*, *οὐδ'* from *οὐδέ*. In all other words, the accent is thrown back, always as an *acute*, upon the preceding syllable; e. g.

(κακά) *κάκ' ἔπη*, (δεινά) *δείν' ἔπαθον*, (φημί) *φήμ' ἐγώ*,
(τὰργαθά) *τὰργάθ' αὖξεται*, (ἐπτά) *ἑπτ' ἔσαι*.

NOTE 1. Enclitics of two syllables, after paroxytones, must not in case of elision be treated like those of one syllable which merely cast off their accent (§ 14. 5); but they follow the preceding rule. This however, for the sake of clearness, is not always observed. E. g. Soph. El. 542, *Ἄδης τιν' ἡμερον* (for *τινά*).

NOTE 2. It is very difficult to determine any rules for the use of elision in prose; since *δέ, ἀπό*, etc. which are most commonly elided, are also often found without apostrophe. The investigation is so much the more difficult, since it is proved, that the ancients very often wrote a vowel which was elided in speaking.

NOTE 3. The Dative Sing. in *ι* and the particle *ετι* are *never* elided by the Attics; and by the epic writers, for the most part, only when no confusion can thereby occur with the more frequently elided Acc. in *α* and the particle *ετι*; e. g. *ἐν δαίτ'—, ἀστέρ' ὀπωρινῶ—, γηγώσκων, δτ' ἀναλκίς*.

NOTE 4. The *third persons* of verbs, which have the movable *ν*, can be elided by the poets according to the necessities of the metre. So the *Dative Plural*; except that the forms of Dec. I and II, in *ασι, ησι, οσι*, which in the earlier language are the common ones, coincide then with those in *αι, ης, ος*, and therefore take no apostrophe even before a vowel. The elision of the Dat. Plur. of Dec. III, was avoided; because this case would then almost always be like the other cases which terminate in *ς*. The strengthened epic form in *σσι*, e. g. *χείρесси, ποσσί*, sometimes admits it.

NOTE 5. The poets elided, though seldom, the diphthong *αι*; but only in the Passive endings *μαι,σαι,ται,σθαι*, e. g. *βούλεσθ' ἔφη, ἔρχομ' ἔχων*. The *αι* of the Inf. Aor. 1 Act. is never thus elided; but rather, when it seems to be elided, it makes a crasis with the syllable following.* Whether the Datives *μοί, σοί*, were elided, is still very doubtful; see the *Ausf. Sprachl.* I. § 30. n. 6.—To crasis, and not here, belongs all that is elsewhere adduced as instances of the elision of *long* syllables, viz. *καί* and *τοί* (§ 29. n. 7, 8). So too the apparent elision of *τά, τό* (ib. n. 2. a), and of *initial* vowels (ib. n. 10).

* This *αι* of the Inf. never falls away before a *short* vowel in such a manner that the syllable remains *short*; but in every instance the metre requires or admits a *long* syllable. According to the rule in the preceding section then, (comp. § 29. n. 2. a.) all such instances are to be regarded as cases of *crasis*; where however, for the sake of clearness, the apostrophe must be used; in the one case thus, *γεῖσθ' ὑμᾶς* for *γεῖσθαι ὑμᾶς* (long *υ*); in the other thus, *γῆμαι ἄηρε* (*ἐπῆρε*); unless we prefer to write the syllables in full, as a case of Synizesis.

PART II.

GRAMMATICAL FORMS AND FLEXION OF WORDS.

§ 31. PARTS OF SPEECH.

1. STRICTLY speaking, there are only *three* principal parts of speech. Every word which *names* or denotes any subject or object is a NOUN (*nomen*); the word by which something is *predicated* of any subject or object is called a VERB; and all other words, by which the discourse thus constituted is rendered more *definite, connected, and animated*, are called PARTICLES.

2. It is however customary to make several important subdivisions of these principal parts; and hence in most languages it is common to assume *eight parts of speech*; viz. (I.) The NOUN, which has its own subdivision of *Substantive and Adjective*; and from which are separated: (II.) the PRONOUN, which includes also the *Article*; and (III.) the PARTICIPLE, which as to Syntax belongs to the Verb. (IV.) The VERB remains without subdivision; but the *Particles* are subdivided into (V.) the ADVERB, (VI.) the PREPOSITION, (VII.) the CONJUNCTION, and (VIII.) the INTERJECTION; of which, however, the last is commonly reckoned by the Greek Grammarians among the Adverbs.

THE NOUN AND ITS DECLENSION.

§ 32. GENDER.

1. The gender of nouns, whether *masculine, feminine, or neuter*, is commonly known from the terminations; as will be pointed out under the several declensions. To mark the gender in grammar, the *article* is usually employed, viz. *ὁ* masc. *ἡ* fem. *τό* neut. For the mode of declining the article, see § 75.

2. The names of persons, (man, woman, god, goddess, and the like,) have their gender according to the sex, let the termination be what it may; e. g. *ἡ θυγάτηρ* the daughter, *ἡ υἱός* the daughter-in-law. But diminutives in *ον* are always neuter; e. g. *τὸ γυναικον* from *γυνή* woman, *τὸ μεράκιον* from *μερίζω* a youth.

NOTE 1. The word τὸ ἀνδράποδον *slave* is neuter, because the slave was not regarded as a person, but only as an article of property. Neuter also is τὸ τέκνον or τὸ τέκος *child*, and the Plur. τὰ παιδικά *darling*, used instead of the Sing. these being classed with diminutives—Nevertheless, in construction, all words which do not stand in immediate contact with such personal neuters, are referred to the true gender and number; thus Homer even says τέκνον φίλε. See Syntax, § 123. n. 3. § 129. 11. § 143. 5. c.

NOTE 2. It follows from the above, that every personal appellative which is common to the two sexes, is in grammar also of the *common gender*; e. g. ὁ ἄνθρωπος *the man*, ἡ ἄνθρωπος *the woman*. Also ὁ and ἡ *Zeus god* and *goddess*, ὁ and ἡ τροφός *male and female nurse*, ὁ and ἡ φύλαξ *male and female watcher*, and the like; although in many such cases there are special feminine forms, as ἡ *Zeá, goddess*. These however were less employed by the Attics.

NOTE 3. Many names of *animals* are in the same manner *common*; e. g. ὁ and ἡ βοῦς *ox* and *cow*, ὁ and ἡ ἵππος *horse* and *mare*.—In most instances one gender serves for both sexes, and this is called, if masculine or feminine, *epicene*, Genus *epicænum* (ἐπικοινός); e. g. ὁ λύκος *wolf*, ἡ ἀλώπηξ *fox*. But in nouns of *common gender* also, one of the genders is that of the species, e. g. ὁ ἵππος *horse*, generally and indefinitely, αἱ αἶγες *goats*, i. e. the whole species. In general the fem. has here the preference; thus αἱ βόες is very often (but only in the Plur.) *cattle* generally. Thus ἄρκτος *bear* and κάμηλος *camel*, when the marking of the sex is not essential, are commonly feminine (ἡ ἄρκτος, ἡ κάμηλος), even when used of the male animal; and the same is very often the case with ἔλαφος *deer* and κύων *dog*.—The fem. ἡ ἵππος has moreover the special signification *cavalry*.

3. *Masculine*, as in Latin, are the names of *nations*, as οἱ Σκύθαι, οἱ Γαλάται; of *rivers*, following ὁ ποταμός *river*, as ὁ Θερμάδων, ὁ Πήνιος; of *months*, after ὁ μῆν *month*, all ending in *ων*, as ὁ Γαμηλιών; of the *winds*, after ὁ ἄνεμος *wind*, as ὁ ζέφυρος, ὁ βορρᾶς.

4. *Feminine*, with few exceptions, are the names of *trees*, as ἡ φηγός *the beech*, ἡ πίνος *the pine*; also the names of *cities*, *countries*, and *islands*, as ἡ Κόρινθος, ἡ Αἴγυπτος *Egypt*, (but ὁ Αἴγυπτος *the Nile*), ἡ Λακεδαίμων, ἡ Λέσβος, etc.

NOTE 4. Exceptions from the above, and for the most part masculine, are:

- 1) The names of some *trees*; e. g. ὁ ἐρινεός *wild fig-tree*, ὁ φοῖνιξ *the palm*, ὁ ἡ κέρασος *the cherry-tree*, ὁ ἡ κότινος *the wild olive-tree*, ὁ ἡ πάπυρος *the papyrus-reed*.
- 2) Of names of *cities*: Plurals in *οι*, as οἱ Φάλαροι, and those in *εις*, as Φανουεῖς, always. Of those in *ος*, Ὁρχομενός is always masculine; and Πύλος, Επίδαυρος, Ἀλῖαρος, Ὀρχηστός, are usually so. Those in *ους* G. *ωντος*, and as G. *αντος*, are chiefly masculine; as ὁ Σελευός, ὁ Τάρας. Those in *ων* are commonly feminine; as ἡ Βαβυλών, ὁ ἡ Σικυών.—*Neuter* are those names of cities without exception, which have the neuter endings *ον* and *ος* (Gen. *ους*); e. g. τὸ Δουλίχιον, τὸ Ἀργος.

§ 33. DECLENSION.

1. The Greek form of declension has the five ordinary *cases* of other languages. It has no distinct form corresponding to the Latin *Ablative*, but gives the signification of this case partly to the Genitive and partly to the Dative.

2. In declension, as well as in conjugation, the Greeks have one *number* more than our occidental languages, viz. the *Dual*, where only *two* are spoken of. This however is not always employed; by some writers never; most frequently by the Attics.

3. The *Dual* has never more than *two endings*; of which one is common to the Nom. Acc. and Voc. the other to the Gen. and Dative.

4. The Greek has *three Declensions*; corresponding to the first three in Latin. Their *case-endings*, or terminations in the different cases, are arranged together in the following Table.

<i>Sing.</i>	Dec. I.	Dec. II.	Dec. III.
Nom.	η, α ~~~~~ $\eta\varsigma, \alpha\varsigma$	$\omicron\varsigma$ Neut. <i>ov</i>	—
Gen.	$\eta\varsigma-\alpha\varsigma$	<i>ov</i>	$\omicron\varsigma$ ($\omega\varsigma$)
Dat.	$\eta-a$	φ	ι
Acc.	$\eta\nu-\alpha\nu$	<i>ov</i>	α or ν . Neut. like the Nom.
Voc.	$\eta-a$	ϵ Neut. <i>ov</i>	—
<i>Dual.</i>			
N. A. V.	$\tilde{\alpha}$	ω	ϵ
G. D.	$\alpha\nu$	$\omicron\nu$	$\omicron\nu$
<i>Plur.</i>			
Nom.	α	\omicron Neut. $\tilde{\alpha}$	$\epsilon\varsigma$ Neut. $\tilde{\alpha}$
Gen.	$\omega\nu$	$\omega\nu$	$\omega\nu$
Dat.	$\alpha\iota\varsigma$	$\omicron\iota\varsigma$	$\sigma\iota\nu$ or $\sigma\iota$
Acc.	$\tilde{\alpha}\varsigma$	$\omicron\nu\varsigma$ Neut. $\tilde{\alpha}$	$\tilde{\alpha}\varsigma$ Neut. $\tilde{\alpha}$
Voc.	α	\omicron Neut. $\tilde{\alpha}$	$\epsilon\varsigma$ Neut. $\tilde{\alpha}$

In this Table the form called the *Attic Dec. II*, is omitted for the sake of easier comparison; see † 37.

5. When these endings are *pure*, and admit of contraction († 28), there arises the *contracted* form of declension, which is specified below under each of the three declensions. The words which retain this contraction through all the cases and numbers, are called $\delta\lambda\omicron\sigma\pi\alpha\theta\eta$, *affected throughout*. This is always true of the contracts of the first and second declensions; in the third, strictly speaking, never. † 48. n. 2.

6. The above endings are all simply *case-endings*, i. e. such as mark the case, but do not belong to the root or stem of words. What precedes them is always the simple root or stem of the word (not the etymological root); e. g. of $\tau\iota\mu\acute{\eta}$ the root or stem is $\tau\iota\mu$. In this respect the first and second declensions are essentially distinguished from the third; since in the first two the Nom. has already a case-ending, and in the third not. Consequently, in the Nom. of the first two the simple stem already appears; in that of the third it is indeed present, but mostly somewhat changed; see † 39, 40.

NOTE 1. The three Greek declensions correspond nearly to the first three

in Latin; except that *os* in the Nom. becomes in Latin *us*, and in the Gen. *is*; while *ov* and *ow* are there *um*; and *v* mostly becomes *m*.

NOTE 2. The Dat. Sing. has in all the declensions *ι*; in the first two however the *ι* is subscript.

NOTE 3. The Dat. Plur. has strictly in all the declensions *ων* or *σι*; since *αις*, *οις*, of the first two, is only an abbreviation from the ancient forms *αιων*, *οισων*, or *αισι*, *οισι*. § 30. n. 4.

NOTE 4. The *Dual* is perhaps only an old abridged form of the Plural, which usage afterwards limited to the number of two; compare the Plural forms *ἄμμε*, *ὕμμε* (§ 72. n. 6. 10) with the Dual of Dec. III. At least we still find, especially in the epic language, undoubted instances where the Dual stands for the Plural. They are however limited mostly to the verbs (§ 87. n. 6); and among substantive forms they occur solely in participles, e. g. Il. ε, 487. Hymn. Apoll. 487, etc. See the *Ausf. Sprachl.*

7. In respect to the *Accent*, the rule is universal, that the case-endings of the Gen. and Dat. when they are long and have the tone, take the *circumflex*; those of the Nom. Acc. and Voc. in the same circumstances take the *acute*. Here however it is to be remembered, that in the third declension the ending of the Nom. and Voc. Sing. is *not a case-ending*. ‡ 39.

‡ 34. FIRST DECLENSION.

1. All words in *ης* and *ας* are *masculine*, and all in *η* and *α* *feminine*.

2. Words ending in *a pure* (§ 28. 1) or *ρα*, have the Gen. in *ας*, and retain their *a* through all the cases of the Singular; as *σοφία*, *μάχαιρα*. The *a* is also retained by the *contracts*, e. g. *μῆνα* (note 1); further by *ἀλαλά* Gen. *ας* *war-cry*, and by some proper names, viz. *Ἀθήα*, *Ἀνδρομέδα*, *Φιλομήλα*, *Γέλα*, *Διοτίμα*, which have also long *a* in the Nominative.

3. All other words in *a*, i. e. all those in which *a* is preceded by any consonant except *ρ*, have the Gen. in *ης*, and Dat. in *η*; but in the Acc. and Voc. they resume their *a*; see *Μοῦσα*.

4. In the Dual and Plural words of all the four terminations coincide. The several forms may be learned from the following examples; in which also the regular changes of the accent are marked.

Sing.	ῆ (honour)	ῆ (wisdom)	ῆ (Muse)	ὁ (citizen)	ὁ (youth)
Nom.	τιμή	σοφία	Μοῦσα	πολίτης	νεανίας
Gen.	τιμῆς	σοφίας	Μούσης	πολίτου	νεανίου
Dat.	τιμῇ	σοφίᾳ	Μούσῃ	πολίτῃ	νεανίᾳ
Acc.	τιμήν	σοφίαν	Μοῦσαν	πολίτην	νεανίαν
Voc.	τιμή	σοφία	Μοῦσα	πολίτα	νεανία
<i>Dual.</i>					
N. A. V.	τιμά	σοφία	Μούσα	πολίτα	νεανία
G. D.	τιμαῖν	σοφίαιν	Μούσαιν	πολίταιν	νεανίαιν

1. 11.

Nom.	τιμαί	σοφίαι	Μούσαι	πολίται	νεανίαι
Gen.	τιμῶν	σοφῶν	Μουσῶν	πολιτῶν	νεανιῶν
Dat.	τιμαῖς	σοφίαις	Μούσαις	πολίταις	νεανίαις
Acc.	τιμάς	σοφίας	Μούσας	πολίτας	νεανίας
Voc.	τιμαί	σοφίαι	Μούσαι	πολίται	νεανίαι

<i>Sing.</i>	ῆ (<i>justice</i>)	ῆ (<i>opinion</i>)	ῆ (<i>trident</i>)	ῆ (<i>dagger</i>)	ὁ (<i>Atrides</i>)
Nom.	ῆκη	γνώμη	τρίαῖνα	μάχαιρα	Ἀτρεΐδης
Gen.	ῆκης	γνώμης	τριάινης	μαχαιράς	Ἀτρεΐδου
Dat.	ῆκη	γνώμῃ	τριάινῃ	μαχαιρᾷ	Ἀτρεΐδῃ
Acc.	ῆκην	γνώμην	τρίαῖναν	μάχαιραν	Ἀτρεΐδην
Voc.	ῆκη	γνώμη	τρίαῖνα	μάχαιρα	Ἀτρεΐδῃ

<i>Dual.</i>					
N. A. V.	δίκα	γνώμα	τρίαῖνα	μαχαιρά	Ἀτρεΐδα
G. D.	δίκαιν	γνώμαιν	τρίαῖναιν	μαχαιραῖν	Ἀτρεΐδαιν

<i>Plur.</i>					
Nom.	δίκαι	γνώμαι	τρίαῖναι	μάχαιραι	Ἀτρεΐδαι
Gen.	δικῶν	γνώμῶν	τριάινῶν	μαχαιρῶν	Ἀτρεΐδων
Dat.	δίκαις	γνώμαῖς	τριάιναις	μαχαιραῖς	Ἀτρεΐδαις
Acc.	δικας	γνώμας	τρίαῖνας	μαχαιρας	Ἀτρεΐδας
Voc.	δίκαι	γνώμαι	τρίαῖνα	μάχαιραι	Ἀτρεΐδαι

Examples for practice see in Appendix E.

5. Of the masculines in *ης* the following have the *Vocative* in *ᾶ*, viz. all in *της*; many compound verbal nouns, which merely append *ης* to the consonant of the verb, as *γεωμέτρης*, *μυροπώλης*, *παιδοτρίβης*; and all national appellations, as *Πέρσης*, *Σκύθης*. All others, which however are by far the smaller number, have *η*; especially the patronymics in *δης*, e. g. *Ἀτρεΐδης*, q. v.

NOTES.

I. There are *contracts* of this declension; all of which are *δοπαθῆ* (§ 33. 5). Hence in all the cases, and even the Nominative, the ending has the circumflex. There are contracts in all the four terminations, in *ᾶ*, *ῆ*, *ᾱς*, *ῆς*, which in other respects are declined regularly; except that contracts in *ᾶ* retain this vowel throughout, as being originally *pure*; and those in *ᾱς* all take the Doric Genitive in *α* (note IV. 4). The uncontracted forms of such words are for the most part unused, or have been retained with some changes by the Ionics. E. g.

μῦα contr. *μῦᾶ* (Ion. *μῦῖα*) *mina*, G. *μῦᾱς*, D. *μῦᾱ*, Acc. *μῦᾱν*. Plur. N. *μῦαί*, G. *μῦῶν*, D. *μῦαῖς*, Acc. *μῦᾱς*. So too *Ἀθηνᾶ*, from *Ἀθηνᾶ*, Ion. *Ἀθηναῖη*.

λεοντῖα contr. *λεοντῆ* (Ion. *λεοντέη*, *λεοντείη*), *lion-skin*, G. *λεοντῆς*, D. *λεοντῆ*, Acc. *λεοντῆν*. Plur. N. *λεονταί*, etc. So too *γῆ* *earth*, from *ΓΑἶα*, Ion. *γαῖα*, rarely *γέα*.

Ἑρμῖας (epic *Ἑρμείας*) contr. *Ἑρμῆς*, *Ἑρμοῦ*, *Ἑρμῆ*, *Ἑρμῆν*, *Ἑρμῆ*. Plur. *Ἑρμαί*, etc.

βορέας, also *βορρᾶς*, G. *βορρᾶ*, D. *βορρᾶ*, Acc. *βορρᾶν*. The doubling of the *ρ* is here merely an accidental peculiarity.

II. QUANTITY. 1. The Nom. in *α* which has the Gen. *ης*, is always short. 2. The Nom. in *α* which has the Gen. *ας*, is sometimes long and some-

times short. The accent is here a sure guide; since not only all *proparoxytones* and *properispomena* (as μάχαυρα, μοῖρα) have of course the *a* short (§ 11. 4, 6); but also for this declension there exists the fixed rule, that *oxytones* and *paroxytones* which have the Gen. *as*, are long in the Nominative, as σποά, χαρά, πέτρα, ἡμέρα, σοφία, etc. The only exceptions are the numeral μία, and the proper names Πύρρα, Κίρρα.

3. The quantity of the final syllable must however be known, in order to the proper accentuation of a word. But since this cannot always be referred to simple general rules, we subjoin here only the two following, as sufficient for the present.

a) Dissyllables in *eia* have the *a* long, as χρεία; words of more than two syllables have it short, as ἀλήθεια from ἀληθής, Μήδεια, γλυκεία fem. from γλυκύς. Exceptions are, abstract nouns from verbs in *εῖω*, e. g. δουλεία from δουλεύω, βασιλεία kingdom from βασιλεύω. But βασιλεία queen from βασιλεύς. See § 119. n. 6.

b) All words of three or more syllables, that are female appellatives, are short; e. g. ψάλτρια, δότειρα, Ὀμπνία, etc. So too the adjective πότνια. But all other feminine adjectives which fall under this head are long; as κύριος, κυρία, etc.

4. The *Vocative* in *a* from masculines in *ης* is short; from those in *ας*, long.—The Dual ending *a* is always long.

5. The ending *ας* is long in this declension, in all the cases where it occurs; and the Acc. Plur. is thereby distinguished from that of Dec. III, where it is short. The Dorics alone make also the Acc. Plur. of Dec. I, short.

6. The Acc. Sing. in *αν* always follows the quantity of the Nominative.

III. ACCENT. 1. It is characteristic of this declension that the Gen. Plur. regularly has the tone (the *circumflex*) upon its ending, let the tone in the other cases be where it may; as Μούσα Μουσῶν, ἀκανθα ἀκανθῶν. The cause lies in the contraction of this Genitive from the more ancient form in *ᾶων*, see n. IV. 3. Exceptions are:

a) The *feminines* of adjectives and barytone participles in *ος*; as ξένος, ξένων· αἰνίος, αἰνία—αἰνίων· τυπτόμενος, ἡ—τυπτομένων.

b) The substantives χρήστης usurer, οἱ ἐτησῖαι trade-winds, ἀφή anchovy. By this anomalous accent the Gen. χρηστών, ἀφύων, are distinguished from the like cases of χρηστός useful, and ἀφύης unformed.

2. In the other cases the tone always remains, so far as the general rules permit, upon the same syllable as in the Nominative; e. g. Nom. Plur. σοφαί, Voc. πολίται. The only exception is Voc. δέσποτα from δεσπότης master; since the Homeric μητίετα for μητίετης, εὐρύσπα, etc. are already so accented in the antique Nominatives; comp. IV. 2.

3. The *feminines* of adjectives in *ος* throw the tone, so soon as the final syllable permits, upon the syllable where the masculine has it; e. g. ἄξιος F. ἄξια, Plur. ἄξιοι, ἄξια.

IV. DIALECTS. 1. The Dorics, in all the endings, put long *a* for *η*, as τιμά, ἄς, ᾶ, ἄν. The Ionics commonly put *η* for long *a*, as σοφία, ἡς, ἡ, ἡν· μάχαυρα, ἡς, ἡ, ἂν· ὁ νηνίης, etc. the Acc. Pl. excepted.—But the epic writers retain the *a* in θεά, θεᾶς, etc. in Ναυσικάα, ἄας, and in some proper names in *ας*, as Αἰνείας. Another epic peculiarity is *η* instead of short *a* in κνίσση, Σκύλλα, commonly κνίσσα, Σκύλλα; and vice versa we find the Homeric νύμφη for νύμφη.

2. The old language had also masculines in *ᾶ*, which remained in some dialects; and therefore also in Latin. Thus Homer and the other epic writers have often in the Nominative ἱππότα instead of ἱππότης; so μητίετα, εὐρύσπα, etc.

3. The most ancient form of the Genitive Sing. of the masculines, is in *ᾶο*, and of the Gen. Plur. of all the terminations, in *ᾶων*. So the epic Ἀτρεΐδαι, Μουσᾶων, etc.

4. The Dorics contracted these Genitives into *ā*; e. g. τοῦ Ἀτρεΐδα, τῶν Μοισῶν for Μουσῶν, τῶν Ἀτρεΐδων.—This Doric Genitive has remained in common use in the Sing. of some few words, especially proper names, e. g.

Ἀννίβας Hannibal, τοῦ Ἀννίβα
τοῦ ὀρνιθοθήρα the bird-catcher's.

5. The Ionics on the other hand converted the *āo* into *ew* (§ 27. n. 10), where however the *ω* has no influence on the accent; so πολίτεω (§ 11. n. 4); and from *āow* they made *ēow*; thus μουσέω.—Here too the common language retained this Gen. Sing. in some names of Ionic men, as Θάλεω from Θαλῆς, Λέσχεω from Λέσχης.—When this ending is preceded by a vowel, the *ε* can in verse be dropped, e. g. εὐμελίω from εὐμελῆς, Βορέω from Βορέης.

6. The ancient form of the Dat. Plur. αἰσι, αἰσω (§ 33. n. 3), e. g. τιμαῖσι, Μούσαισι, etc. occurs not only in the more ancient dialects, but also in the Attic poets, and sometimes even in the earlier Attic prose, e. g. in Plato. So too in Dec. II, the Dat. Plur. in οἰσι, οἰσω.—The Ionic dialect has in Dec. I, ῥσι, ῥσι and ῥς. In the epic writers, however, the usage in respect to the shortest form is variable between *αις* and *ῥς*. These Ionic forms are also sometimes employed in the Attic drama.

‡ 35. SECOND DECLENSION.

All words in *ov* are *neuter*; those in *os* are commonly *masculine*. Many in *os* however are *feminine*; not merely among the names of persons, animals, trees, and cities (§ 32); but also many others. See the list of such words in Appendix E.

NOTE 1. There are also several feminines in *os*, which are properly *adjectives*, where a feminine substantive is omitted; e. g. ἡ διάλεκτος (sc. φωνή) the dialect, ἡ διάμετρος (sc. γραμμή) the diameter, ἡ ἄτομος (sc. οὐσία) atom, ἡ ἄνδρος the desert, ἡ χέρσος and ἡ ἥπειρος (sc. χώρα) the continent, ἡ σύγκλητος (sc. βουλή) the senate; and many others.

Sing.	ὁ (word)	ἡ (beech)	ὁ (people)	ὁ (man)	τὸ (fig)
Nom.	λόγος	φηγός	δῆμος	ἄνθρωπος	σύκον
Gen.	λόγου	φηγοῦ	δήμου	ἀνθρώπου	σύκου
Dat.	λόγῳ	φηγῷ	δήμῳ	ἀνθρώπῳ	σύκῳ
Acc.	λόγον	φηγόν	δῆμον	ἄνθρωπον	σύκον
Voc.	λόγε	φηγέ	δήμε	ἄνθρωπε	σύκον

Dual.

N. A. V.	λόγῳ	φηγῷ	δήμῳ	ἀνθρώπῳ	σύκῳ
G. D.	λόγου	φηγοῦ	δήμου	ἀνθρώπου	σύκου

Plur.

Nom.	λόγοι	φηγοί	δῆμοι	ἄνθρωποι	σύκα
Gen.	λόγων	φηγῶν	δήμων	ἀνθρώπων	σύκων
Dat.	λόγοις	φηγοῖς	δήμοις	ἀνθρώποις	σύκοις
Acc.	λόγους	φηγοῖς	δήμους	ἀνθρώπους	σύκα
Voc.	λόγοι	φηγοί	δῆμοι	ἄνθρωποι	σύκα

Examples for practice see in Appendix E.

NOTE 2. The *Vocative* is sometimes like the *Nominative*, for the sake of euphony, as in θεός (but Ἀμφίθεος has Voc. Ἀμφίθεε, Aristoph. Ach. 176); sometimes without any such cause, especially in Attic writers, as ὦ φίλος, Aristoph. Nub. 1167. So too in adjectives; e. g. ὦ λαμπρὸς αἰθήρ Eurip. Fr. Hippol.

D

NOTE 3. The *quantity* and *accent* require here no particular remarks; the ending *a* is short, as in Latin; the circumflex on the Genitives and Datives (see φηγός) has already been noted in § 33. 7.

NOTE 4. DIALECTS. a) The Genitive in *ου* was in the ancient language probably the uncontracted *οο*; hence the *Thessalian* Genitive so called in *οιο*, of which the epic and lyric language availed itself; as *λόγιοι*, *φηγόιο*.

b) The Dorics have in the Gen. *ω*, and in the Acc. Plur. *ως*; e. g. *ὁ νόμος*, G. *τῷ νόμῳ*, Acc. Plur. *τῶς νόμοις*. More rarely they have in the Acc. Plur. *ος*; e. g. from *ὁ λύκος* Theocritus has *τὰς λύκος* for *τοὺς λύκους*.

c) In the old language the Neut. Plur. in *a* appears to have had the Gen. in *ων*; as Hesiod. Scut. 7, *βλεφάρων—κυναεῶν*. Hence the Homeric *εἰων* from *τὰ EA goods*; see Anom. *εὖς*, § 58.

d) For the Dat. Plur. in *οισι*, *οισιν*, as *λόγοισι*, *φηγόισιν*, see § 34. n. IV 6.—The epic language lengthens the *ου* of the Gen. and Dat. Dual by resolving it into *ων*, as *ἱπποῖων*; see § 27. n. 2. § 28. n. 3.

† 36. Contracted Second Declension.

Many words in *οος* and *οον*, *εος* and *εον*, are usually contracted throughout, i. e. as *ὀλοπαθῆ*, § 33. 5. This takes place according to the general rules (§ 28); except that the *a* of the Neuter absorbs the preceding *e* or *o*, and becomes long; as *ὀστέα ὀσᾶ*, *ἀπλόα ἀπᾶ*. Comp. under Adjectives, § 60. 5, 6.

	Sing. ὁ (<i>sailing</i>)	Plur.	Sing. τὸ (<i>bone</i>)	Plur.
Nom.	πλόος πλοῦς	πλόοι πλοῖ	ὀστέον ὀστοῖν	ὀστέα ὀσᾶ
Gen.	πλόου πλοῦ	πλόων πλῶν	ὀστέου ὀστοῦ	ὀστέων ὀστών
Dat.	πλόῳ πλωῖ	πλόοις πλοῖς	ὀστέῳ ὀστώ	ὀστέοις ὀστοῖς
Acc.	πλόον πλοῦν	πλόους πλοῦς	ὀστέον ὀστοῖν	ὀστέα ὀσᾶ
Voc.	πλόε πλοῦ*	πλόοι πλοῖ	ὀστέον ὀστοῖν	ὀστέα ὀσᾶ
	Dual. N. A. πλώω πλώ		ὀστέω ὀσᾶ†	
	G. D. πλόοιν πλοῖν		ὀστέοιν ὀστοῖν	

NOTE 1. Like *πλόος* are declined the substantives *ὁ νόος* mind, *ῥόος* stream, *θρόος* noise, *χρόος* foam, down. But all these nouns seem not to occur in the Plural, except in compounds; as *εἰνους*, etc. § 60. 5.—Further, like *πλόος* are declined also the names of kindred in *δοῦς*, (e. g. *ἀδελφιδοῦς nephew*), although they are contracted from *δέος*. For their Vocative, see marg. note below.—For the transition of some words into Dec. III, see § 58 in *πρόχους*, and *Ausf. Sprachl.* p. 154.

NOTE 2. Like *ὀστέον* is declined the subst. *κάνεον* *κανοῖν* basket, with a shifting of the accent; see *χρύσεος*, § 60. 6.

† 37. Attic Second Declension.

To the second declension there is commonly subjoined the declension of several words in *ως* masc. and *fem.* and in *ων* neuter,

* This regular Vocative is placed here on account of some proper names, as *Πάνθου* Voc. *Πάνθου*.—From *δορυφόρος*, *-οῦς*, *spear-sharpener*, occurs the Voc. *δορυφέ*, with *o* elided, Aristoph. Pac. 1260. The like form probably occurred in the names of kindred in *δοῦς* (*δέος*); thus *ἄδελφεδέ*. (Compare the marg. note under § 60. 5.) Besides these a proper Vocative will hardly be found.

† The accent of this Dual is contrary to the rule in § 28. 6. Comp. § 49. n. 7. *Ausf. Sprachl.* § 36. n. 2.

under the name of the *Attic* declension. It takes through all the cases ω , instead of the usual vowels and diphthongs of the common second declension; and puts *ι subscript*, where the latter has \omicron or φ . The Vocative is always like the Nominative. The Genitive, when it has the accent on the ending, takes the *acute*, τοῦ νεώ, contrary to the rule in § 33. 7.

	Sing. ὁ (temple) τὸ (hall)		Dual.		Plur.	
Nom.	νεός	ἀνώγειων	νεώ	ἀνώγειω	νεῶ	ἀνώγειω
Gen.	νεώ	ἀνώγειω	νεῶν	ἀνώγειων	νεῶν	ἀνώγειων
Dat.	νεῶ	ἀνώγειω			νεῶς	ἀνώγειως
Acc.	νεών	ἀνώγειων			νεῶς	ἀνώγειω
Voc.	νεός	ἀνώγειων			νεῶ	ἀνώγειω

NOTE 1. Like νεός is declined ὁ λεός *the people*; both having the parallel forms *ναός* and *λαός*, § 27. n. 10. Besides these very few words belong here; and of these the most also pass over into Dec. III. Thus, like νεός we may decline (referring to § 56. n. 6. a, c, d) the following: ὁ πατρός, μήτρω, *paternal and maternal uncle*, ὁ ταῖος *peacock*, ὁ λαγός *hare* (see n. 2), Μῖνος; comp. anom. κάλως, § 58. Like ἀνώγειων may be declined the Neuters of adjectives in ω s; as ἰατρών, etc. § 61.—This mode of declension is called *Attic*, because when two forms are current, (as λαγός, Ion. λαγῶς or λαγός,) that one which belongs here is employed particularly by the Attics.

NOTE 2. The words of this declension have also a peculiar

Accus. in ω ,

sometimes together with the regular one, e. g. τὸν λαγών and λαγῶ; in other words seldom; in others again exclusively, or almost so. This is the case in these names of places: Κῶς, Κέως, Τέως, Ἄθως, and in ἡ ἑως *aurora*, Acc. τὴν ἑω, which is the Attic form for the Ionic ἡῶς Gen. ἡῶς, οὗς (§ 49).—The Neuters of some adjectives also have ω in the Nom. and Acc. especially ἀγήρως *not growing old*, Neut. ἀγήρῳ.

NOTE 3. The Gen. in $\omega\omega$ in this declension corresponds to the epic Gen. in $\omicron\omega$; e. g. Πετεῶς G. Πετεῶω, Homer.

NOTE 4. For the anomalous accent of this declension, see § 11. 8.

THIRD DECLENSION.

§ 38. Gender.

1. In the variety of endings which belong to the words of this declension, any general rules for ascertaining the gender from the termination must be very imperfect. Nevertheless, there are certain endings, of which the gender may be more accurately determined; see the note.

2. In general, *final s* belongs more to masculines and feminines; a *short vowel* in the final syllable, more to the neuters.—There is no neuter in ξ or ψ.

NOTE. Least of all can we determine the gender of words ending in $\omega\upsilon$ G. $\omega\upsilon\omicron\varsigma$ and $\omicron\upsilon\omicron\varsigma$; those in $\upsilon\varsigma$; and those in ξ and ψ; all which vary between the masculine and feminine. In the exceptions no reference is had to those appellations of persons, like ἡ μήτηρ *mother*, ἡ δάμαρ *spouse*, the gender of which is known of course (§ 32. 2); but whenever a form is marked as *without* exception, there also no personal form occurs of any other gender.

Masculines.

All in εὖς, as ὁ ὄρεϋς *mule*, ἀμφορεύς *amphora*. No exceptions.

Substantives which have the Gen. in ντος, as ὁ τένων, οντος, *tendon*; ὁ ὀδούς, ὄντος, *tooth*; ὁ λιμός, ἄντος, *thong*. Here names of cities only make some exceptions, ‡ 32. n. 4, 2.

Those in ηρ, as ζωστήρ *girdle*.—Exceptions: Fem. ἡ γαστήρ *belly*, ἡ κήρ *fate*, and in the poets ἡ αἶρ and ἡ αἰθήρ. Also the contracted neuters, of which below.

Those in ως G. ωτος; as ὁ γέλως *laughter*, ὁ ἔρως *love*.

Those in ἦν; as ὁ μήν *month*, ὁ αὐχὴν *neck*. Exceptions are: ἡ φρήν *mind*, ἡ ὁ χήν *goose*.

Single examples are ὁ ποὺς ποδός *foot*, ὁ κτεῖς κτενός *comb*, ὁ ἄλς comm. οἱ ἄλς *salt*; but ἡ ἄλς *sea*.

Feminines.

All in ω and ως, G. ὄος; as ἡχώ, αἰδώς. No exceptions.

Those in ας G. ἄδος; as ἡ λαμπάς *torch*; with the exception of some adjectives common, as λογάς, σποράς, ‡ 63. 5.

Those in ις; as ἡ πόλις, ἡ χάρις. Exceptions: Masc. are ὄφις *serpent*, ἔχις *adder*, κόρις *bed-bug*, ὄρχις *testicle*, κύρβις *law-tablet*, μάρις a liquid measure, all with Gen. ως; κίς *wood-worm*, λίς *lion*, G. ιός; δελφίς G. ἴνος.

Further, ὁ ἡ ὄρνις G. ὄος; ἡ ὁ τίγρις G. ιος; ἡ ὁ Σίς G. Σινός *heap, bank*. Abstract nouns in της (Lat. *tas*), as ἡ μικρότης *parvitas*. No exceptions. Single examples are: ἡ χεῖρ *hand*, ἡ ναὺς *ship*, ἡ ἐσθῆς G. ἡτος *garment*, ἡ κλεῖς *key*, ἡ ὁ φθειρ *louse*.

Neuters.

All in α, η, ι, υ; as τὸ σῶμα *body*, κάρη *head*, μέλι *honey*, ἄστυ *city*. No exceptions.

All short final syllables with ε and ο; as τὸ τεῖχος, τὸ ἦτορ, and the Neuter adjectives in ες, εν, ον.

Those in αρ; as τὸ ἦπαρ, τὸ νέκταρ. So also those in ηρ contracted from -εαρ; as τὸ ἦρ ἦρ *spring*, τὸ κέαρ κῆρ *heart*, τὸ στέαρ στήρ *tallow*. The only exception is ὁ ψάρ *starling*.

Those in ωρ which are not personal appellations; as τὸ ὕδωρ, τὸ τέκνωρ, etc. Except ὁ ἰχώρ *lymph*, ὁ ἀχώρ *scab*.

Those in ας Gen. ατος and αος; as τὸ τέρας G. ατος *wonder*, τὸ δέπας G. αος *goblet*. Except ὁ λίς *stone* and ὁ ὀρ τὸ ΚΡΑΣ *head*.

Besides these the only neuter substantives in this declension are τὸ πῦρ *fire*, τὸ φῶς *light*, τὸ οὖς *ear*, τὸ σταῖς *dough*.

Nouns in ας consequently, according to the above rules, with the Gen. in ατος, are masculine;—Gen. αδος, feminine;—Gen. ατος and αος, neuter.

‡ 39. Decl. III.—Root or Stem and Case-endings.

1. In every declinable word, it is necessary to distinguish between the *root* and the *case-ending*, which alone is changed; ‡ 33. 6. In the first two declensions the Nominative also has such a case-ending; in the third, this is appended only in the oblique cases, e. g.

Dec. II. λόγ-ος, λόγ-ου, λόγ-ω

Dec. III. θῆρ, θηρ-ός, θηρ-ι.

2. But in the third declension, the Nominative seldom suffers so little change as in θῆρ. In most instances the final syllable undergoes some alteration; for which see the next sections.

NOTE 1. It is here to be particularly noted, that the *ground-form* or root of a word in respect to *flexion*, which we call the *stem*, is very different from the proper root in respect to etymology. Thus in *σῶμα* G. *σώματος*, the *etymological* root is *σωμ*, and *a*, *atos*, appear as endings; but in respect to *flexion*, the root or stem is *σωματ*, and *os* is the case-ending.

NOTE 2. In order to decline a word rightly in the third declension, it is consequently necessary to know the *Nominative* and one of the oblique cases; for which purpose the *Genitive* is commonly taken. When however only one of these two is known, the rules are far simpler for *finding the Nominative from the Genitive*, than for the reverse; because in the *Genitive* the root, on which all depends, is commonly unchanged; and in the *Nominative* commonly not. As now in reading, it is most frequently the *Genitive*, *Dative*, etc. of an unknown word, that we meet with; in order to find such a word in the lexicons, we must be able to deduce the *Nominative* from the *Genitive*; and for this purpose rules are given in the following sections.

† 40. Decl. III.—*Formation of the Nominative.*

1. The most common changes which the stem undergoes in the *Nominative*, are the following:*

- 1) It assumes *ς*; e. g. *βότρυς* *βότρυ-ος*, *ἄλς* *ἄλ-ός*.
- 2) It rejects *τ*, without assuming *ς*; e. g. *σῶμα*, *σώματ-ος*.
- 3) The short vowels *ε* and *ο* of the stem in masculines and feminines, become *η* and *ω*; e. g. *εἰκὼν* *εἰκόν-ος*, *ἀληθής* *ἀληθέ-ος*.

2. For the more exact application of these precepts, we must here distinguish two main circumstances, viz. when the case-ending of the *Nom.* is preceded (1) by a *consonant*, or (2) by a *vowel*.

† 41. Decl. III.—*The Nominative with a Consonant before the Case-ending.*

1. Except *μ* and *σ*, all the simple consonants are found before the case-ending. Those among them which cannot stand *at the end* of a word (§ 4. 5), and often also *ν*, assume an *ς* in the *Nominative*. Of course this *ς*, with the letters *γ*, *κ*, *χ*, and *β*, *π*, *φ*, passes over into *ξ* and *ψ*, † 22. E. g.

κόραξ *κόρακ-ος*, *δυνεῖ* *δυνε-ος*
ῶψ *ῶπ-ος*, *χάλιψ* *χάλιψ-ος*.

2. These *Nominatives* in *ξ* and *ψ* never change the *ε* and *ο* of the stem; e. g. *φλέψ* *φλεβός*, *φλόξ* *φλογός*, *αἰθλοψ* *αἰθλοπος*. Except *ἡ ἀλώπηξ* *ἀλώπεκος* *fox*.

3. When however the letter before the case-ending is either *δ*, *τ*, or *θ*, this of course falls away in the *Nom.* before the *ς*, † 24. 3. E. g.

λαμπάς *λαμπάδος*, *Δωρίς* *Δωρίδος*, *κηλὶς* *κηλίδος*
ὄρνις *ὄρνιθος*, *κόρυς* *κόρυθος*, *ἡ Πάρης* *Πάρηθος*
τέρας *τέρατος*, *χάρις* *χάριτος*.

* In the following examples the learner must take notice, that e. g. the citation *βότρυς*, *βότρυ-ος*, is to be thus understood, viz. "From the stem *βοτρυ*, which appears in the Gen. *βότρυ-ος*, comes the Nom. *βότρυς*." And so of all the rest.

When the τ is preceded by κ , after the τ is dropped the κ with the ς passes over into ξ ; e. g.

$\nu\xi$ $\nu\kappa\tau\text{-}\acute{o}\varsigma$ · $\acute{\alpha}\nu\alpha\xi$ $\acute{\alpha}\nu\alpha\kappa\tau\text{-}\acute{o}\varsigma$.

4. So too ν and $\nu\tau$ fall away before the ς , but then the short vowel is made *long*; in the case of $\nu\tau$ always, in that of ν usually, in the manner specified in † 25. 4. E. g.

$\gamma\acute{\iota}\gamma\acute{\alpha}\varsigma$ $\gamma\acute{\iota}\gamma\acute{\alpha}\nu\tau\acute{o}\varsigma$, $\chi\alpha\rho\acute{\iota}\epsilon\iota\varsigma$ $\chi\alpha\rho\acute{\iota}\epsilon\iota\tau\acute{o}\varsigma$, $\acute{o}\delta\acute{o}\upsilon\varsigma$ $\acute{o}\delta\acute{o}\nu\tau\acute{o}\varsigma$
 $\delta\epsilon\lambda\phi\acute{\iota}\varsigma$ (long ι) $\delta\acute{\epsilon}\lambda\phi\acute{\omega}\nu\acute{o}\varsigma$,* $\Phi\acute{o}\rho\kappa\upsilon\varsigma$ $\Phi\acute{o}\rho\kappa\upsilon\tau\acute{o}\varsigma$
 $\mu\acute{\epsilon}\lambda\acute{\alpha}\varsigma$ $\mu\acute{\epsilon}\lambda\acute{\alpha}\nu\acute{o}\varsigma$, $\kappa\tau\acute{\epsilon}\iota\varsigma$ $\kappa\tau\acute{\epsilon}\nu\acute{o}\varsigma$.†

5. Final consonants of the stem which do not assume ς in the Nom. are: ρ always, ν often; as $\Theta\eta\rho$ $\Theta\eta\rho\text{-}\acute{o}\varsigma$, $\alpha\acute{\iota}\omega\nu$ $\alpha\acute{\iota}\omega\nu\text{-}\acute{o}\varsigma$. Besides these, only stems ending in τ often do not assume ς ; but the τ must then be dropped;‡ e. g.

$\sigma\acute{\omega}\mu\alpha$ $\sigma\acute{\omega}\mu\alpha\tau\text{-}\acute{o}\varsigma$, $\Xi\epsilon\nu\phi\acute{\omega}\nu$ $\Xi\epsilon\nu\phi\acute{\omega}\nu\text{-}\acute{o}\varsigma$.

In all instances where the Nom. ends in ν or ρ , the short ϵ and o in masculines and feminines are changed into η and ω ; e. g.

$\lambda\acute{\iota}\mu\eta\eta$ $\lambda\acute{\iota}\mu\acute{\epsilon}\nu\text{-}\acute{o}\varsigma$, $\rho\acute{\eta}\tau\omega\rho$ $\rho\acute{\eta}\tau\omega\rho\text{-}\acute{o}\varsigma$, $\gamma\acute{\epsilon}\rho\omega\nu$ $\gamma\acute{\epsilon}\rho\omega\nu\text{-}\acute{o}\varsigma$.

6. Some neuters which have the Gen. $\alpha\tau\acute{o}\varsigma$, take ρ in the Nominative instead of ς ; e. g. $\eta\pi\alpha\rho$ $\eta\pi\alpha\tau\text{-}\acute{o}\varsigma$. Comp. † 16. n. 1. f.

7. In accordance with the above rules we subjoin here the ordinary instances in which the case-ending is preceded by a consonant, viz.

The Gen. in	$\left\{ \begin{array}{l} \gamma\acute{o}\varsigma, \kappa\acute{o}\varsigma, \chi\acute{o}\varsigma \\ \beta\acute{o}\varsigma, \pi\acute{o}\varsigma, \phi\acute{o}\varsigma \end{array} \right\}$	from Nom. in	$\left\{ \begin{array}{l} \xi, \phi\lambda\acute{\alpha}\xi, \text{etc.} \\ \psi, \acute{\omega}\psi, \text{etc.} \end{array} \right\}$
— — —	$\delta\acute{o}\varsigma, \tau\acute{o}\varsigma, \theta\acute{o}\varsigma$	from Nom. in s , as	$\lambda\alpha\mu\pi\acute{\alpha}\varsigma, \lambda\alpha\mu\pi\acute{\alpha}\delta\acute{o}\varsigma, \text{etc.}$
		and especially	
	$\alpha\tau\acute{o}\varsigma$	from Nom. in	$\left\{ \begin{array}{l} \alpha \text{ (}\sigma\acute{\omega}\mu\alpha, \alpha\tau\acute{o}\varsigma\text{)} \\ \alpha\varsigma \text{ (}\tau\acute{\epsilon}\rho\alpha\varsigma, \alpha\tau\acute{o}\varsigma\text{)} \\ \alpha\rho \text{ (}\eta\pi\alpha\rho, \alpha\tau\acute{o}\varsigma\text{)} \end{array} \right\}$
— — —	$\nu\acute{o}\varsigma$	from Nom. in	$\left\{ \begin{array}{l} \nu \text{ (}\Pi\acute{\alpha}\nu, \Pi\acute{\alpha}\nu\acute{o}\varsigma\text{)} \\ \varsigma \text{ (}\rho\acute{\iota}\varsigma, \rho\acute{\iota}\nu\acute{o}\varsigma\text{)} \end{array} \right\}$
		especially	
	$\epsilon\tau\acute{o}\varsigma$ and $\omicron\tau\acute{o}\varsigma$	from Nom. in $\eta\nu$ and $\omega\nu$	$(\lambda\acute{\iota}\mu\eta\eta \lambda\acute{\iota}\mu\acute{\epsilon}\nu\acute{o}\varsigma, \epsilon\acute{\iota}\kappa\acute{o}\nu \epsilon\acute{\iota}\kappa\acute{o}\nu\acute{o}\varsigma)$
— — —	$\nu\tau\acute{o}\varsigma$	from Nom. in	$\left\{ \begin{array}{l} \alpha\varsigma, \epsilon\iota\varsigma, \omicron\upsilon\varsigma, \upsilon\epsilon \\ \text{(}\phi\acute{\alpha}\varsigma \phi\acute{\alpha}\nu\tau\acute{o}\varsigma, \theta\acute{\epsilon}\iota\varsigma \theta\acute{\epsilon}\nu\tau\acute{o}\varsigma\text{)} \\ \text{(}\delta\acute{o}\upsilon\varsigma \delta\acute{o}\nu\tau\acute{o}\varsigma, \phi\acute{\upsilon}\varsigma \phi\acute{\upsilon}\nu\tau\acute{o}\varsigma\text{)} \\ \omega\nu \text{ (}\gamma\acute{\epsilon}\rho\omega\acute{\iota}, \omicron\upsilon\tau\acute{o}\varsigma\text{)} \end{array} \right\}$
— — —	$\rho\acute{o}\varsigma$	from Nom. in ρ , $\Theta\eta\rho$, $\Theta\eta\rho\acute{\alpha}\varsigma$, etc.	
		especially	
	$\epsilon\rho\acute{o}\varsigma$ and $\omicron\rho\acute{o}\varsigma$	from Nom. in $\eta\rho$ and $\omega\rho$	$(\alpha\acute{\iota}\theta\eta\rho \alpha\acute{\iota}\theta\acute{\epsilon}\rho\acute{o}\varsigma, \rho\acute{\eta}\tau\omega\rho \rho\acute{\eta}\tau\omega\rho\acute{o}\varsigma)$
		and from two neuters in $o\rho$	
			$\acute{\alpha}\sigma\tau\epsilon\rho$ $\acute{\alpha}\sigma\tau\epsilon\rho$, $\eta\tau\acute{o}\rho$ $\eta\tau\acute{o}\rho$ <i>breast</i> .

* In the lexicons and grammars the Nom. of the Gen. in $\nu\acute{o}\varsigma$ is also given in ω ; but in the earlier writers we always find $\delta\epsilon\lambda\phi\acute{\iota}\varsigma$, $\acute{\alpha}\kappa\tau\acute{\iota}\varsigma$, $\rho\acute{\iota}\varsigma$, etc.

† The only other similar instance is $\epsilon\acute{\iota}\varsigma$, for which see † 70. 1.

‡ Hence also $\gamma\acute{\alpha}\lambda\alpha$ G. $\gamma\acute{\alpha}\lambda\alpha\kappa\tau\acute{o}\varsigma$ may be explained; see in † 58. Also the two Vocatives, $\acute{\alpha}\nu\alpha$ from $\acute{\alpha}\nu\alpha\kappa\tau\acute{o}\varsigma$, $\acute{\alpha}\nu\alpha\kappa\tau\acute{o}\varsigma$; and $\gamma\acute{\epsilon}\nu\alpha\iota$, from the obsol. form $\Gamma\acute{\epsilon}\nu\alpha\iota\eta$; see $\gamma\eta\eta$ in † 58. As all these forms assume no s , they of course drop their consonants at the end, † 4. 5.—Also $\acute{\alpha}\mu\alpha\rho$ belongs here; see Text 8.

8. The following examples may be noted singly :

ὁ, ἡ ἅλς ἁλός *salt, sea*, the only example with λ.
τὸ μέλι μέλιτος *honey*, τὸ κάρη κάρητος (Ionic) *head*
ἡ δάμαρ δάμαρτος *wife*
ὁ ποὺς (or ποῦς) ποδός *foot*.

NOTE 1. When the penult of the Genitive has α, ι, or υ, the *quantity* can be determined only by authority; just as in the Nominative of other words. (See the list of those words where this penult is long, in Appendix E.) We here give only the rule, that all *substantives*, whose Genitive terminates in

ανος, ωος, υνος
have these penults *long*; e. g. Πᾶν Πᾶνός, παιᾶν παιᾶνος, ρίς ρίνός, δελφίς δελφίνος, μόσων μόσινος.

NOTE 2. The endings of the *Nominative*, of which the *quantity* has not been determined above, usually conform in this respect to the penult of the Genitive. Hence, with a few exceptions in the poets, ὄρνις -ίθος, κηλίς (long ι) -ίδος, παιᾶν (long α) -ᾶνος. So too before ξ and ψ in like circumstances, the long sound must be made audible in pronunciation, and not unfrequently it is apparent from the accent; e. g. θώραξ -ᾶκος (Ion. θώρηξ -ηκος); further, in φοῖνιξ -ίκος, κήρυξ -ῦκος, in later writers φοῖνιξ, κήρυξ. On the contrary, αἶλαξ -ᾶκος, etc.

NOTE 3. All monosyllabic Nominatives, the pronoun τίς excepted, are long; so πῦρ, πῦρός. Compare § 42. n. 2.

NOTE 4. The few words which have νθος in the Gen. drop only the θ before s of the Nom. and retain the ν, contrary to the usual custom of the Greek language; e. g. ἔλμυς ἔλμυνθος *worm*, τίρυνς τίρυνθος. § 25. n. 2.

NOTE 5. When the termination εις, εντος, is preceded by η or ο, a *contraction* usually takes place; e. g. τιμῆις τιμήεντος, contr. τιμῆς* τιμήεντος; μελιταίς μέντος, contr. μελιταῖς ούντος. For the flexion see § 62. Here belong the names of cities in οῦς, ούντος, as Ὀρεοῦς, etc.

NOTE 6. The contractions which take place in the *Participles* of the contracted conjugation, as φιλῶν φιλοῦντος, τιμῶν τιμῶντος, etc. may be better seen in the paradigms of this conjugation (§ 105). We only remark here, that such proper names as Ξενοφῶν, ὦντος, are derived from this mode of contraction.

NOTE 7. Another contraction arises, when the ending αρ is preceded by ε; e. g. κίαρ κῆρ *heart*, G. κέαρτος κῆρος. So too ἔαρ ἦρ *spring*; of which in prose the uncontracted form is most usual in the Nom. and the contracted one in the Gen. and Dat. i. e. ἔαρ, ἦρος. The same contraction takes place also in some words which have τ in the Gen. but in these the accent does not follow the usual rules of contraction, but takes the most convenient place; e. g. στέαρ στέατος *tallow*, contr. στήρ στήτός; φρέαρ well G. φρέατος φρητός; δέλεαρ bait G. δελέατος δέλτος; Θρήξ, Θρήξ Att. Θράξ, G. Θρήκας Θρηκός Θρακός. Comp. § 28. n. 9, with § 43. n. 2.

§ 42. Decl. III.—The Nominative with a Vowel before the Case-ending.

1. Those words which have a *vowel* before the case-ending, i. e. which have ος *pure* in the Genitive (§ 28. 1), almost universally assume s in the Nominative. The only exceptions are some neuters in ι and υ, and feminines in ω.

2. Only neuters can have the short vowels, ε and ο, in the end-

* Il. ι. 605, according to Wolf's reading, which is the only correct one.

ing of the Nominative (§ 38 note). Hence in masculines and feminines, the ϵ of the Gen. becomes in the Nom. η or $\epsilon\upsilon$, and \omicron becomes ω or $\omicron\upsilon$.

3. Thus we have in particular the following:

The Gen. in $\alpha\omicron\varsigma$ from neuters in $\alpha\varsigma$; as $\sigma\epsilon\lambda\alpha\varsigma$ $\sigma\epsilon\lambda\alpha\omicron\varsigma$.

— — — $\iota\omicron\varsigma$ and $\nu\omicron\varsigma$ from Nom. in $\iota\varsigma$, ι , and $\nu\varsigma$, ν ; as

$\kappa\iota\omicron\varsigma$ $\kappa\iota\omicron\varsigma$, $\delta\alpha\kappa\tau\upsilon$ $\nu\omicron\varsigma$.

— — — $\omega\omicron\varsigma$ from Nom. in $\omega\varsigma$; as $\theta\omega\varsigma$ $\theta\omega\omicron\varsigma$.

— — — $\omicron\omicron\varsigma$ from { Nom. in $\omicron\upsilon\varsigma$, as $\beta\omicron\upsilon\varsigma$ $\beta\omicron\omicron\varsigma$.

the feminines in ω and $\omega\varsigma$;
as $\eta\chi\omega$ $\delta\omicron\varsigma$, $\alpha\iota\delta\omega\varsigma$ $\delta\omicron\varsigma$

— — — $\epsilon\omicron\varsigma$ ($\epsilon\omega\varsigma$) from { Nom. in $\eta\varsigma$ and $\epsilon\varsigma$;

as $\alpha\lambda\eta\theta\acute{\eta}\varsigma$, Neut. $\alpha\lambda\eta\theta\acute{\epsilon}\varsigma$, G. $\epsilon\omicron\varsigma$

Masculines in $\epsilon\upsilon\varsigma$; as $\iota\pi\pi\acute{\epsilon}\upsilon\varsigma$ $\iota\pi\pi\acute{\epsilon}\omega\varsigma$.

Here is also singly to be noted η $\gamma\rho\alpha\upsilon\varsigma$ $\gamma\rho\alpha\omicron\varsigma$ *old woman*.

4. Besides the above instances, Genitives in $\epsilon\omicron\varsigma$ and $\epsilon\omega\varsigma$ come also, through a change of the vowel:

1) From the numerous neuters in $\omicron\varsigma$; e. g. $\tau\epsilon\iota\chi\omicron\varsigma$, $\tau\epsilon\iota\chi\epsilon\omicron\varsigma$.

2) From most of the Nominatives in $\iota\varsigma$ and ι , and from some in $\nu\varsigma$ and ν ; as $\pi\acute{o}\lambda\iota\varsigma$ $\pi\acute{o}\lambda\epsilon\omega\varsigma$, $\alpha\sigma\tau\upsilon$ $\alpha\sigma\tau\epsilon\omicron\varsigma$. ‡ 51.

NOTE 1. The Gen. in $\eta\omicron\varsigma$ belongs to the dialects; see under words in $\alpha\upsilon\varsigma$ and $\epsilon\upsilon\varsigma$; and under $\pi\acute{o}\lambda\iota\varsigma$, § 50–52. See also the Anom. $\textit{Ἄρης}$, $\epsilon\acute{\upsilon}\varsigma$, $\pi\rho\acute{\epsilon}\sigma\beta\upsilon\varsigma$, $\nu\acute{\iota}\omicron\varsigma$, § 58; and some contracts § 53. n. 5.

NOTE 2. The vowels α , ι , υ , before the ending of the Genitive, are *short* in all these words, except in $\gamma\rho\alpha\omicron\varsigma$; hence they are also short in Nominatives of more than one syllable in $\alpha\varsigma$, $\iota\varsigma$, $\nu\varsigma$. In regard to monosyllabic Nominatives, the same rule holds here as in the foregoing section, that they are always long; thus $\mu\acute{\upsilon}\varsigma$ $\mu\acute{\upsilon}\omicron\varsigma$.—Oxytones in $\acute{\upsilon}\varsigma$ (as $\phi\acute{\omicron}\rho\acute{\upsilon}\varsigma$, $\lambda\chi\acute{\theta}\acute{\upsilon}\varsigma$) have this syllable and the Acc. in $\acute{\upsilon}\nu$ for the most part long.

‡ 43. Decl. III.—Flexion.

1. The following will serve as general examples of the ordinary flexion of words in this declension.

Sing.	δ (beast)	δ (age)	δ, η (divinity)	δ (lion)	δ (giant)
Nom.	$\theta\eta\rho$	$\alpha\iota\omega\upsilon\acute{\nu}$	$\delta\alpha\iota\mu\omega\upsilon\acute{\nu}$	$\lambda\acute{\epsilon}\omega\upsilon\acute{\nu}$	$\gamma\acute{\iota}\gamma\alpha\varsigma$
Gen.	$\theta\eta\rho\acute{\omicron\varsigma}$	$\alpha\iota\omega\acute{\nu}\omicron\varsigma$	$\delta\alpha\iota\mu\omicron\omicron\varsigma$	$\lambda\acute{\epsilon}\omicron\upsilon\tau\omicron\varsigma$	$\gamma\acute{\iota}\gamma\alpha\acute{\nu}\omicron\tau\omicron\varsigma$
Dat.	$\theta\eta\rho\acute{\iota}$	$\alpha\iota\omega\acute{\nu}\iota$	$\delta\alpha\iota\mu\omicron\upsilon\iota$	$\lambda\acute{\epsilon}\omicron\upsilon\tau\iota$	$\gamma\acute{\iota}\gamma\alpha\upsilon\tau\iota$
Acc.	$\theta\eta\rho\alpha$	$\alpha\iota\omega\acute{\nu}\alpha$	$\delta\alpha\iota\mu\omicron\upsilon\alpha$	$\lambda\acute{\epsilon}\omicron\upsilon\tau\alpha$	$\gamma\acute{\iota}\gamma\alpha\upsilon\tau\alpha$
Voc.	$\theta\eta\rho$	$\alpha\iota\omega\acute{\nu}$	$\delta\alpha\iota\mu\omicron\upsilon\acute{\nu}$	$\lambda\acute{\epsilon}\omicron\upsilon\acute{\nu}$	$\gamma\acute{\iota}\gamma\alpha\upsilon$
Dual.					
N. A. V.	$\theta\eta\rho\epsilon$	$\alpha\iota\omega\acute{\nu}\epsilon$	$\delta\alpha\iota\mu\omicron\upsilon\epsilon$	$\lambda\acute{\epsilon}\omicron\upsilon\tau\epsilon$	$\gamma\acute{\iota}\gamma\alpha\upsilon\tau\epsilon$
G. D.	$\theta\eta\rho\acute{\omicron}\iota\upsilon$	$\alpha\iota\omega\acute{\nu}\omicron\iota\upsilon$	$\delta\alpha\iota\mu\omicron\acute{\nu}\omicron\iota\upsilon$	$\lambda\acute{\epsilon}\omicron\upsilon\acute{\nu}\omicron\iota\upsilon$	$\gamma\acute{\iota}\gamma\alpha\acute{\nu}\omicron\iota\upsilon$
Plur.					
Nom.	$\theta\eta\rho\epsilon\varsigma$	$\alpha\iota\omega\acute{\nu}\epsilon\varsigma$	$\delta\alpha\iota\mu\omicron\upsilon\epsilon\varsigma$	$\lambda\acute{\epsilon}\omicron\upsilon\tau\epsilon\varsigma$	$\gamma\acute{\iota}\gamma\alpha\upsilon\tau\epsilon\varsigma$
Gen.	$\theta\eta\rho\acute{\omega}\nu$	$\alpha\iota\omega\acute{\nu}\omega\upsilon\acute{\nu}$	$\delta\alpha\iota\mu\omicron\acute{\nu}\omega\upsilon\acute{\nu}$	$\lambda\acute{\epsilon}\omicron\upsilon\tau\omega\upsilon\acute{\nu}$	$\gamma\acute{\iota}\gamma\alpha\upsilon\tau\omega\upsilon\acute{\nu}$
Dat.	$\theta\eta\rho\acute{\omicron}\varsigma\iota$ (ν)	$\alpha\iota\omega\acute{\nu}\varsigma\iota$ (ν)	$\delta\alpha\iota\mu\omicron\varsigma\iota$ (ν)	$\lambda\acute{\epsilon}\omicron\upsilon\varsigma\iota$ (ν)	$\gamma\acute{\iota}\gamma\alpha\acute{\nu}\varsigma\iota$ (ν)
Acc.	$\theta\eta\rho\alpha\varsigma$	$\alpha\iota\omega\acute{\nu}\alpha\varsigma$	$\delta\alpha\iota\mu\omicron\upsilon\alpha\varsigma$	$\lambda\acute{\epsilon}\omicron\upsilon\tau\alpha\varsigma$	$\gamma\acute{\iota}\gamma\alpha\upsilon\tau\alpha\varsigma$
Voc.	$\theta\eta\rho\epsilon\varsigma$	$\alpha\iota\omega\acute{\nu}\epsilon\varsigma$	$\delta\alpha\iota\mu\omicron\upsilon\epsilon\varsigma$	$\lambda\acute{\epsilon}\omicron\upsilon\tau\epsilon\varsigma$	$\gamma\acute{\iota}\gamma\alpha\upsilon\tau\epsilon\varsigma$

<i>Sing.</i>	ὁ (<i>raven</i>)	ἡ (<i>night</i>)	ὁ (<i>foot</i>)	ὁ (<i>hero</i>)	ὁ (<i>wood-worm</i>)
Nom.	κόραξ	νύξ	ποῦς	ἥρως	κίς
Gen.	κόρακος	νυκτός	ποδός	ἥρωος	κιός
Dat.	κόρακι	νυκτί	ποδί	ἥρῳι	κίτ
Acc.	κόρακα	νύκτα	πόδα	ἥρωα	κίν
Voc.	κόραξ	νύξ	ποῦς	ἥρως	κίς
<i>Dual.</i>					
N. A. V.	κόρακε	νύκτε	πόδε	ἥρωε	κίε
G. D.	κοράκῳν	νυκτοῦν	ποδοῦν	ἥρῳῳν	κιῶν
<i>Plur.</i>					
Nom.	κόρακες	νύκτες	πόδες	ἥρῳες	κίες
Gen.	κοράκων	νυκτῶν	ποδῶν	ἥράων	κιῶν
Dat.	κόραξι (ν)	νυξί (ν)	ποσί (ν)	ἥρωσι (ν)	κισί (ν)
Acc.	κόρακας	νύκτας	πόδας	ἥρωας	κίας
Voc.	κόρακες	νύκτες	πόδες	ἥρῳες	κίες

<i>Sing.</i>	τὸ (<i>thing</i>)	<i>Dual.</i>	<i>Plur.</i>
Nom.	πῶγμα	πράγματε	πράγματα
Gen.	πράγματος	πραγμάτων	πραγμάτων
Dat.	πράγματι		πράγμασι (ν)
Acc.	πῶγμα		πράγματα
Voc.	πῶγμα		πράγματα

Examples for practice see in Appendix E.

NOTE 1. These examples are fully sufficient; for so soon as one knows the Nom. and Gen. of a word, his own reflection will readily teach him the rest, viz. that like *κόραξ* are to be declined all those words which end in ξ and ψ; like *αἰών*, also *δελφίς* *δελφίνος*; like *ποῦς* *ποδός*, all which have in the Gen. *δος*, *δος* and *τος*; like *δαίμων* *δαίμονος*, also *χίων* *χίονος*, *ποιμήν* *ποιμένος*; like *λέων* *λέοντος*, also *ὄδους* *ὀδόντος* and even *θεῖς* *θεόντος*; and finally like *πῶγμα*, *αἶος*, also *ἥπαρ* *ἥπατος*.—For *ἥρως* see also in ‡ 58.

NOTE 2. DIALECTS. Besides what will be adduced in the following sections, we remark here only: 1) That the Dual ending *ων* is here resolved into *οων* by the epic writers, just as in Dec. II, (‡ 35. n. 4. d.) e. g. *ποδοῖν* for *ποδοῦν*. 2) That the Ionics sometimes insert ε before ω in the Gen. Plur. when it has the circumflex; e. g. Herod. *χηνέων* for *χηνῶν*, from *χῆν* *χηνός*.

NOTE 3. QUANTITY. The case-endings ι, α, and ας, are here always *short*; see in ‡ 52 the exceptions to words in *εύς*.—For the quantity of the final syllable of the Nominative, and of the penult of the Genitive, see ‡ 41, notes.

2. In respect to *Accent*, the following rules are here valid:

- 1) In words of two or more syllables, the accent remains, so long as its nature admits, upon the same syllable as in the Nominative; see above in *κόραξ*, *αἰών*.
- 2) Monosyllables throw the accent in the *Gen.* and *Dat.* of all the numbers upon the *case-endings*; and upon the endings *ων* and *οιν*, this is always a circumflex (‡ 33. 7). See above in *θήρ*, *κίς*, *νύξ*, *ποῦς*. See the exceptions in n. 4.

3) The *Accusatives, Nominatives, and Vocatives*, on the contrary, *never* have the tone on the case-ending.*

NOTE 4. From the second rule are excepted :

- a) The *Participles*, as *θεῖς θέντος, ὦν ὄντος*, etc.
- b) The Gen. and Dat. Plur. of the adjective *πᾶς, πᾶν, (παντός, παντί)*, G. Plur. *πάντων* D. *πᾶσιν*.
- c) Some words which have become monosyllables by contraction, e. g. *λάας* *λᾶς* G. *λᾶος* (see § 58); *ἔαρ ἥρ, κέαρ κῆρ*, G. *ἥρος, κῆρος*. But not all such; see in § 41. n. 7, and also *οἷς*, § 50. n. 6.
- d) The Gen. Plur. and Dual of the following ten words: *ὁ ἡ παῖς child, ὁ ῥῶς jackal, ὁ δμῶς slave, ὁ Τρῶς Trojan, τὸ φῶς light, ἡ φῆς brand, ἡ δῆς torch*, and the anomalous *τὸ ΚΡΑΞ head, τὸ οὖς ear, ὁ σῆς moth*; consequently, *παίδων, ῥῶων, δμῶων, Τρῶων, φῶτων, φῆδων, δῆδων, κράτων, ὄτων, σέων*; and so in the Dual *παίδοι*, etc.†
- e) The lengthened epic Dat. Plur. *εσι, εσσι*, § 46. n. 2.

§ 44. Decl. III.—*Accusative Singular*.

1. The principal ending of the Accusative in this declension is in *a*. But words in *ις, υς, αυς, ους*, have also an

Accusative in *ν*,

which is formed as in the other declensions, by simply changing the *ς* of the Nominative into *ν*, and retaining the quantity and accent. In those words which have a vowel before the case-ending, this is the only form; e. g. *βοῦς* G. *βοός* A. *βοῦν*· *δρῦς* G. *δρῦός* A. *δρῦν*. So too *ἰχθύν, πόλιν, γραιῦν*, etc.

2. Those words on the other hand which receive a *consonant* in the Genitive, have always *a*, when the last syllable of the Nominative is *accented*; e. g. *ἐλπῖς* -ιδος A. *ἐλπίδα*· *πούς* ποδός A. *πόδα*. If the last syllable of the Nominative is *unaccented*, they commonly have *ν*, but often also *a*; e. g. *ἔρις* -ιδος A. *ἔριν* and *ἔριδα*· *κόρυς* -υθος A. *κόρυν* and *κόρυθα*· *εὐέλπις* -ιδος A. *εὐελπιν* and *εὐέλπιδα*· *πολύπους* -οδος A. *πολύπουν* and *πολύποδα*.

NOTE 1. So too *λᾶς* contr. *λᾶρ* stone, Gen. (*λάσος*) *λᾶος*, has in Acc. *λᾶαν* contr. *λᾶν*.—See also the Anom. *κλείς* and *οὖς* (§ 58); and for words in *ω* and *ωρ*, see § 49. n. 7.

NOTE 2. From the ancient language, the poets (not Attic) retained *βόα* for *βοῦν*, *εὐρέα* for *εὐρύν*, *ἰχθῦα* for *ἰχθύν*, and some others.

§ 45. Decl. III.—*Vocative*.

1. In this declension the instances are particularly frequent, where a word can indeed form its Vocative regularly, but nevertheless makes it commonly, or at least among the Attics, like the

* It must not be overlooked, that in this declension the ending of the word (*συν-ήρ*), is always to be distinguished from the ending of the case (*συντήρ-α*), § 39. n. 1.

† In several of these words, this accentuation is a trace of contraction from the more ancient forms *πάις, φῶις, δαῖς, ΚΡΑΑΣ, οὔας*; in the others, it probably proceeds from an endeavour to distinguish them from the similar Genitives of the words *αἱ Τρωαί, δμῶαί, δαή damage, ὁ φῶς man*, etc.

Nominative (n. 4). This holds true of *all Participles* of this declension in *ων, εις, ας*, etc. even when, according to the following rules, they would have a Voc. of their own (see 3, 4). And although *ἄρχων* (from *ἄρχω*) has Voc. *ὦ ἄρχων*, this is because it is no longer a Participle, but a noun, *O Archon*.—We subjoin here the examples in which the Voc. most commonly has a form of its own.

2. The endings *ευς, ις, υς*, as also the words *παῖς, γραῖς, βούς*, drop their *ς* to form the Vocative; and those in *ευς* then assume the circumflex (§ 11. 3). E. g. *βασιλεύς* Voc. *ὦ βασιλεῦ*. So *Πάρι, Δωρή, Τηθύ, ἡδύ*, etc. also *παῖ, γραῦ, βού*.

3. Words in *ας* and *εις*, before which *ν* has fallen away, also drop their *ς* to form the Vocative, and then for the most part resume the *ν*; e. g. *τάλας, ἄνος, ὦ τάλαν· Αἰῶς, αντος, ὦ Αἰαν· χαρίεις, εντος, ὦ χαρίεν*. But several proper names in *ας, αντος*, have in the Voc. only long *α* without the *ν*; e. g. *Ἄτλας, αντος, ὦ Ἄτλα*.

4. Words which have *η* or *ω* in the ending of the Nominative, simply take *ε* or *ο* in the Vocative; regularly however only when the other cases have *ε* or *ο*, and the Nom. is not oxytone; see in the examples *δαίμων* and *λέων* (§ 43). So too *μήτηρ, έρος, ὦ μήτηρ· ῥήτωρ, ορος, ὦ ῥήτορ· Σωκράτης, εος, ὦ Σώκρατες*.

NOTE 1. From the rule in no. 4, are excepted those which have the accent on the last syllable, e. g. *ποιμήν, ένος, ὦ ποιμήν, shepherd; αἰθήρ, έρος, ὦ αἰθήρ*; but only substantives, not adjectives; e. g. *ὦ κελαϊνεφές*. The following three accord with the general rule, only drawing back the accent, viz. *πάτερ, άνερ, δάερ*, from *πατήρ, άνήρ, δαήρ* brother-in-law, G. *έρος*.

NOTE 2. Words which retain the long vowel in the other cases, remain in the Voc. unchanged; consequently *ὦ Πλάτων* (G. *ωνος*), *ὦ Ξενοφών* (*ωντος*), *ὦ ἡγήτωρ* (*ήπος*), *ὦ Κράτης* (*ητος*). But the following three make the vowel short in the Vocative; viz. *Ἀπόλλων ωνος, Ποσειδών ωνος Neptune, σωτήρ -ήπος saviour; Voc. ὦ Ἀπόλλον, Πόσειδον, σῶτερ*. Here also the drawing back of the accent must not be overlooked.

NOTE 3. In consequence of the shortening of the final syllable, the Vocative in paroxytones of more than one syllable has a tendency to draw back the tone upon the antepenult. This happens in words and proper names in *ης* and *ηρ*; as *κακόηθες, Δημόσθενες, Σύγατες, Δήμητες*. Elsewhere only in certain words in *ων, ωρ*, mostly compounds; e. g. *αὐτόκρατορ, κακόδαιμον, ἐνόσιχθον*, and the proper names *Ἀγάμεμνον, Ποσειδάων* Hom. *Ἄμφιον*. But some of these, especially compounds in *φρων*, do not thus throw back the tone; as *χαρίεν, δαΐφρον, Λακεδαίμον, Παλαίμον, Ἰάσον, Μαχάων, Ἀρετῶν*.

5. Feminines in *ώ* and *ώς* form the Vocative in *οῖ* (§ 11. 3); e. g. *Σαπφώ, ὦ Σαπφοῖ· Ἡώς, ὦ Ἡοῖ*.

NOTE 4. It is easy to conceive, that those objects which are seldom directly addressed, should retain rather the form of the *Nominative* whenever this did occur; as *ὦ πούς, ὦ πόλις*, and the like. This often takes place also, especially among the Attics, in such words and names as *Κρέων, Αἰῶς, τάλας, σωτήρ*, etc.

NOTE 5. The word *ἄναξ* king, when employed to invoke a god, has its own form of the Vocative, *ὦ ἄνα*, by crasis *ῶνα*; elsewhere *ὦ ἄναξ*, by crasis *ῶναξ*. Comp. § 41. 5, marg. note.

‡ 46. Decl. III.—Dative Plural.

1. When the ending *σιν, σι*, of the Dative Plural, is preceded by a *consonant*, the same general rules are applicable as for the *ς* of the Nominative (§ 41). See above, *κόραξ, νύξ, ποῦς, αἰών*. So too **Αραψ *Αραβος *Αραψιν, ὄνυξ ὄνυχος ὄνυξι, ἥπαρ ἥπατος ἥπασιν*, etc.

2. When in such words the vowel of the oblique cases differs from that of the Nominative, it remains also in the Dat. Plural; as *δαίμων, ονος—δαίμοσι· ποῦς, ποδός—ποσίν· ἀλώπηξ, εκος—ἀλώπηξιν*. But when *ντ* has been dropped, the necessary lengthening (§ 25. 4) takes place; see above, *λέων, γίγας*, and also *ὄδους, ὄντος—ὄδοῦσι· τυπεῖς, έντος—τυπεῖσιν*. If only *ν* has been dropped, the short vowel remains; as *κτεῖς κτενός—κτεσίν*.

NOTE 1. The adjectives also (not participles) in *εις, έντος*, have only *ε*; as *φωνήεις, έντος—φωνήεσιν*.

3. When the ending *σιν, σι*, is preceded by a *vowel*, i. e. when the word has *ος pure* in the Genitive, this vowel remains in the Dat. Plur. unchanged, as in the other oblique cases; e. g. *ἀληθής, έος—ἀληθέσι· τεῖχος, εος—τείχεσι· δρύς, δρύος—δρύσιν*. But when the Nom. Sing. has a *diphthong*, the Dat. Plur. takes it also, e. g.

βασιλεῦς, έως—βασιλεῦσι

γραῦς γραός—γραυσί. βοῦς βοός—βουσίν.

NOTE 2. The ancient and epic language has *-εσσι (ν)*, and more rarely *-ει (ν)*, instead of *σι (ν)*, in all words; and this ending, inasmuch as it begins with a vowel, is appended just as in the other cases; e. g. *ιχθύ-εσσι, κοράκεσσι, παιδεσσι, βόεσσι, βασιλέεσσι, ἀνάκτεσι*. This form of the Dative, when it comes from monosyllables, retains the tone upon the first syllable, or root; e. g. *παιδεσσι, ἴνεσι*, from *παῖς, ἴς*.—The Dat. in *άσι* see in § 47. See also the Anom. *νίος* and *ἀνός*, § 58.

‡ 47. Decl. III.—Syncope of some Words in *ηρ*.

1. Some words in *ηρ*, G. *ερος*, drop the *ε* in the Gen. and Dat. Sing. and also in the Dat. Plur. and then insert *α* after the *ρ* in this Dative; thus

πατήρ father, Gen. (*πατέρος*) *πατρός*, Dat. (*πατέρι*) *πατρί*, A. *πατέρα*, V. *πάτερ*.—Dual, N. A. *πατέρε*, G. D. *πατέρων*.—Plur. *πατέρες*, G. *πατέρων*, D. *πατράσι*, A. *πατέρας*.

2. In the same manner are declined, with some anomalies of accent, the following:

μήτηρ (μητέρος) μητρός μητρί μητέρα μήτερ mother.

ή γαστήρ (γαστέρος) γαστρός γαστρί γαστέρα γαστήρ stomach.

θυγάτηρ (θυγατέρος) θυγατρός, τρι, τέρα, θυγάτερ daughter.

Δημήτηρ (Δημήτερος) Δήμητρος Δημητρί, Accus. also sync. *Δήμητρα*, Voc. *Δήμητερ, Ceres*.

For *άνήρ*, see Anom. Nouns § 58.

NOTE 1. The poets sometimes neglect this syncope, and write e. g. *πατερος, θυγατέρες*. Sometimes also they employ the syncope where it is not usually found, as *θύγατρες, θυγατρῶν*, etc. *πατρῶν* Hom.

NOTE 2. The *Accent* of these forms is very anomalous. 1) It stands in the full forms (except in the compound *Δημήτηρ*) always upon the *ε*, and therefore in the forms of *μήτηρ, θυγάτηρ*, is first shifted to that place. 2) After the *ε* is dropped, the accent is thrown in the Gen. and Dat. of most of them, upon the ending, as *μητρός, θυγατρῶν, θυγατράσι*; which elsewhere occurs only in forms from monosyllabic Nominatives. 3) *Δημήτηρ* on the contrary draws the tone back in all the syncopated forms, as *Δήμητρος*, etc. So too *θυγάτηρ*, but only in the Nom. and Acc. when syncopated by the poets, as *θύγατρα, θύγατρες, θύγατρας*.

NOTE 3. The word *γαστήρ* has in the Dat. Plur. *γαστράσιν* and *γαστήρσιν*. So also *ἀστήρ, ἑρος, star*, has the Dat. Plur. *ἀστράσιν*; but is not syncopated in the other cases.

Contracted Third Declension.

§ 48. Words with the Gen. in *ος pure*.

1. Of words which have *ος pure* in the Genitive (§ 42), there are few which are not in some of their forms *contracted*; although this is far from taking place in all those forms, where the general rules would permit it.

2. In some instances the mode of contraction deviates from the general rules; and one instance of this deviation lies in the following special rule:

The contracted *Accusative Plural* of the third declension is always formed like the contracted *Nominative Plural*.

NOTE 1. Thus e. g. the Nom. Plurals *ἀληθείες, βόες*, are regularly contracted into *ἀληθείς, βοῦς*; and then the Acc. Plural, contrary to the general rules, assumes precisely the same form; e. g. *ἀληθείας, βόας*, contr. *ἀληθείς, βοῦς*; and that too even in words which usually neglect the contraction of the Nom. Plur. as in *βοῦς*, § 50. The only exception to this special rule, (*τοὺς ἀγνῶς* and the like), see in § 53. 2.

NOTE 2. In the third declension there can be strictly no *ὀλοπαθῆ* (§ 33. 5); because the Nominative has no case-ending of its own, like the other cases. But the *formative* ending of the Nom. can also be pure, and consequently subject to contraction. This however must then be regarded as taking place in the stem itself, and therefore as something apart from declension; as *κῆρ κῆρ, ὀπόμεν ὀποῦς*; and when we know the contracted form of the *Genitive* (*κῆρ κῆρος, ὀποῦς ὀποῦντος*), all the other cases follow in the ordinary manner. For this reason, this contraction has been already treated of above in § 41. n. 5-7. It is only when both the formative ending and the case-ending are pure, and consequently a double power of contraction exists, that such a word becomes *ὀλοπαθής*; see § 53. 3.

Examples for practice in all the following instances of contraction, see in Appendix E.

§ 49. Contraction of Words in *ης, ες, ος, ω, ως*.

1. Words in *ης* and *ες*, G. *εος*, (all of them properly adjectives,) *Neuters* in *ος*, G. *εος*, and *Feminines* in *ω* and *ως*, G. *οος*, are contracted in all the cases where two vowels come together.

2. There are no substantives proper in *ης* G. *εος*; and even in *τριήρης* we must supply *ναῦς*. But besides adjectives there are many *proper names* in *ης* G. *εος*, (e. g. *Διομήδης*, and those in *κράτης*, as *Σωκράτης*), the flexion of which follows *τριήρης*, except that they often make the Acc. in *ην*, like Dec. I; see ‡ 56. n. 4.

3. Neuter adjectives in *ες* are declined, with the exception of this ending itself, entirely like Neuters in *ος*; thus from *ἀληθής*, Neut. *ἀληθές*, Plur. *τὰ ἀληθέα ἀληθῇ*.

Sing.	ῆ (galley)		τὸ (wall)		ῆ (echo)	
Nom.	τριήρης		τείχος		ἦχώ	
Gen.	τριήρεος	τριήρους	τείχεος	τείχους	ἦχός	ἦχούς
Dat.	τριήρει	τριήρει	τείχει	τείχει	ἦχοί	ἦχοί
Acc.	τριήρεα	τριήρη	τείχος		ἦχόα	ἦχώ
Voc.	τριήρες		τείχος		ἦχοί	
Dual.						
N. A. V.	τριήρεε	τριήρη	τείχεε	τείχη	ἦχώ	
G. D.	τριηρέων	τριηροῖν	τειχέων	τειχοῖν	as Dec. II	
Plur.						
Nom.	τριήρεες	τριήρεις	τείχεα	τείχη	ἦχοι	
Gen.	τριηρέων	τριηρῶν	τειχέων	τειχῶν	as Dec. II.	
Dat.	τριήρεσι (ν)		τείχεσι (ν)			
Acc.	τριήρεας	τριήρεις	τείχεα	τείχη		
Voc.	τριήρες	τριήρεις	τείχεα	τείχη		

NOTE 1. Feminines in *ώ* and *ώς* are usually found only in the Singular. When the Dual and Plural are necessary, they are formed according to Dec II.—The masc. *ἦρος* see in the anom. Nouns ‡ 58.

NOTE 2. The Dual in *η*, (e. g. Aristoph. Theam. 282 *ᾧ περικαλλῇ Θεομοφόρῳ*), deviates from the general rule, as being contracted from *εε* (‡ 28. 3). The Attics employ the uncontracted form; e. g. *τῷ γένει*, Plato Polit. 260. b.

NOTE 3. The Attics never neglect the contraction in these words, except in the Gen. Plur. where we very commonly find *ἀνθένων*, *κερδέων*, *τριηρέων*, etc. and so in *Ἀρεός*, Gen. of *Ἀρης* Mars.—The uncontracted forms of words in *ώ* and *ώς* occur nowhere, not even in the Ionic dialect.

NOTE 4. Several *paroxytone* compound adjectives in *ης*, remain paroxytone in the contracted Gen. Plur. e. g. *συνήθης* (from *ἥθος*), *τῶν συνήθων* (uncontr. *συνήθειων*), *αἰτάρκης αἰτάρκων*, etc. Comp. adverbs in *ως* ‡ 115. n. 1.—Also the Gen. Pl. *τριηρῶν*, which is given above as regular, is commonly accented *τοιήρων*, as coming from an adjective *τριήρης* *three-oared*.

NOTE 5. The irregular contraction of such words as have still another vowel before the usual contraction, see in ‡ 53.

NOTE 6. The Dorics and the epic writers contract the Gen. in *εος* into *εως* ‡ 28. n. 5); e. g. *τοῦ γένους* from *τὸ γένος*.

NOTE 7. The accent of the Accus. of words in *ώ* (*τὴν ἦχώ*) is contrary to the rule in ‡ 28. 6. In words in *ώς*, (of which there are but two, *ἦώς* and *αἰδώς*), the Accus. is accented regularly: *τὴν ἦσα*, *ἦώ*.—The Ionics often form the Accus. from both these terminations in *οῦν*, e. g. *ἰὸ ἰοῦν*, *ἦός ἦοῦν*.

‡ 50. *Partial Contraction.*

For all other words which have *os* pure in the Gen. and are contracted, the rule holds true almost universally, that they admit of contraction only in the *Nominative*, *Accusative*, and *Vocative Plural*; a few likewise in the *Dative Singular*. We adduce here especially those in *us* G. *uos*; also those in *is* when they have G. *us* in the Ionic and Doric manner; and with them we connect the declension of the single words *βοῦς* and *γραῦς*, in order to exhibit to the eye their general accordance with those in *us* and *is*.

<i>Sing.</i>	ὁ (fish)	ἡ (city)	ὁ, ἡ (ox, cow)	ἡ (old woman)
Nom.	ἰχθύς	πόλις	βοῦς	γραῦς
Gen.	ἰχθύος	πόλιος	βοός	γράος
Dat.	ἰχθύϊ	πόλῃ πόλῃ	βοϊ	γραϊ
Acc.	ἰχθύν	πόλιν	βοῦν	γραῖν
Voc.	ἰχθύ	πόλι	βοῦ	γραῦ
<i>Dual.</i>				
N. A.	ἰχθύε	πόλιε	βόε	γράε
G. D.	ἰχθύϊν	πολίου	βοοῖν	γραοῖν
<i>Plur.</i>				
Nom.	ἰχθύες ἰχθύς	πόλεις πόλις	βόες (βοῦς)	γράες (γραῦς)
Gen.	ἰχθύων	πολίων	βοῶν	γραῶν
Dat.	ἰχθύσι (ν)	πόλισι (ν)	βοοσί (ν)	γραυσί (ν)
Acc.	ἰχθύας ἰχθύς	πόλιας πόλις	βόας βοῦς	γράας γραῦς
Voc.	ἰχθύες ἰχθύς	πόλεις πόλις	βόες βοῦς	γράες γραῦς

In this last word, the unusual contraction of *γράες* and *γράας* into *γραῦς* is to be noted. The Ionics have *γρηῦς*, *γρηός*, etc. without contraction.—For *ναῦς* see Anom. Nouns ‡ 58.

NOTE 1. The epic language contracts also the Dat. in *ui*; as *ἰχθύϊ*, (*νέκυϊ*) *νέκυϊ*.

NOTE 2. The Dorics spoke and wrote *βῶς*, *βῶν*; and the word has this Acc. in Homer (Il. η, 238) where it stands as fem. for *cow-hide*, *shield of hide*; comp. Il. μ, 105 *βέεσσιν*.

NOTE 3. In all the above words the contraction is often neglected by Attic writers; most frequently in the Nom. Plur. and especially in forms from monosyllables, as *κίς*, *μῆς*, *δρύς*, *γράς*, *βός*; often also *ἰχθύς*, etc.

NOTE 4. It is worthy of remark, that by this contraction the Plural becomes again like the Nom. Sing. Even where the quantity is different, this is not always apparent from the accent, e. g. in *ὁ βότρυς* and *τοὺς βότρυς*.

NOTE 5. In the common language, the flexion in *is*, G. *us*, is exhibited (besides in *κίς*) only by single forms from *ἡ ὁ τίγρις* *tiger*, *ἡ πόρις* *heifer*, *πρόσις* *husband*, *ἡ μῆτις* *wrath*, *ἡ πρόπις* *keel*, (some of which however take also *δ* in the Gen. ‡ 56. n. 5); and further by some proper names, as *Ἰφίς*, and by adjectives in *is*, ‡ 63. 1. The multitude of other words in *is*, which assume no consonant in the Genitive, follow the model in the next section.—For the shortening of the *i* in the Dat. Sing. see ‡ 28. n. 10.

NOTE 6. The word *αἶς* *sheep* conforms to the above mode of declension

(Parad. πόλις); and has Gen. *ῥίος*, Nom. and Acc. Plur. *ῥίς* (long *ι*). Commonly however the Nom. Sing. is contracted (*οἷς*), and the word is then thus declined: N. *ῥοῖς*, G. *οἷος*, D. *οἷ*, A. *οῖν*, Plur. *οῖες*, *οἷας*, both contr. *οῖς*, consequently *ῥοῖ*, *αἷ*, *τὰς οῖς*.—But in the Dat. Plur. Homer has *ῥεσσιν*, according to the next section.

NOTE 7. Most words in *οῖς* belong to the contracted Dec. II; as *πλοῦς*, *ῥοῦς*, *νοῦς*. Like *βοῦς* are declined only *χοῦς* (§ 58) and *ῥοῦς* when it signifies *sumac*; but these are never contracted.

‡ 51. Contraction of Words in *ις*, *υς* (G. *εως*), *ι*, *υ*.

1. Most words in *ις* and *ι*, and some few in *υς* and *υ*, retain in the common language, the vowel of the Nominative only in the *Nom. Acc.* and *Voc. Singular*. In all the other endings they change it into *ε*, and then contract the Dat. *εἰ* into *ει*, the Plur. *εες* and *εας* into *εις*, and Neut. *εα* into *η*. Other endings are not contracted.

2. Substantives in *ις* and *υς* then assume also what is called the

Attic Genitive,

i. e. they form the Gen. Sing. in *ως* instead of *ος*, and the Gen. Dual in *ων* instead of *ου* (see n. 6); but they accent *all three* Genitives as if the last syllable were short, ‡ 11. 8.

3. *Neuters* in *υ* and *ι* have the common Genitive; e. g. *ἄστυ*, *ἄσπεος*, *ἄσπεως*. *πέπερι*, *πεπέρεος*.

4. Hence arises for *substantives* the following usual mode of declension:

Sing.	ῥ (state)	ο (ell)	τὸ (city)	Plur.		
Nom.	πόλις	πήχυς	ἄστυ	πόλεις	πήχεις	ἄστυ
Gen.	πόλεως	πήχεως	ἄσπεος	πόλεων	πήχεων	ἄσπεων
Dat.	πόλει	πήχει	ἄσπει	πόλεσι (υ)	πήχεσι (υ)	ἄσπεσι (υ)
Acc.	πόλιν	πήχυν	ἄστυ	πόλεις	πήχεις	ἄστυ
Voc.	πόλι	πήχυ	ἄστυ	πόλεις	πήχεις	ἄστυ
Dual.						
N. A.	πόλεε	πήχέε	ἄσπεε			
G. D.	πόλεων	πήχεων	ἄσπεων			

5. *Adjectives* in *υς*, Neut. *υ*, have the common Genitive, and do not contract the neuter Plural (§ 62); e. g.

ἡδύς Neut. *ἡδύ* Gen. *ἡδέος* Dat. *ἡδέι*
Plur. ἡδέϊς Neut. *ἡδέα* G. *ἡδέων*.

NOTE 1. The greater part of words in *υς* are declined according to the preceding section. Like *πήχυς* are declined only *πέλεχυς*, and in part *ἔγχε-λυσ* and *πρέσβυς*, see § 58. Like *ἄστυ* are declined (besides *πῶν* which does not occur contracted) a number of names of plants and minerals in *ι*, as *σινάπι*, *κινάβαρι*, etc.

NOTE 2. The Attic poets have the Gen. *ἄσπεως*, which later writers use also in prose; Plut. Sull. 13 *πεπέρεως*.

NOTE 3. The Ionics always decline words in *ις* Gen. *ιος* (as *πόλιος*, etc.) according to § 50. There exists also a Genitive in *εος*, but only among the Attics, when they shorten that in *εως* on account of the metre, e. g. *πόλεος*, *ὑβρεος*, etc.—The epic poets have the Ionic flexion; except that in the Dat.

they make *εῖ* in order to avoid the cacophony of *υ*; e. g. *πόσις, πόσιος, πόσει*. Hence, when they contract this Dative, they often make it in *ει* (*πόλει*), instead of *ι* (*πόλι*), which is peculiar to Ionic and Doric prose.—On the other hand, of the words in *υς* which belong here (except *ἐγγέλυς*), the Ionic form is *εῖς*, as *πῆχυς, πήχεος, πήχεϊ*, etc.

NOTE 4. The word *πόλις* alone has in the epic language a Gen. *πόληος*, and then the Accus. is *πόληα*.

NOTE 5. Contractions like *πηχών*, and G. *ἡμίσιος*, Plur. *τὰ ἡμίση*, from the Neut. adj. *ἥμισυ*, belong to the later and less pure Attic dialect.

NOTE 6. The Gen. *Dual* in *ων* is inserted above for the sake of the analogy, and because the Grammarians cite this form as Attic. But in our Attic texts we find every where only *γενεσέων, κινήσειον, πολέων*, etc. This is certainly not accidental, since probably the *ι* in this ending made the feeling of length more prominent than in the Sing. and Plural. Comp. *βασιλέων* in the next section.

§ 52. Contraction of Words in *εὺς*.

Words in *εὺς* have likewise the Attic Genitive, but only that of the Sing. in *ως*, and without any peculiarity in the Accent; inasmuch as the tone in the Nom. is always on *εὺς*, and therefore remains in the other cases on the penult (§ 43. 2. 1). In these words also, only the *Dat. Sing.* and *Nom. Voc. and Accus. Plur.* are contracted; but in the last case the uncontracted *εας* is the more usual form. The long *α* in the Accusative-endings *α* and *ας* is an Attic peculiarity.

	<i>Sing.</i>	<i>δ (king)</i>	<i>Dual.</i>	<i>Plur.</i>
Nom.		<i>βασιλεὺς</i>	<i>βασιλέε</i>	<i>βασιλείς</i>
Gen.		<i>βασιλέως</i>	<i>βασιλέων</i>	<i>βασιλέων</i>
Dat.		<i>βασιλεῖ</i>		<i>βασιλεῦσι (ν)</i>
Acc.		<i>βασιλέα</i>		<i>βασιλέας and βασιλείς</i>
Voc.		<i>βασιλεῦ</i>		<i>βασιλείς</i>

NOTE 1. The Accus. in *εῖς* is used by writers not Attic, i. e. those called *οἱ κοῦοί* (§ 1. 9). The Accus. Sing. in *έα* is sometimes contracted into *ῆ* by the Attic as well as other poets: Il. o. 339. Aristoph. Acharn. 1151 (1116).

NOTE 2. The earlier Attic writers, e. g. Thucydides, Aristophanes, contract the Nom. Plur. into *ῆς*, e. g. *οἱ ἱππῆς, οἱ Μαντινῆς*. This contraction is sometimes marked with *ι* subscript, but incorrectly, because it comes from the ancient *ῆς*; see the next note.

NOTE 3. The Ionics decline throughout *βασιλῆος, βασιλῆε, ῆα, ῆες, ῆας*, etc.—The form in *έος, εῖ*, on the contrary, is here very rare, and peculiar to the poets.—For the Dat. Plur. *βασιλέεσσι* and *ἱππήμεσσι* from *ἱππέες*, see § 46. n. 2.

§ 53. Varying and Double Contraction.

1. Some deviations in the contractions of Dec. III, occur occasionally through the influence of the Attic dialect; especially when *ε* is both preceded and followed by a vowel. In such instances the ending *εα* is contracted not into *η*, but into *α*. This

E

occurs in words in *ης* (ες) and *ος* (§ 49); e. g. *ὑγίης* *healthy*, Acc. Sing. and Neut. Plur. *ὑγία* contr. *ὑγιά*. So *εὐφύᾱ*, *ἐνδεᾶ*, from *εὐφύης*, *ἐνδεής*; also *χρέος* *debt*, Plur. *χρέα* contr. *χρέᾱ*. But in the Acc. Plur. we find *ὑγίεις*, *ἐνδεείς*, like the Nominative.

2. Even those endings of words in *εύς* which are not usually contracted, absorb in some words in like manner the *ε* before *α*, *ας*, and *ως*; thus *χοεύς* *a measure* (see *χοῦς* § 58), Gen. *χοέως* *χοῶς*, Acc. *χοῆα* *χοᾶ*, Acc. Plur. *χοέας* *χοᾶς*. So *Πειραιεύς* G. *Πειραιῶς* A. *Πειραιᾶ*; also *ἄργυιεύς* *altar before the door*, τοὺς *ἄργυιᾶς*, and some others. So that in this single instance the contracted Acc. Plur. is not like the contracted Nominative Plur.

3. In proper names in *-κλέης* contr. *κλῆς*, there arises a double contraction, which however is usual only in the Dative, e. g.

Nom.	<i>Περικλῆς</i>	—	<i>Περικλῆς</i>
Gen.	<i>Περικλέους</i> contr. <i>Περικλέους</i>		
Dat.	<i>Περικλέει</i>	—	<i>Περικλέει</i> — <i>Περικλεῖ</i>
Acc.	<i>Περικλέα</i>	—	<i>Περικλέα</i>
Voc.	<i>Περικλέες</i>	—	<i>Περικλέεις</i> .

So also *Ἡρακλῆς* *Hercules*, and some others.

NOTE 1. The doubly contracted Accusative is rarely found, e. g. *Ἡρακλῆ*, Plat. Phædo p. 89. c.—The form *Ἡρακλῆν* in later writers is explained from § 56. n. 4.

NOTE 2. Sometimes instead of contraction, there was an *elision* of one of the vowels; e. g. Voc. *Ἡρακλες*, as an exclamation in the later prose; and in the poets, Gen. *Σοφοκλέος*, D. *Ἡρακλεῖ*; Hom. *ὑπερδέα* (instead of *-εᾶ*) for *ὑπερδέα* from *-εῆς*; *σπέεσι* for *σπέεσσι*.

NOTE 3. By means of this elision we can explain the instances, where the unaccented ending *α*, e. g. in *τὰ κλέα* (from *κλέος*), which from the contraction should be long, is nevertheless in epic writers short. Comp. § 28. n. 10.

NOTE 4. The word *ἄλιεύς* *fisher*, has always the common forms: *ἄλιέως*, *ἄλιεα*, *ἄλιεας*. See more in *Ausf. Sprachl.* § 53. n. 1.

NOTE 5. The Ionics always have *ὑγία*, *Ἡρακλέα*, *ἐνδεέες*, etc. The early poets contract the first *εε* into *ει* or *η*; e. g. from *κλέος*, *σπέος*, we find G. *κλείος*, Plur. *κλεία*; D. *σπεῖν* and *σπῆν*, and even Dat. Plur. *σπήεσσι*; also *Ἡρακλῆος*, *ῆν*, *ῆα*.

§ 54. Contraction of Neuters in *ας*.

1. Of Neuters in *ας* these two, *κέρας* *horn* and *τέρας* *wonder*, have the Gen. in *ατος*, from which the Ionics drop the *τ*:

κέρατος *κέρας*, *τέρατος* *τέρας*,

and the following three, *γῆρας* *age*, *γέρας* *honour*, and *κρέας* *meat*, have every where only *ας*.

2. Hence arises the following contraction:

	Sing.	Dual.	Plur.
N. A. V.	<i>κέρας</i>	<i>κέραε</i> <i>κέρᾱ</i>	<i>κέραα</i> <i>κέρᾱ</i>
G.	<i>κέραος</i> <i>κέρως</i>	<i>κεράοιν</i> <i>κερῶν</i>	<i>κεράων</i> <i>κέρων</i>
D.	<i>κέραι</i> <i>κέρᾱ</i>		<i>κέρασιν</i> (<i>ν</i>)

NOTE 1. The word *τέρας* admits the contraction only in the Plural, as *τέρα τεράων*; in the Sing. *τέρας* alone is usual among the Attics. So too in *κέρας*, the form in *ας* remained current along with the contracted one. The three other words commonly occur only in the contracted form. The form in *ας* is consequently, in all these words, merely Ionic.

3. Other neuters in *ας*, *ας*, take only the contracted forms in *α* and *α*; e. g. *σέλας* *light*, *δέπας* *goblet*, *τῷ σέλα, δέπα*, Plur. *τὰ σέλα, δέπα*. So also *δέρας*, *σφέλας*, etc.

NOTE 2. The middle syllable *ρα* in the forms from *κέρας* is originally long; as *κέρᾱτα* Anacr. 2. Eurip. Bacch. 919. Hence, in the later epic writers, comes the resolution of the long vowel, as *κεράτα*, and in like manner also *τεράτα*.

NOTE 3. On the other hand, the final syllable, e. g. in *τὰ γέρα, κρία*, is sometimes used as *short*; see § 28. n. 10, and more in *Ausf. Sprachl.*

NOTE 4. The Ionics in flexion often change the *α* of these words into *ε*, and decline them as if from a Nom. in *ος*; e. g. *κέρεος, τὰ γέρεα, κρέεσσιν*, etc. Some old words have only this form; see the Anom. *βρέτας, οὔδας, κῶας*, and in part *κνέφας*, § 58.

† 55. Contracted Form of Comparatives in *ων, ου*.

1. Comparatives in *ων*, Neut. *ου*, G. *ονος*, (§ 67, 68,) drop the *υ* in the *Accusative Singular*, and in the *Nom. Accus. and Voc. Plural*, and then contract the vowels. But unless this contraction takes place, the *υ* is never dropped, even by the Ionics. E. g.

Sing.		Plur.	
Nom. <i>μείζων</i> greater,	N. <i>μείζον</i>	<i>μείζονες</i> contr. <i>μείζους</i> , N. <i>μείζονα</i> <i>μείζω</i>	
Gen. <i>μείζονος</i>		<i>μείζόνων</i>	
Dat. <i>μείζονι</i>		<i>μείζουσι(ν)</i>	
Acc. <i>μείζονα</i> contr. <i>μείζω</i> , N. <i>μείζον</i>		<i>μείζοντας</i> contr. <i>μείζους</i> , N. <i>μείζονα</i> <i>μείζω</i>	
Voc. <i>μείζον</i>		Like the Nom.	

Dual uncontr. N. *μείζονε*, G. *μείζονων*.

The Attics employ the forms *μείζονα* and *μείζονας* not less readily than they do the contracted ones; but *μείζονες* seldom occurs.

2. Similar is the usual Attic contraction of the *Accusative* in the two proper names *Ἀπόλλων, ὠνος*, and *Ποσειδῶν, ὠνος, Neptune*; e. g. Acc. *Ἀπόλλωνα Ἀπόλλω, Ποσειδῶνα Ποσειδῶ*. Both forms are in use together.

NOTE. So also in the poets *κυκεών* a mixed drink, Acc. *κυκεῶνα—κυκεῶ*, epic *κυκειῶ*.—Compare on this contraction and some similar ones from *εἰκών, ἀρδάν*, etc. § 56. n. 6. d, and n. 7.

† 56. ANOMALOUS DECLENSION.

1. What is properly called *Anomaly* in declension, is, when from any Nominative one or more of the oblique cases are actually formed in an irregular and peculiar manner, i. e. not according to the above general rules; see in the list of Anomalous Nouns (§ 58) e. g. *ἀνὴρ, κύων, γάλα*.

NOTE 1. To these mere deviations in flexion, may be referred the sim-

pler declension of some foreign and later proper names in *s*, with a long vowel, e. g.

Φιλῆς G. Φιλῆ D. Φιλῆ A. Φιλῆν V. Φιλῆ
 Ἰησοῦς G. Ἰησοῦ D. Ἰησοῦ A. Ἰησοῦν V. Ἰησοῦ.

2. But the greater part of the actual deviations from regular declension, consist in what may be called the *commutation* or *interchange* of forms. In Greek it was very often the case, especially in the more ancient language, that a word had two or more endings and modes of flexion, with only one and the same signification. As the language became more cultivated, only one of these forms was for the most part retained as the current form; but still the other often maintained its place, sometimes for the sake of well sounding alternation, sometimes accidentally, and most frequently in the poets. E. g. *Δημήτηρ*, more seldom *Δήμητρα*, *Ceres*; *δάκρυον*, older form *δάκρυ*, *vos*, a *tear*.

NOTE 2. Here belong the instances where a Masc. in *ος* of Dec. II, is at the same time a Neut. in *ος* of Dec. III; like *ὁ* and *τὸ σκότος* *darkness*, *σκύφος* *cup*, *ὄχος* *chariot*. Further, some prolongations of the feminine endings of Dec. I, e. g. *σελήνη*, *ἀνάγκη*, Ion. *σεληναίη*, *ἀναγκαίη*; *Ἀθηνᾶ* *Minerva*, epic *Ἀθήνη*, Ion. *Ἀθηναίη*; and many female names in *η* with the epic secondary form in *εια*, as *Πηνελόπη* and *Πηνελόπεια*, *Περσεφόνη*, *Τερψιχόρεια*. And in general, many proper names have even in the Nom. a double form; e. g. *-κλῆς* and *-κλος*, *Ἰφικλῆς* and *Ἰφικλος*; and the poets therefore, according to the necessities of the metre, could follow sometimes one form, sometimes the other. Thus Homer has always in the Nom. *Πάτροκλος*, but in the Acc. both *Πάτροκλον* and *Πατροκλῆα*, Voc. *Πάτροκλε* and *Πατρόκλειε*, without its being necessary to consider this as a case of *Metaplasm*; see no. 5 below.

3. Of two modes of flexion in a word, when one became usual in one oblique case, and the other in another, the word thus became truly *anomalous*. E. g. *γυνή* would regularly follow Dec. I; but actually has the Gen. *γυναικός*, from the obsolete Nom. *ΓΥΝΑΙΞ*. See the words *Ζεύς*, *ὔδωρ*, *γόνυ*, *δένδρον*, *πῦρ*, *ναῦς*, in § 58.

4. Not unfrequently both forms remained more or less in common use side by side, in the *same* case; e. g. *υἱός*, G. *υἱού* and also *υἱέος* from a Nom. of Dec. III. See too *ἔμεν*, *κοινωνός*, *ὄρνις*, *χοῦς*, in § 58. A word of this sort is called *Abundans*.

5. When both forms presuppose one and the same *Nominative*, from which they are only declined in a different manner, the word is called a *Heteroclite*; e. g. *Οἰδίπους*, Gen. *Οἰδίποδος* and *Οἰδίπουν* after the contracted Dec. II. When however one of the forms presupposes an unusual or obsolete Nominative, this is called a *Metaplasm*; e. g. *δένδρον*, *ον*, Dat. Plur. *δένδροις* and also *δένδρεσσι* from the Ion. Nom. *τὸ δένδρος*.

6. It is also an instance of *Metaplasm*, when from a masculine in *ος* is formed a Neut. Plur. in *α*; this occurs in prose particularly with

τὰ δεσμά, σταθμά, σῖτα,

from ὁ δεσμός *fetter*, σταθμός *a balance (stall)*, σῖτος *grain*.

NOTE 2 a. When *σταθμός* signifies *stall*, it has usually Plur. -οί, rarely -ά; but in the signif. *balance*, always -ά. In the poets, from the Nom. in *ος* (masc. or fem.) there come very often the Plurals *τὰ δρυμά, κέλευθα, κύκλα, λύχνα, μηρά* *thighs* for sacrifice, *ῥύπα, ταρσά, τάρταρα*; and sometimes as in later writers also *τὰ ἄθλα* from *ὁ ἄθλος* *contest*, *τὰ βέστρον*, *τὰ ἰά* *arrows*, *τὰ χάλια*, etc.—Some words have the double form even in the Nominative; e. g. *ὁ νῶτος* and *τὸ νῶτον* *the back*, *ὁ ζυγός* and *τὸ ζυγόν* *yoke*, *ὁ ἑρμῶς* and *τὸ ἑρμῶν* *oar*; all which in the Plur. prefer the neuter form.

NOTE 3. Most of the common and poetical anomalies of declension consist of Heteroclitics and Metaplasms, or a mixture of both. We here bring into one view several classes of anomalous nouns.

Heteroclitics.

NOTE 4. To the *Heteroclitics* belong those words in *ης* which are declined after both Dec. I, and III. Some throughout; e. g. *μύκης* *mushroom*, G. *ου* and *ητος*; especially proper names like *Δάρης*, G. *ου* and *ητος*; see the Anom. *Θαλής*, § 58. Others in part; thus all contracted proper names in *ης* which have Gen. *εος*, form the Acc. both in *η* and *ην*; e. g. *Σωκράτης* G. (*εος*) *ουε*, Acc. *Σωκράτη* Plat. and *Σωκράτην* Xenoph.—The Ionics on the other hand, in words in *ης* which are usually declined after Dec. I, form the *Acc. Sing.* and *Plur.* after Dec. III; e. g.

τὸν δεσπότηα, Plur. *τοὺς δεσπότηας*, from *δεσπότης*, *ου*
Μιλτιάδεα from *Μιλτιάδης*, *ου*.*

NOTE 5. Another class of Heteroclitics consists of some nouns in *ις*, which in flexion sometimes assume a *δ*, and sometimes not; e. g. *μῆνις* *wrath*, G. *μήνιος* and *μήνιδος*; and several proper names, as *Ἀνάχαρσις*, *ιδος* Aristot. and *εος* Plutarch. So also feminines in *ις*, *ιδος*, e. g. *πανήγυρις*, *μήτις*, *Ἰοίς*, *Θέτις*, etc. are declined by the Ionics and Dorics very commonly with G. *ιως*. Comp. the epic *δαί* (*i*) for *δαίδι*, § 28. n. 10.

NOTE 6. The Nominative endings in *ως*, *ων*, *ωρ*, give occasion also to very many anomalies. Here belong as Heteroclitics:

- a. Nom. *ως*, G. *ω* and *ωος*. So *Μίνως*, *πάτρως*, *μήτρως*; but still in Plur. more commonly *πάρωες*, etc. See also the Anom. *κάλως*, and comp. *ἥρωες*, § 58.
- b. Nom. *ως*, G. *ωτος*. These words sometimes drop their *τ*. The word *ὁ ἰδρῶς* *sweat*, *ἰδρῶτι*, *ἰδρῶτα*, has also an Attic secondary form *τῷ ἰδρῶ*, *τὸν ἰδρῶ*, which indeed is usually considered as contraction (like *κέρατι*, *κέρα*), but which also coincides with the forms of the Attic Dec. II; as does also *χρωτί*, *χρῶ*, from the Anom. *χρός*. A more evident transition to the Att. Dec. II, see in Anom. *γέλως* (§ 58) and in some adjectives, as *εὐρύκερως*, etc. § 63. n. 5.

Such as have already in the Nom. *two forms in use*, can properly be reckoned neither to the Heteroclitics nor to the Metaplasms. Such are:

- c. Nom. *ως* and *ος*. Even *ἔρως*, *ωτος*, *desire*, *love*, which most clearly belongs to Dec. III, has also a secondary poetic form *ἔρος*, Acc. *ἔρον*. It is therefore less surprising, when in some words which belong to the Attic Dec. II, there occur single forms from the common Dec. II; e. g. *ταῶς*, Nom. Plur. *ταῶ* and *ταοί*. See also the Anom. *κάλως* and *γέλως*, § 58.
- d. Nom. *ως* and *ων*. Here the anomaly sometimes occurs even in the Nominative; e. g. *ὁ ταῶς* G. *ώ*, and *ὁ ταῶν* G. *ῶνος*, *peacock*; *ὁ τυφῶς*

* All proper names which are formed like patronymics, as *Μιλτιάδης*, *Εὐπειδης*, etc. and most of those which are not (like *Σωκράτης*) compounded, e. g. *Αἰσχίνης*, *Ἡρότης*, *Γύγης*, etc. are declined in Greek, with the exception of this Ionic anomaly, entirely after Dec. I; while the Latins form them wholly after Dec. III, as Gen. *Miltiadiæ*, *Xerxiæ*, etc.

G. ὦ, and τυφών G. ὄνος, *whirlwind*; ἡ δῶλος G. ω and ωος, and ἡ δῶλον G. ωνος, *threshing floor*. In the Plur. of all these words, the forms of Dec. III, are the most usual.—With these may also be compared the Accusatives Ἀπόλλω, Ποσειδῶ, κυκεῶ, § 55. 2.

e. Some Feminines in ων have a secondary form in ω, G. οὐς; as γλήχων ωνος, and γληχά οὐς, *penny-royal*; also Γοργών, ὄνος, earlier Γοργώ, οὐς.

Metaplasms.

NOTE 7. Here belong: 1) Feminines in ων, whose secondary form in ὦ has not been preserved in the Nom. like those in n. 6. c. E. g.

from εἰκών, ὄνος, *image*, we find also G. εἰκοῦς A. εἰκῶ Acc. Plur. εἰκοῦς.

from ἀηδών, ὄνος, *nightingale*—G. ἀηδοῦς Voc. ἀηδοί.

from χελιδών, ὄνος, *swallow* —Voc. χελιδοί.

In some of these examples however a contraction like that of μέλων, etc. can be assumed. § 55. 1.

2) One Subst. in ὦρ, which presupposes an obsolete Nom. in ὠς; e. g. from ἰχῶρ, ὦρος, *lymph*, Homer has Acc. ἰχῶ instead of ἰχῶρα.*

NOTE 8. Finally, in the epic and lyric poets, instead of the ordinary forms of certain words, there are found single cases of a *shorter or more simple* form, of which however the analogous Nominative does not occur. So especially forms in Dec. III, with the case-endings ος, ι, α, ες, εσι, instead of the usual ones in Dec. I and II.

E. g. for ἀλκῇ from ἀλκή *strength*—ἀλκί from ΑΛΞ, Hom.

for κρόκην from κρόκη *woof*—κρόκα from ΚΡΟΞ, Hesiod.

for αἰδου, αἰδῶ, αἰδην from ὁ αἰδῆς *Hades*—αἰδος, αἰδι, αἰδα, from ΑΙΣ.

for κλάδω from ὁ κλάδος *bough*—κλαδί and in Plur. κλάδεσσι, from ΚΛΑΣ.

for ἀνδροπόδοις from τὸ ἀνδράποδον *slave*—ἀνδραπάδεσσι as if from ΑΝΔΡΑΠΟΥΣ, Hom.

for ὑσμίνῃ from ἡ ὑσμίνη *battle*—ὑσμῖνι from ὕΣΜΙΣ.

And so of some others. Here belong also

αἱ στάγες for σταγόνες *drops*

θέραπα, θέραπες, for θεράποντα, ες, *servant*

μάστι, μάστιν, for μάστιγι, α, from ἡ μάστιξ *scourge*.

Some such forms can hardly be considered as Metaplasms; since their presupposed Nom. is for us entirely obsolete. So

τὴν νίφα σνω, from ΝΙΨ,

since the common word for *snow* is χιών, and νιφάς has only a derived signification, *snow-flake*. Further, the cases

τῆς στιχός, Pl. στιχες, as, from ΣΤΙΞ

cannot be referred to the prosaic ὁ στιχος *row*, on account of the difference of gender.

NOTE 9. A very peculiar anomaly in declension is occasioned by the paragogic ending

φω or φι

which is so very common in epic poetry, and is used instead of the *Dative* or *Genitive* Sing. and Plur. being appended to words for the most part after the following analogy:

* All these appearances become perfectly plain, so soon as we have a correct idea of the original *oneness* of all the declensions, and perceive that the first and second, with their subordinate forms, are only ancient contractions and abridgements from the third. In this way, the Acc. in ω of the Attic Dec. II, stands in connection with the contr. Acc. in ο of Dec. III; the Acc. in υ of Dec. III, with those of Dec. I and II; the Ionic δεσνότεα appears less irregular; and so of all the rest. See *Ausführl. Sprachl.* § 33. n. 3

-οφι in words of Dec. II, e. g. στρατός στρατόφι.

-ηφι in words of Dec. I, e. g. κεφαλή κεφαλῆφι, βία βιῆφι.*

-εσφι in neuters in os G. εος, e. g. ὄχος, στήθος—ὄχεσφι, στήθεσφι.

The few peculiarities and deviations which occur, like κράτεσφι from ΚΡΑΣ κρατός, ναύφι from ναῦς, and the isolated ἐξ ἐρέβεουσφι (see *Ausf. Sprachl.*), may be left to the learner's observation.—But thus much, it would seem, we may assume with certainty, viz. 1) That this form had originally merely an *adverbial* and for the most part *local* signification; precisely like the similar syllables θι, θεν; hence ὄρεσφι in the mountains, κεφαλῆφι (λαβείν) by the head, θύρῃφι before the door; 2) That this signification however was often rendered more definite by the aid of a preposition, e. g. ἐπ' ἱκρύσφι upon the deck, διὰ στήθεσφι through the breast. The instances are few where this form stands for a case, without a preposition; e. g. ἀγλαΐῃφι πεποιθώς confiding in valour, βιῇφι with force; most rarely of all for the simple Genitive alone, as ὀστεόφιν θις a heap of bones. Still this form approaches to the nature of a true case in this, that it is often grammatically connected with regular cases, e. g. ἀπὸ πλατεῖος πνυόφιν, χειρὶ δεξιτερῇφι; and even stands double, being repeated in the substantive and adjective, as κρατερῇφι βιῇφι. This however occurs also with the undisputed local ending δε, in ὄνδε δόμονδε.

† 57. Nouns Defective and Indeclinable.

1. *Defective* nouns are such as from their very nature cannot occur in more than one number; e. g. either in the Sing. as αἰθήρ ether; or only in the Plural, as τὰ ἔγκατα (Dec. III) bowels, οἱ ἑπταίαι trade-winds, αἱ δυσμαὶ the occident, west, and the names of festivals, as τὰ Διονύσια, etc.

2. Further, some words which are commonly used only in certain connections; mostly the following, viz.

τὸ ὄναρ dream, τὸ ὕπαρ waking vision, only as Nom. and Acc.

τὸ ὄφελος and τὸ ἦδος, advantage, only as Nom. e. g. τί ἂν ἡμῖν ὄφελος εἴης; what wouldst thou profit us?

μάλη (old form for μασχάλη shoulder) only in the phrase ὑπὸ μάλῃς under the arm.

See also ὦ μέλε and ὦ τάν in the list † 58. Here belong also many, which from being originally nouns, have become adverbs; as the Acc. ἐπὶ κλην, and ἐξαφῆνης properly ἐξ αἴφνης, etc. († 115. n. 3, 5.) Finally, all those in which certain cases are wanting; see the Anom. ἀρνός, πρέσβυς, ὅσσε, † 58.

3. *Indeclinable* nouns in Greek are mostly some foreign words, as τὸ πάσχα passover; and among these the names of the letters, ἄλφα, μῦ, etc.† Of genuine Greek words, the only ones indeclinable are the cardinal numbers, † 70.

NOTE 1. In a certain sense we may also reckon as indeclinable the neut.

* The Grammarians assume, that this syllable is in all instances a mere appendage to that actual case, which under the circumstances is required. Hence, when it stands for the Dative of Dec. I, they put a subscript under the η, in order to distinguish it from the Genitive. This is manifestly incorrect; see *Ausfahr. Sprachl.* † 56. n. 2.

† From σίγμα is found τὰ σίγματα; but the reading is doubtful.

Participle τὸ χρεών *necessity*, usual only in Nom. and Acc. from Impers. χρή (§ 114); on account of the Gen. τοῦ χρεών, e. g. Eurip. Hipp. 1256 οὐκ ἔστι μοίρας τοῦ χρεών τ' ἀπαλλαγῇ. Comp. θέμις § 58.

NOTE 2. It is not entirely correct, when Grammarians reckon among the *defective* nouns many *old* and *poetic* words, which occur very seldom, and have accidentally therefore been preserved only in this or that case; as e. g. νίφα, already mentioned in § 56. n. 8; see also the Anom. λιτί, λίπα, ἡλέ, § 58. So too when they reckon, as *indeclinable*, words of a similar kind, which accidentally have been preserved only in the Nominative; or if neuters, in the Nom. and Accusative; e. g. ἡ δῶς *gift*, τὸ δέμας *shape*. Among these last there may indeed be many, which the Greeks really never used in the Genitive or Dative, as e. g. δέμας; but then they are *defective*. They could be *indeclinable* only when they actually occurred e. g. in the Genitive without changing the form, like τοῦ πάσχα.

NOTE 3. Some such short secondary forms of usual words, which we may regard as remnants of the ancient language, have in this manner been preserved; but only in the Nominative. Such are:

τὸ δῶ *house*; fuller form τὸ δῶμα. The Plur. χρύσεα δῶ in Hesiod may be considered as a contraction; see the Anom. κάρα § 58.

τὸ κρῖ *barley*; fuller form ἡ κριθή, with different gender.

τὸ ἄλφι *meat*; fuller form ἀλφειον. The short form was probably declined like μέλι, ιτος.

τὸ γλάφυ *cave*; manifestly Neut. of an adjunct. ΓΛΑΦΥΣ, for which γλαφυρός *excavated* was afterwards used.

See also the Anom. κάρα, κάρη, § 58; also some adjectives in § 64. 3, 4.

§ 58. Catalogue of Anomalous Nouns.

NOTE. All that belongs to ordinary prose is here printed large, either wholly or in part; that which is poetical or rare, small. The obsolete Nominatives are in capitals.

ἀηδών § 56. n. 7.

|| ἄλωρ and ἄλων § 56. n. 6. d.

ἄνῆρ *man*, belongs to the same class of words as πατήρ (§ 47), but admits the syncope in *all* the cases which increase, and then inserts δ (§ 19. n. 1). Thus: ἀνδρός, ἀνδρὶ, ἀνδρα, ὦ ἄνερ.

Plur. ἄνδρες, ἀνδρῶν, ἀνδράσιν, ἄνδρας.

In the epic language also regularly, ἀνέρος etc. but with long *ā*; and in Dat. Plur. ἀνδρεσσιν.

Ἀπόλλων, Acc. § 55. 2. Voc. § 45. n. 2.

ἀργέτος, -τι, epic instead of Gen. ἀργήτος Dat. ἦτι from ἀργής *white*.

Ἄρης *Mars*, G. Ἄρεος, does not contract the Gen. but contracts the Dat. Ἄρει.—Acc. Ἄρη and Ἄρην, § 56. n. 4.

In the epic language Ἄρηος, Ἄρηϊ, Ἄρηα. A Gen. Ἄρεως often occurs, which however is doubtful; see *Ausf. Sprachl.* § 58.

ἄρνός τοῦ, τῆς, *the lamb's*, ἀρνί, ἄρνα, Plur. ἄρνες, ἀρνῶν, ἀρνάσι, ἄρνας. As Nom. Sing. the form ἀμνός is used.

These are cases from an obsolete Nom. APHN or APPHN, G. εἰος whence ἀρνός etc. by Syncope, as in ἄνῆρ.

Βάττος has the metaplastic Gen. Βάττεω of Dec. I, in Herodotus.

βρέτας τό, *image*, G. βρέτεος, Plur. βρέτη, see § 54. n. 4.

γάλα τό, *milk*, has G. γάλακτος Dat. γάλακτι; comp. § 41. 5 and the marginal note.

γαλῶρ *sister-in-law*, G. γάλω; Ion. Nom. γαλώως G. γαλώω.

γέλως ὁ, *laughter*, G. ωτος, Acc. γέλωτα and γέλων after the Att. Dec. II. § 56. n. 6. b.

Homer has also the Dat. γέλω, and in Od. v. 346 stands the Acc. γέλων, but with the various reading γέλω. § 37. n. 2. § 56. n. 6. c.
γόνυ τό, *knee*, G. γόνατος etc. Dat. Plur. γόνασιν, as from ΓΟ-
ΝΑΣ. Comp. δόρυ, δόρατος.

Ionic γουνάτος etc. and in the poets γουνός, γουνί, Plur. γούνα, γούνων. Comp. δόρυ.

Γοργών and Γοργώ, § 56. n. 6. c.

γυνή *woman*, γυναικός, γυναικί, γυναικα, ὦ γύναι. Plur. γυναικες, γυναικῶν, γυναιξίν, γυναικάς, all from ΓΥΝΑΙΞ.

For the Voc. γύναι, comp. ἀνα § 45. n. 5, and § 41. 5. marg.—The accent of γυναικός etc. forms an exception to § 43. 2.

δένδρον τό, *tree*, in Dat. Plur. commonly δένδρεσι from τὸ δένδρος, which occurs in Ionic. Comp. κρίνον.

From another Ionic form δένδρεον came the Plur. δένδρα, δενδρέοις, which are also not unknown in the common prose.

Διός, Διί, see Ζεύς.

δόρυ τό, *spear*, G. δόρατος etc. Dat. Plur. δόρασι from ΔΟΡΑΣ. Comp. γόνυ, γόνατος.

Ionic δούρατος etc. From another still more simple form came the (more poetic) cases δορός, δορί, Ion. δουρός, δουρί, Plur. δοῦρα, δούρων, δούρεσιν. Comp. γόνυ.

ἔαρ, ἦρος, see § 41. n. 7.

|| εἰών see εὔς.

ἔγγελος ἡ, *eel*, G. υος, has in the Plur. Ion. ἐγγέλους etc. Att. ἐγγέλεις, ἐγγέλεων, § 51. n. 1.

εἰκῶν § 56. n. 7.

|| ἔρος, ἔρος, § 56. n. 6. c.

εὖς *good*, an epic word, from which come Gen. ἐῖος* Acc. εὔν.—Also ἦνς, Acc. ἦν, Neut. ἦν.—From another form ΕΟΣ, α, ον, and its Neut. Plur. τὰ ΕΑ, comes the epic Gen. Pl. εἰών, *goods*, § 35. n. 4. c.

ἔως § 37. n. 2.

Ζεύς *Jupiter*, G. Διός, D. Διί, A. Δία, as if from ΔΙΣ; and also a less common form Ζηνός, Ζηνί, Ζήνα, from ΖΗΝ.—Voc. Ζεῦ.

ἡλέ, Π. ο. 128 φρένας ἡλέ, *madman*! a Vocatione formed by apocope from the infrequent ἡλέος; Od. β. 243 φρένας ἡλέε.

ἦρα a defective Accus. in the epic writers: ἦρα φέρεω, *gratify*, *help*.

ἦρος, *hero*, G. ωος, contracts among the Attics the Accusatives ἦρωα, ἦρωας, into ἦρω, ἦρος.

For the sake of the metre, the other endings are sometimes contracted and the short vowel absorbed; as Dat. ἦρω for ἦρωϊ, Nom. Plur. ἦρος for ἦρωες. Comp. § 56. n. 6. a.

ἦνς, ἦως, see εὔς, εἰός.

Θαλῆς, G. Θάλω D. Θαλή A. Θαλήν. With this accent, drawn

* From this Genitive there has usually been distinguished in Homer a Gen. ἐῖος, with the rough breathing, where the sense seemed to require the possessive *thine*, e. g. παῖδς ἐῖος of *thy son*. This was considered as the Gen. of an old form 'ΕΤΣ for ἐός *his*, which, like other forms of the third person, stood for the second person (Synt. § 127. n. 5). But the form ἐῖος only is correct. The pronoun is not expressed, and the adjective εὔς takes in some measure its place; just as the commendatory ἐσθλός sometimes stands with a stronger meaning, where otherwise the possessive could stand; e. g. Il. ε. 469. π. 573; comp. particularly Od. γ. 379 with Il. α. 422. See *Lexil.* I. 23.

back only in the Genitive, and with this Ionic Genitive (§ 34. n. IV. 5), this name is found in the earliest and best writers, as Herodotus, Plato, etc. The Gen. *Θαλοῦ* and the forms *Θάλητος*, *ἡτι*, *ἡτα*, are later. Forms after Dec. I, with the accent on the penult, (except *Θάλω*), are to be rejected.

Θέμις ἡ, *Themis*, *law*, has the old epic form G. *Θέμιστος* etc. Dor. *Θέμιτος* (Plato also has *Θέμιτος* for the goddess); commonly *Θέμιδος*, Ion. *Θέμιος*.

In the phrase *Θέμις ἐστί*, *fas est*, the word *Θέμις* has in a measure become indeclinable or neuter; hence as Acc. *φασὶ Θέμις εἶναι*, Plato *Gorg.* 505. *Soph. OC.* 1191.

Τριχὺς ἡ, *hair*, G. *τριχός* etc. Dat. Plur. *Τριχῆ*, according to † 18.

Ἰδρώς § 56. n. 6. b.

|| *Ἰησοῦς* § 56. n. 1.

Κάλως ὁ, *cable*, G. *ω*, Acc. *ων*. Plur. *κάλωες* and *κάλοι*, Acc. *κάλους*, all from *ΚΑΛΟΣ*; see † 56. n. 6. a, c.

κάρᾱ Att. *κάρη* Ion. *τό*, *head*. From the first form, although it occurs often in the Attic writers, there is found no other case, except Dat. *κάρᾱ*. To *κάρη* we have above assigned the cases *κάρητος*, *ἡτι* (§ 41. 8); along with which there exists in the epic writers a fuller form *καρήματος* from the less frequent Nom. *κάρηαρ*. Comp. § 41. n. 7.—In Hom. *Hymn. Cer.* 12, occurs the Plur. *κάρᾱ*, for *-αα* or *-ῆα*.

Herewith are to be connected the forms of *ΚΡΑΑΣ* and *ΚΡΑΣ*, likewise poetic; but the Nom. Sing. does not occur. The first is epic and *neuter*, Plur. *τὰ κράατα*; the other, *κρατός*, *κρατί*, is common to all the poets and is usually *masculine*; Acc. Sing. *τὸν κράτα* Hom.—Peculiar to Sophocles is a third form, Nom. and Acc. Sing. *τὸ κράτα*, *Philoct.* 1457.

Κλείς ἡ, *key*, G. *κλειδός*, has in Acc. *κλειῖδα*, oftener *κλειῖν*, and in Plur. *κλειῖδες*, *κλειῖδας* contr. *κλειῖς*.

κνέφας, *darkness*, prefers in the Gen. the form *-ους*, (*κνέφους* Aristoph. *Eccl.* 290,) and in the Dative the form *α*, § 54. n. 4; epic *-ας*, *-αῖ*.

κοινωνός, *partaker*; instead of the regular plural, Xenophon employs *κοινωνές* and *-ας*. Comp. § 56. n. 8.

ΚΡΑΑΣ, *ΚΡΑΣ*, see *κάρᾱ*.

κρίνον τό, *lily*, has a secondary form in the Plur. *τὰ κρίνεα* (Hdot.) and *κρίνεσι* (Aristoph.) as from *ΚΡΙΝΟΣ*. Comp. *δένδρον*.

κύνων ὁ, ἡ, *dog*, *κυνός*, *κυνί*, *κύνα*, ὦ *κύον*, Plur. *κύνες*, *κυνῶν*, *κυσί*, *κύνας*.

κῶας τό, *fleece*, G. *κώεος*, Plur. *κῶεα*. § 54. n. 4.

λάας contr. *λᾶς*, ὁ, *stone*, G. *λᾶος* D. *λᾶῖ* (§ 43. n. 4), Acc. *λᾶαν* *λᾶν* (§ 44. n. 1), D. Plur. *λάεσσιν*. An Acc. *λᾶα* is also found; likewise a Gen. *λάου*, as if from *λάας* of Dec. I.

λίπα an old Subst. neut. (*oil*, *fat*, Hippocr.) for which also we find *λίπας*. The Dat. *λίπαῖ*, *λίπα*, was shortened in pronunciation and sounded like *λίπα*, especially in the phrase *λίπα ἀλείφεισθαι* to *anoint oneself with oil*. Here belongs also the Homeric *λίπ' ἐλαίῳ*, which may be considered as the Dat. of *λίπα ἐλαιον* *olive-oil*.

λῆς ὁ, *lion*, Acc. *λῖν*. No other form occurs in the earlier writers.

λίτι, *linen*, Dat. and Accus. The Nom. is wanting.

μάρτυς *witness*, forms *μάρτυρος*, *μάρτυρι*, Acc. *μάρτυρα* and *μάρτυν*, D. Plur. *μάρτυσιν*.

μῆς is the Ion. Nom. instead of ὁ *μήν* *month*, G. *μηνός*, etc.

μέλε, a Vocative found only in the familiar phrase ὦ *μέλε*, in both genders.*

* This has been regarded as formed by apostrophe for *μέλεε* from *μέλεος* *μη-*

μήτρως § 56. n. 6. a.

|| Μίτρος ibid.

ναῦς ἡ, *ship*. The Attic mode of declension is the following:

Sing. N. ναῦς G. νεώς D. νηΐ A. ναῦν

Plur. N. νῆες G. νεῶν D. ναυσί A. ναῖς.

Dual. N. A. not found; G. D. νεοῖν Thuc.

The old and Doric form is G. ναός (whence νεός § 27. n. 10) etc. Ionic, νηῦς, νηός, etc. Acc. νῆα and νηῦν. From this comes a second Ionic form, G. νεός A. νεία, *Plur.* νείες, νείας.

Οἰδίπους, G. Οἰδίποδος and Οἰδίπου, D. οἰ, A. οδα and ουν, V. ου.

An epic and lyric secondary form (as if from Nom. Οἰδιπόδης) is G. Οἰδιπόδαο, Dor. -α, Ion. εω, D. η, A. ην, V. Οἰδιπόδα.

δῖς, οἷς, § 50. n. 6.

δνειρον *dream*, forms as Neut. δνείρατος, etc. *Plur.* δνείρατα; comp.

πρόσωπον. But it is also found as Masc. ὁ δνειρος, ου.

δρνις ὁ, ἡ, *bird*, G. δρνίθος, etc. It has in the *Plur.* a secondary form (declined like πόλις), δρνεις, δρνεων; comp. § 56. n. 5.

In the Attic poets occurs also the Acc. *Plur.* δρνις (§ 50, πόλις). The Dorics wrote δρνίχος, δρνίχα, etc. (§ 16. n. 1. a,) without however forming the Nom. in ξ.

ῥοσε N. and A. *Dual*, eyes, forms the Gen. and Dat. only in the *Plur.* and after Dec. II, ῥοσων, ῥοσοις, ῥοσοισιν.

οὔδας τό, *floor*, οὔδεος, οὔδει, § 54. n. 4.

οὖς τό, *ear*, G. ὠτός, etc. Gen. *Plur.* ὠτων (§ 43. n. 4. d), D. *Plur.*

ὠσίν. Contr. from οὔας, ατος; Dor. Nom. ὠς.

παῖς, *child*, *boy*, παιδός, has in the dissyllabic epic form παῖς, the Acc. παῖν.

πάτρω § 56. n. 6. a.

|| Πειραιεύς § 53. 2.

πνύξ ἡ, *pnux* (a place of meeting in Athens), has in the earlier writers πυκνός, πυκνί, πύκνα; later πυνκός, etc. § 19. n. 2.

Ποσειδών, ὄνος, Acc. Ποσειδῶνα and Ποσειδῶ, Voc. Πόσειδον, § 45. n. 2. § 55. 2.

Ancient form, Ποσειδάων, ονος and ὄνος. Dor. Ποσειδάν or Ποτειδάν, ἄνος. Ion. Ποσειδέων, ονος.

πρέσβυς ὁ, in the signif. *old man*, *elder*, has further only Acc.

πρέσβυν, V. πρέσβυ. The *Plur.* οἱ πρέσβεις etc. belongs to

the signif. *ambassador*. The other cases were supplied from

πρεσβύτης *elder*, and πρεσβευτής *ambassador*. Thus

πρέσβυς *elder*, G. πρεσβύτου, D. πρεσβύτη, A. πρέσβυν, V. πρέσβυ, *Plur.* πρεσβῦται, etc.

πρεσβευτής *ambassador*, οὔ, ἡ, ἦν. *Plur.* πρέσβεις, πρέσβεων, πρέσβεσι, πρίσβεις.

Single poetic examples like G. πρέσβεω of an *ambassador*, Aristoph. Acharn. 93, and πρέσβηες *elders*, Scut. Herc. 245, prove nothing against the common usage.

πρόσωπον τό, *countenance*, *Plur.* epic προσώπατα, προσώπασιν. Comp. δνειρον.

πρόχοος ἡ, *water-pot*, Att. πρόχους, Gen. πρόχου, comp. § 60. 5.

It passes over in the *Plur.* into Dec. III; as Dat. *Plur.* πρόχουσι, Aristoph. Nub. 272. Eurip. Ion. 434; like βούς, βουσίν.

πῦρ τό, *fire*, forms its *Plural* (e.g. *watch-fires*) after Dec. II, τὰ πυρά, Dat. πυροῖς, Xen. Anab. 7. 2. Comp. § 7. n. 8. marg.

happy, like ἡλέ above. But it often occurs in an entirely good and even commendatory sense, as Plat. Theæt. 90, comp. Schol. Consequently, like the expression "my good friend," it is to be taken as a mode of address in either sense.

σῆς ὁ, *moth*, G. σέος, *Plur.* σέες, σέας, Genit. σέων, † 43. n. 4. In later writers σητός, etc.

σκῶρ τό, *filth*, G. σκατός. See ὕδωρ.

σῶδιξ ἡ, *induration, weal*, forms σμῶδιγγος, etc.

στέαρ, στήρ, G. στηρός, † 41. n. 7.

τάν, only as Voc. ὦ τάν, a mode of address in common life, *O thou!* more seldom *O ye!**

ταῶς † 56. n. 6. c, d.

|| τυφῶς † 56. n. 6. d.

ὔδωρ τό, *water*, G. ὕδατος, etc. D. *Plur.* ὕδασιν.

Comp. σκῶρ, σκατός. The old Nom. is ὕδασ, from the confounding of which with ὕδος (comp. † 54. n. 4) the epic Dat. ὕδει can be explained. *υῖός ὁ, son*, is declined regularly; but we also find very often, especially among the Attics, the following forms after Dec. III; G. *υῖός* D. *υῖῃ* (A. *υῖέα*). *Dual* *υῖέε, υῖέων*. *Plur.* *υῖεῖς, υῖέων, υῖέσιν, υῖέας* and *υῖεῖς* Plato Legg. p. 695.

Of these last, the most usual are the Gen. Sing. and all the Plural cases, and these are even preferred to the regular forms. The Acc. *υῖέα* is rejected by the Atticists, as also the form of the Gen. *υῖέως*. The Ionics form G. *υῖηος*, etc. All these are prolongations of the cases derived by epic writers from the simplest ancient form ὕϊς, in which the accent of the Gen. and Dat. Sing. seems to indicate a contraction from ὕϊ; G. *υῖος*, D. *υῖῃ*, A. *υῖα*, *Plur.* *υῖες, υῖας*, D. *υῖάσι* with *a* inserted (as in *παράσιων, ἀρνάσι*), because the diphthong *υι* does not usually stand before a consonant.

φάρυγξ ἡ, *gullet*, G. φάρυγγος, poetic φάρυγος, etc.

φρέαρ, Gen. φρέατος and ἄσος contr. φρητός, etc. see † 41. n. 7.

χείρ ἡ, *hand*, G. χειρός, has in Gen. and Dat. Dual *χειροῖν*, and in Dat. *Plur.* *χειράσι*. For τῷ χεῖρει see † 123. 2.

In the poets also G. *χερός, χερί, χέρα*; Dual *χειροῖν*, epic *χείρεσι, χεῖρσιν*.

χελιδών, † 56. n. 7.

χοῦς ὁ (a measure, *congruus*), is in part declined regularly (like *βοῦς*), *χοός, χοῖ, χοῦν*, *Plur.* *χόες, χουσί, χόας*. But since it is strictly contracted from *χοεύς* (Hippocrat.) it therefore has also († 53. 2) the better Attic forms G. *χοῶς*, A. *χοᾶ*, A. Pl. *χοᾶς*.†—But ὁ *χοῦς* *heap of earth*, has only G. *χοός*, A. *χοῦν*, etc.

χρεών † 57. n. 1.

χρέω τό, *debt*, Gen. also *χρέως*, Ionic-Attic form for the common and less approved *χρέος*, G. *χρέους*. *Plur.* *χρέα*, † 53. n. 2.

The Dat. is wanting in both numbers.—The epic writers have also Nom. *χρεῖος* and *χρεῖως*.‡

χρῶς ὁ, *skin*, G. *χρωτός*, etc. Ionic *χροός, χροῖ, χρόα*. The Attic Dat. *χρῶ* occurs only in the phrase ἐν χρῶ, † 56. n. 6. b.

ὦ τάν, see τάν.

|| ὦτός, see οὗς.

* The mode of writing this phrase ὦ τάν, rests on the incorrect derivation from *τηνς* friend, ὦ *ετα*; see *Ausf. Sprachl.* † 57.

† Not to be confounded with *χοός*, from *αἱ* *χοα* libation.

‡ The form *χρέως* occurs often in earlier editions as Nom. and Accusative; more recently it has been restored from the manuscripts as Genitive also; e. g. Demosth. c. Timoth. p. 1189, 25. 1203, 16.—The form is to be explained from the verb *χρεῖω*. The oldest form of the noun was *ΧΡΑΟΣ*, Gen. *ΧΡΑΟΤΣ*, and hence arose Nom. and Gen. *χρέως*; just as *λαός* from *λαός* and *λαούς*. *Χρῶς* was afterwards formed by shortening the *ω*.

ADJECTIVES.

‡ 59. *Endings.*

1. The Greek Adjectives, in consequence of the distinction of genders (*motio*), may be mainly divided into two classes: 1) Those of *three* endings, of which the first is *masculine*, the second *feminine*, and the third *neuter*. 2) Those of *two* endings, in which, as in Latin, the Masc. and Fem. have a common form, i. e. they are *generis communis*.—A third class, those of *one* ending, does not strictly exist; since the few which might seem to be of this kind, are not *generis omnis*, as in Latin; but only of *common* gender without a neuter form. See ‡ 63. 3–5, and the apparent exceptions ib. n. 2.

2. The *Feminine* of adjectives of three endings always follows Dec. I.

3. The *Neuter* has always in the Nominative, and consequently in the three *like* cases, a form of its own; in all the other cases it is like the masculine.

4. The *Neuters* of Adjectives of Dec. III, with the exception of the monosyllable *πᾶς* (‡ 62) and the compounds of *ποῦς* (‡ 63. n. 4), always have a short vowel in the last syllable. But no Neuter is ever formed, unless the masculine stem has already a short final vowel. Adjectives with a long stem-vowel have no neuter form; ‡ 63. 3, 4, and n. 5.

NOTE. In order therefore to decline adjectives correctly, it is only necessary to know the nominative of each gender, and the Genitive of the masculine.

‡ 60. *Adjectives in os.*

1. The largest class of adjectives are those in *os*, of Dec. II, corresponding to the Latin in *us*, and either (like these) of *three* endings,

Masc. os, Fem. η or ᾱ, Neut. ov,
or of *two* endings,

Comm. os, Neut. ov.

For the few Pronouns which have the Neut. *o*, see ‡ 74.

2. Those of *three* endings are the most numerous, and have the Fem. always in *η*; except when preceded by a *vowel* or by *ρ*, where the Fem. has *ᾱ*, Gen. *ας*. E. g.

κούφος, κούφη, κούφον, light
φίλος, φίλη, φίλον, dear, a friend
δεινός, δεινή, δεινόν, frightful
νέος, νέα, νέον, young
φίλιος, φίλια, φίλιον, friendly

ἐλεύθερος, έρα, ερον, free
πυρρός, ά, όν, fiery-red.

NOTE 1. But those in *oos* have the Fem. in *η*; e. g. ἄγδοος ὀγδόη, ἰοός ἰοή; yet when *ρ* precedes, these also have *α*, as ἀθρόος, ἀθρόα.—The Fem. in *α* of adjectives in *ος*, is *always long*; except in δῖος, δία, δῖον, *divine*, and some few adjectives in *ειος*. Comp. πότνια § 64. n. 3; also μῖα § 70.—For the *accent of feminines* in the Nom. and Gen. Plur. see § 34. III. 1. 2.

3. Of Adjectives of *two* endings, or *common*, there are few among primitives or those uncontracted. Such are ὁ, ἡ βάρβαρος *not Greek*, δάπανος *lavish*, ἡμερος *tame*, ἡσυχος *quiet*, λοῖδορος *railing*, λάβρος *furious*, λάλος *talkative*, τιθασός *tame*, χέρσος *barren*, χαῖνος *flabby*.—Others are variable in the poets and even among the Attics; who in adjectives of three endings often prefer the form in *ος* for the feminine; as ἡ ἐλεύθερος, ἡ ἀναγκαῖος, ἡ ἔρεμος, ἡ ἔτοιμος, etc. See on the Comparative § 65. n. 6.

4. More especially, *compound* adjectives are of the common gender, i. e. have only *two* endings; as ὁ, ἡ βαθύκολπος, εὐφωνος, ἀδηλος, ἀργός (for ἄεργος), ἀπόκληρος, ἐγκύκλιος, διάλευκος (although the simple Adj. is λευκός, ἡ, όν), πολυγράφος, and also those derived from compound verbs, as διάφορος, ὑπήκοος, ἐξαιρετός. But those which are derived by appending the syllable *κός*, have always three endings, even in compounds; as ἐπιδεικτικός, ἡ, όν (from ἐπιδείκνυμι), εὐδαιμονικός, ἡ, όν (from εὐδαίμων); and often also those in *ιος* (*οιος*, etc.) when compounded with *a privative*; as ἀνάξιος, *λα, ιον*.

NOTE 2. Adjectives which are clearly derived from other words by appending the terminations

κος, λος, νος, ρος, τος, εος,

as μαντικός, δειλός, δεινός, φανερός, πλεκτός, χρύσεος, have always, in prose at least, the *three* endings. On the contrary, those with the endings

μος, ιος, ειος, αιος,

are more or less of the *common* gender. But the poets sometimes allow, themselves, for the sake of the verse, to write ἡ λαμπρός, φανερός, κλυτός, etc.

NOTE 3. Another tolerably certain rule is, that those adjectives, which in forming a feminine in *η* or *α* would make it like the kindred *abstract substantive*, have the feminine in *ος*; some always, others often; e. g. ἡ σωτήριος, ἐλευθέριος, βασιλειος, because of the substantives ἡ σωτηρία, ἐλευθερία, βασιλεία. So φίλιος with the fem. φιλία, has also ἡ φίλιος, because of the substantive ἡ φιλία.

NOTE 4. As exceptions from the rule in no. 4 above, we find also those adjectives that are only strengthened by *παν-*; as παγκάλῃ Plato, παμπόλλῃ Xen. The poets use also, with a feminine form, such compounds as are usually of *common* gender; e. g. ἀθανάτῃ, ἀμφιλόκῃ Hom. ἀδμήτῃ Soph. Also several in *ιος*, as παρακτία, παραθαλασσία Plato.

Examples of Adjectives in *ος* for practice, see in App. E.

5. Some adjectives in *oos* are *contracted*; viz.

a) Those of *common* gender, which are compounded *with contracts* of Dec. II, as πλοῦς, νοῦς, etc. e. g. εὐνοῦς, εὐνοῦν, *well-disposed*. Being thus formed in part of words already contracted, their flexion is not subject to the usual rules of ad-

cent for contraction ; that is, in all the cases where the uncontracted form would move the accent forward, they retain it on the syllable where the Nom. has it ; e. g. G. εἴνου, uncontr. εἰνόου. Hence they may be best declined as already contracted. They even take the circumflex on the penult, when it is long by nature, before the contracted οι of the Nom. Plural, as εἴνοι ; but the accent can never be thrown back upon the antepenult ; hence περίπλοι, κακόνιοι from κακόνους *ill-disposed*.* The Neut. Plur. in οα remains unchanged, as τὰ ἄνοα.—Thus

Sing. εἴνους εἴνουν
εἴνου
εἴνῳ
εἴνουν εἴνουν

Plur. εἴνοι εἴνοα
εἴνων
εἴνοις
εἴνους εἴνοα.

- b) The multiple numerals of three endings, ἀπλός, η, ον, *single*, διπλός *double*, etc. They have this peculiarity, that they every where contract ὅη into ῆ, and ὅα into ᾶ. Thus

Sing. διπλός διπλούς, διπλή διπλή, διπλόν διπλόν
διπλόου διπλού, διπλῆς διπλῆς, etc.

Plur. διπλοῖ διπλοῖ, διπλοῖ διπλαῖ, διπλόα διπλά
διπλῶν διπλῶν, etc.†

NOTE 5. The Adj. ἀθρόος, α, ον, *all together*, is not contracted in good prose, in order to distinguish it from ἄθροος *noiseless*. Also ἀντίξοος *opposing*, δικρός *forked*, εὐπνοος *well-breathing*, εὐχρος *fresh-looking*, are contracted only in single forms : τὰ δικρά, τὸν εὐπνοον, etc.

6. Some adjectives in εος, denoting a *material*, are contracted and the accent shifted ; viz. when the ending εος is preceded by a consonant (as χρύσεος *golden*), there is in the *Singular* a contraction of έα into ῆ ; but when preceded by ρ or a vowel (as ἀργύρεος *silver*, ἐπέεος *woollen*), the contraction is into ᾶ. In the *Plural* and *Dual* the ε is every where absorbed by the following diphthong or vowel ; like the ο in no. 5. b, above. So Plur. Neut. τὰ χρυσᾶ, Acc. fem. χρυσᾶς, etc. E. g.

Sing. χρύσεος	σοῦς	χρυσέα	σῆ	χρύσειον	σοῦν
χρυσείου	σοῦ	χρυσέας	σῆς	χρυσείου	σοῦ
χρυσέῃ	σῇ	χρυσέα	σῇ	χρυσέῃ	σῇ
χρύσειον	σοῦν	χρυσέαν	σῇν	χρύσειον	σοῦν
Plur. χρύσειοι	σοῖ	χρύσειαι	σαί	χρύσεια	σᾶ, etc.

On the other hand, from ἀργύρεος, έα, εον, we have ἀργυροῦς, ρᾶ, ροῦν, G. ἀργυροῦ, ρᾶς, etc. and so έρεοῦς, έρεᾶ, έρεοῦν, G. έρεοῦ, ᾶς, etc.

* As in those long by position ; § 11. 4, 6. In common speaking these contractions in ονς passed over into shortened forms in ος. Hence *proper names* in οονς have secondary forms in ος ; which however then always lengthen the preceding syllable ; e. g. Εὐθύνους and Εὐθύνος, Ἀρχίνους and Ἀρχίνος, Καλλίνους for Καλλίνος.

† With these numeral forms must not be confounded the compounds with πλός, *sailing*, which are of common gender ; as δ, ἡ πλούς, εἵπλος, etc. Neut. ον, Neut. Plur. οα.—Herodotus resolves the form διπλή into διπλή, 3. 42.

‡ 61. *Adjectives in ωs.*

1. Adjectives in *ωs* of the Attic Dec. II, (§ 37,) are mostly of common gender; e. g. ὁ, ἡ ἱλέως, τὸ ἱλεων, *gracious*. Some of them form the Neut. in *ω*; e. g. ἀγήρως, Neut. ἀγήρων and ἀγήρω. ‡ 37. n. 2.

2. Of three endings is only the simple πλέως *full*, πλέα, πλέων, Neut. Plur. πλέα. But its compounds conform throughout to the above rule; e. g. ἀνάπλεως, ἀνάπλεων; Neut. Plur. ἐκπλεω, etc.

NOTE. Secondary forms in *os* are not unfrequent; as Ion. ἱλαος, ἀγήραος; and so too even in Attic prose, πλέος, ἔμπλεοι, ἔκπλεα.—For those in *-γελως* and *-κερωs*, see ‡ 63; for *σῶs* see ‡ 64.

‡ 62. *Other Adjectives of three Endings.*

In all other Adjectives of *three endings*, the Masc. and Neut. follow Dec. III. The *a* of the Fem. is here always *short*. The Neuter takes regularly the short stem-vowel of the word (as in *χαρλεῖs -ιεν, σαφῆs -ές*), and thus in flexion often accords with the stem, as in μέλαs, σῶφρων. Only those in *us* G. εὐs retain *υ*; as γλυκύs -ύ. See ‡ 59. 4.

1. In *us*, εἰα, *υ*, G. εὐs; ‡ 51. 5. E. g. γλυκύs *sweet*.

Sing.	γλυκύs	εἰα	ύ	Plur.	γλυκεῖs	εἶαι	έα
	γλυκέος	είας	έος		γλυκείων	ειῶν	έων
	γλυκεῖ	εία	εί		γλυκείσι	είαις	έσι
	γλυκύν	είαν	ύ		γλυκεῖs	είας	έα
	(γλυκύ)	εία	ύ		γλυκεῖs	εἶαι	έα
		Dual	γλυκέε	εία	έε		
			γλυκείων	είαν	έων		

Examples, mostly oxytone : βαρύs *heavy*, βραδύs *slow*, βραχύs *short*, εὐρύs *broad*, ἡδύs *pleasant*, ὀξύs *sharp*, ταχύs and ὥκύs *swift*. But also θήλυs, θήλεια, θήλυ, *female*.

2. In *eis*, εἶσα, *εν*, G. εντος; ‡ 46. n. 1. E. g. χαρλεῖs *graceful*.

Sing.	χαρλεῖs	ίεσσα	ιεν	Plur.	χαρίεντες	ίεσσαί	ιέντα
	χαρίεντος	ίεσσης	ιέντος		χαρίέντων	ιέσσαν	ιέντων
	χαρίεντι	ίεσση	ιέντι		χαρίεσι	ίεσαις	ιέσι
	χαρίεντα	ίεσσαν	ιέν		χαρίεντας	ίεσσας	ιέντα
	χαρίεν	ίεσσα	ιεν		χαρίεντες	ίεσαι	ιέντα
		Dual	χαρίεντε	ίεσσα	ιέντε		
			χαρίέντων	ίεσσαν	ιέντων		

Examples : αἱματόειs *bloody*, ὕληιs *woody*, φωνήιs *resounding*.

3. In *as*, αἶνα, *αν*, Gen. ανος; like δαίμων. E. g. μέλαs, μέλαινα, μέλαν, *black*, Gen. μέλανος.

The only other example is τάλαs *unfortunate*.

4. The following single examples :

τέρην *τέρεῖνα* τέρεν, G. τέρενος *τερείνης*, etc. *tender*.

έκών *έκούσα* έκόν, G. έκόντος *έκούσης*, etc. *willing*.

πᾶs *πάσα* πᾶν, G. παντός *πάσης*, etc. *all, every*; see ‡ 43.

n. 4. b.

To the above classes are to be added all *Participles* of the Active form; § 88. 8, and § 103.

NOTE 1. The Voc. masc. of γλυκὺς is formed by Sophocles (Trach. 1042) according to § 45. 1, ὦ γλυκὺς Ἀΐδας.—The poets use those in *vs* also in the common gender; as ἡδὺς αὐτμῇ Hom. Θῆλυς νεολαία Theocr.—The Ionics, instead of the Fem. εἶα, have εἶα and εἶη; as ὠκέα, βαθέην Hom. Instead of ἡμίσεια, from ἡμίσιος *half*, the old Attic also had ἡμίσεια; see the note on Plat. Meno 17, and *Ausf. Sprachl.* § 62. n. 3.

NOTE 2. From ἐκόν comes the compound ἀέκων, contr. ἄκων, οὐσα, ἄκων, *unwilling*.—The Neut. πᾶν is long only as a monosyllable (§ 59); in composition it is made short, according to the general analogy; as ἀπᾶς, ἀπᾶσα, ἀπᾶν, *all together, the whole*.

NOTE 3. Some adjectives in εἰς are contracted; viz. the endings ἥεις, ἥεσσα, ἦεν, into ἦς, ἦσσα, ἦν; also οἷς, ὅεσσα, ὅεν, into οὖς, οὖσσα, οὖν; e. g. τιμῆεις ἥεσσα ἦεν, contr. τιμῆς ἦσσα ἦν
τιμῆεντος ἥεσσης ἦεντος, contr. τιμῆντος, ἥσσης, ἦντός, etc.
μελιτόεις ὅεσσα ὅεν, contr. μελιτοῦς οὖσσα οὖν
μελιτόεντος οἷσσης ὅεντος, contr. μελιτούντος οὖσσης οὖντος, etc.

So too Ὀποὺς Ὀπούντος.—The learner should not neglect to write out full paradigms of these adjectives through all the cases, according to the rules of accent and quantity; see § 41. n. 5.

‡ 63. Adjectives of two Endings, and of one Ending.

1. Other adjectives of *two* endings are the following; all belonging to Dec. III.

1) M. and F. ἦς, Neut. ες, G. εος contr. οὖς; like τριήρης and τεῖχος.

E. g. Sing. σαφής σαφές *evident*.

Plur. σαφεῖς σαφῇ

σαφοῦς

σαφῶν

σαφεῖ

σαφέσι

σαφῇ σαφές

σαφεῖς σαφῇ

Dual N. σαφῇ, G. σαφοῖν

Examples: ἀληθής *true*, ἀγενής *degenerate*, ἀκριβής *exact*, αὐθάδης (long a) *proud*, αὐτάρκης *sufficient*, εὐπρεπής *comely*, θηριώδης *brutal*, πλήρης *full*, πρηνής *inclining forwards*, ψευδής *false*, ἀλῆς *collected*. For ὕγις see in § 53. 1.—Gen. Plur. § 49.

2) M. and F. ὦν, N. ον, Gen. ονος. E. g. πέπων, πέπον, *ripe*, Gen. πέπονος; like δαίμων.

Examples: ἀνύμων (long υ) *blameless*, ἀπράγμων *unoccupied*, εὐγνώμων *well meaning*, εὐδαίμων *happy*. Here belong also *Comparatives* in ὦν and ἰων (§§ 67, 68); which however admit of contraction in the cases specified in § 55.

3) M. and F. ις, N. ι, Gen. ιος. So ἱδρις ἱδρι *knowing*, Gen. ἱδριος, etc. like πόλις § 50.

The only other examples are νήστis *fasting*, τρόφις *well-fed*. The Attic poets form the Gen. also in ἰδος; e. g. ἱδριδος.

4) The following single adjective:

ἄρρην or ἄρσην, Neut. ἄρρην, ἄρσεν, *male*, G. ἄρρηνος, ἄρσενος, etc.

2. Besides all these classes of adjectives, others are often form-

ed by *composition* from a substantive, retaining as much as possible the ending and declension of the substantive; as may be best seen in the examples. All such adjectives are of common gender; and have a neuter, when it can be formed after the same analogy, § 59. E. g.

εὐχαρις εὐχαρι *graceful*, G. ιτος, from ἡ χάρις, ιτος.

εὐελπις εὐελπι *hopeful*, G. ιδος, from ἡ ἐλπίς, ιδος.

Also those compounded with ἡ πατρίς and ἡ φροντίς.

μονόδους μονόδον *one-toothed*, G. οντος, from ὁ οδοῦς, ὄντος.

ἄδακρυς ἄδακρυ *tearless*, G. -υος, from τὸ δάκρυ, -υος.

This last word usually borrows its cases from the lengthened form ἀδάκρυτος -ον.—Sometimes in the ending, η is changed into ω, and ε into ο; e. g.

from πατήρ, ἑρος, comes ἀπάτωρ, ορ, *fatherless*, G. ορος.

from φρήν, φρενός, comes σῶφρων, ον, *intelligent*, G. ονος.

3. Adjectives of *one ending*, but which are only of *common* gender and not *generis omnis*, are all those from which no analogous Neuter can be formed (§ 59. 1, 4); e. g. ὁ, ἡ ἄπαις G. δος *childless*; ὁ, ἡ μακρόχειρ *longimanus, long-armed*.

4. Of one ending and common gender are also those in ης G. ητος, ως G. ωτος, and those in ξ and ψ, as likewise the single ἀπτήν G. ἀπτήνος *unfledged*.

Examples: In ης, e. g. γυμνής *light-armed*, ἀργής *white*, and αἱ ending in θνης, δμής, βλής, κμής; as ἡμιθνης *half dead*, etc.—In ως, e. g. ἀγνώς G. ὠτος *unknowing*; also several compounds in χρώς and βρώς.—In ξ and ψ, e. g. ἡλιξ G. ικος *of like age*, παραπλήξ G. ἥγος *insane*, μῶνυξ G. χος *solid hoofed*, αἰγίλιψ G. ποσ *steep*, etc.

5. Of one ending are further those in

ας G. ἄδος, ις G. ιδος, υς G. υδος.

Examples: λογάς *selected*, φυγάς *fugitive*, νομάς *nomadic*, σποράς *scattered*, ἀνακίς *weak*, ἐπηλυσ *immigrant*, σύγκλυσ *brought together*.

More commonly, however, those in ας and ις are only *feminine*; and through the omission of a substantive become themselves substantives; e. g. ἡ μαινάς (γυνή) *Bacchante*, ἡ ματρίς (γῆ) *father-land*; and so fem. gentile names, as ἡ Ἰάς *the Ionian woman*, ἡ Ἑλληνίς *the Greek woman*.

6. Many adjectives are only *masculine*; so especially γέρων G. οντος *old*, πρέσβυς *old*, ἀκάμας G. αντος *unwearied*, πένης, ητος, *poor*; and of Dec. I, ἐθελοντής *voluntary*, γεννάδας *well-born*, and many in ίας, as τροπίας, μονίας. See note 7.

NOTE 1. In some adjectives of common gender there are also secondary feminine forms, but for the most part only poetic; so especially Masc. in ης has a Fem. in εια, e. g. μουνογένεια, ἡδυέπεια, from μουνογενής, ἡδυεπής. Here the shifting of the accent is to be noted; § 64. n. 3.

NOTE 2. Since according to § 59. 3, the Neut. is always declined like the masculine, the Gen. and Dat. of such words as have no neuter in the Nom. are sometimes employed as neuter, and then these cases are actually *generis omnis*. Still, this is done only by the poets; e. g. Eurip. Or. 834 δρομάσι βλεφάρους. Nicand. Ther. 631 ἀργῆτι ἄνθει.

NOTE 3. In other instances, where the neuter is wanting, it is supplied by a derived form in *ον*; e. g. βλακικόν, ἀρπακτικόν, μώνυχον, as Neut. of βλάξ, ἀρπαξ, μώνυξ.

NOTE 4. Compounds with ποῦς, ποδός, *foot*, are declined regularly after the analogy of this substantive; e. g. δίπους, οδός, etc. In the Neut. they have *ονν*, (as εὔνον, εὔνονν, like the contracted Dec. II,) but decline it nevertheless according to the general rule (§ 59. 3) like the Masc. as τὸ δίπουν, τοῦ δίποδος, etc.

NOTE 5. Compounds of γέλως, ὠτος, *laughter*, forsake commonly the declension of their substantive and follow the Att. Dec. II. (§ 61.) So too those compounded with κέρα, ατος, *horn*, which likewise change the *α* into *ω*. But both kinds have also the Gen. ὠτος; and the Neut. in *ων* has the same anomaly as in the compounds of ποῦς; e. g. φιλόγελως, δίκερως, Neut. *ων*, G. *ω* and ὠτος. The compounds of ἔρως conform to the Att. Dec. II, only in the accent of the Nom. e. g. δύσερως G. ὠτος.

NOTE 6. The compounds of πόλις assume *δ* in declension; e. g. φιλόπολις, *ι*, G. *ι*δος. The Ionics and Dorics have regularly G. *ι*ος.

NOTE 7. Finally, the Greek adjectives and substantives stand in such intimate relation to each other, both in form and syntax, and so readily pass over one into the other, that not only many of the above adjectives (as πρέσβυς, πένης) may equally well be regarded as *substantives*; but also acknowledged substantive forms (in *της*, *τωρ*, *ε*ς) can often be considered as *adjectives* (e. g. μολίτης λίθος *mill-stone*, ἰπνίτης ἄρτος); and when masculine, they are even made of common gender by the poets; see § 123. n. 1.

§ 64. Anomalous and Defective Adjectives.

1. The two adjectives, μέγας *great* and πολὺς *much*, have from these simple forms only the *Sing. Nom.* and *Acc. Masc.* μέγας, μέγαν; πολὺς, πολύν; *Neut.* μέγα, πολὺ. All the other cases, as well as the whole of the feminine, come from the unusual forms ΜΕΓΑΛΟΣ, *η*, *ΟΝ*, and πολλός, *ή*, *όν*; thus:

Nom.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
Gen.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
Acc.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ

The *Dual* and *Plural* are declined regularly like adjectives in *ος*; e. g. μεγάλῳ, *α*, *ω*. μεγάλοι, *αι*, *α*. πολλοί, *αι*, *ά*, etc.

NOTE 1. As the Voc. of μέγας Æschylus has μεγάλε Ζεῦ Sept. 807; Sophocles μέγας ὁ βασιλεῦ Rhes. 380.—The forms πολλός, πολλόν belong to the Ionics; and the regular forms from πολὺς are found in the epic language; e. g. πολίος, πολίεις, -είς, etc. The epic writers have also πολύς, πολὺ; and use the masc. form also as fem. e. g. Il. κ. 27.

2. The adjective πρᾶος *gentle*, *meek*, is usual in this form only in the *Sing. Masc.* and *Neut.* The whole *Fem.* and most of the *Plural* forms are borrowed from the form πραῖς without *ι* subscript (Ion. πρηῖς), found in the dialects. Thus

<i>Sing.</i>	πρᾶος	πραεῖα	πρᾶον G. πρᾶου, etc.
<i>Plur.</i>	πρᾶοι and πραεῖς	πραεῖαι	πραεῖα
	πραίων	πραεῖων	πραίων
	πρᾶοις and πραεῖσιν	πραεῖαις	πρᾶοις and πραεῖσιν
	πρᾶους and πραεῖς	πραεῖας	πραεῖα

3. The form *σῶς* *sound, salvus*, contr. from *ΣΑΟΣ*, is usually of common gender; and is strictly in use only in the forms *σῶς* and *σῶν*, e. g.

Sing. N. *σῶς*, *σῶν*, A. *σῶν*, *σῶν*, *Plur.* A. *σῶς*.

All the rest are from *σῶος*, *α, ου*, (Ion. *σῶος*,) which by degrees entirely supplanted the monosyllabic form.

NOTE 2. The Acc. Plur. *σῶς* is readily explained, as contracted from *ΣΑΟΥΣ*. But the Nom. Plur. *σῶς*, which also occurs, is a transition to Dec. III, *σῶς*, *σῶες*.—In the same manner as *σῶς* from *ΣΑΟΣ*, arose also the Homeric *ζῶς* from *ΖΑΟΣ*; and hence the common *ζῶος*. Comp. the verbs *σάω σῶω*, *ἔζαον ἔζων*.

4. *Defectives* are chiefly the following:

- a. *ἀλλήλων*, see † 74. 4.
- b. *ἄμφω*, see † 78. 4.
- c. *φροῦδος* *gone, fled*, which is used only in the Nom. of all genders and numbers, † 150. m. 30.

NOTE 3. We adduce here some rare and poetic examples:

1. *πόντια*, epic *πόντια*, *venerable*, only feminine.
2. *μάκαρ* *blessed* is of comm. gender; but has also in the Fem. *μάκαιρα*. The Neut. does not occur.
3. Some masculine adjectives have a less common derived form for the fem. e. g. *πένης*, fem. *πένησσα*; *πρέσβυς*, fem. *πρέσβειρα*.
4. Some also of common gender have such secondary forms of the fem. (comp. † 63. n. 1,) e. g. *πείρα* from *ό, ή πίων* *fat*; *πρόφρασσα* from *ό, ή πρόφρων* *favourably disposed*.
5. Old and simple forms used by the poets, such as we have seen among the substantives († 57. n. 3), are: *πρέσβα* for *πρέσβειρα*, *λίσ* for *λίσση* *smooth*.
6. Also *θαμίεις* and *ταρφίεις* *crowded, thick*, are two epic forms found only in the Plur. Their feminines are *θαμειαί*, *ταρφειαί*.
7. From the ease with which adjectives can be formed by composition from substantives († 63. 2), the poets are accustomed, whenever they find it convenient, to form *single cases*, to which the Nom. Sing. sometimes cannot be analogically even presupposed; as *ἐνυσάρματες ἵπποι*, from *ἄρμα, ατος*; *πολύαρνι Θυίστη*, from Gen. *ἄρνός*, etc.
- 8 See also the Anom. *ἀργέτος, εὔς, ἡλέ*, † 58.

DEGREES OF COMPARISON.

† 65. *Comparison of Adjectives in ος.*

1. The Greeks, like the Latins and English, have the three degrees of comparison, *Positive*, *Comparative*, and *Superlative*, as in the words *long, longer, longest*; and for each of these they have particular forms. Both the Comparative and Superlative are derived for all the genders from *one* form only of the Positive, viz. the masculine; and in each the only distinction is in the endings of the genders.

2. The most common forms of comparison are made by the endings

- τερος, *τέρα, τερον*, for the Comparative,
- τατος, *τάτη, τατον*, for the Superlative.

3. Adjectives in *ος* cast off their *ς* before these terminations, and retain the *ο* unchanged, when it is preceded by a *long syllable*; e. g. βέβαιος βεβαιώτερος, ισχυρότερος, πιστότατος. So also generally after the concurrence of a *mute before a liquid*, e. g. σφοδρός σφοδρότατος, πύκνός πυκνότερος. There are however exceptions; see *Ausf. Sprachl.* † 65, n. 2.

4. When however the *ο* is preceded by a *short syllable*, it is changed into *ω*; e. g. σοφός σοφώτερος, καίριος καιριώτατος, ἐχρύνωτερος, καθάρνωτατος.

NOTE 1. The poets make here exceptions, and the *ω* stands in epic writers after really long syllables, as δεινιώτατος, κακοξενιώτερος Hom. and in Attic poetry after the concurrence of a *mute before a liquid*, e. g. δυσποτμώτατος Eurip.

NOTE 2. Some adjectives in *ος*, especially among the Attics, insert instead of this *ο* or *ω* more commonly

αι, or *εσ*, or *ισ*. E. g.

- 1) *αι*, as in μέσος mid, μεσαίτερος, μεσαίτατος. So too in ἴσος like, ἡσυχος quiet, ἴδιος own, εὐδιος clear, πρώιος and ὀρθριος early, ὄψιος late.
- 2) *εσ* mostly only by the Attics in two words: ἐρρωμένος stout, ἐρρωμένεστερος, -τατος, and ἀκράτος unmixed (§ 66. n. 2). Sometimes also ἀφθονος bounteous, αἰδοίος venerable; and others in the dialects, as σπουδαίος, etc.
- 3) *ισ*, as λάλος, λαλίστερος, -τατος. So too πτωχός beggarly, ὀψοφάγος daintly.—Along with all these three forms of comparison, the common form is also partially in use.

NOTE 3. Some in *αιος*, viz. γεραίος old, παλαιός ancient, σχολαῖος slow, commonly drop the *ο* before the ending; e. g. γεραίτερος, παλαιάτατος.

NOTE 4. The word φίλος dear, a friend, commonly either drops the *ο*, or substitutes *αι*; e. g. φίλτερος, φίλτατος, or φιλαίτερος, τατος. The Dor. φίντερος see in § 16. n. 1. d. So ἄσμενος glad has as adj. only ἄσμενότερος, -τατος; but when used adverbially it has both ἄσμεναίτερα and ἄσμενέστερα.

NOTE 5. Those contracted in *εος* -ους change *εω* to *ω*, i. e. the *ε* is absorbed; e. g. πορφυρεώτατος πορφυρώτατος. Those in *οος*, -ους, on the contrary, most commonly assume *εσ* in the uncontracted form (as in note 2): as ἀπλός απλοέστατος, εἰνोίστερος; and hence contr. ἀπλοῦς απλούστατος, εἰνούστερος. We find also ἀπλωότερος Thuc. εὐχροώτερος Xen.

NOTE 6. These forms of comparison appear very seldom in the common gender; in Attic writers perhaps never. The only exception is occasionally in such as are common in the Positive; e. g. Thuc. 3. 101 δυσσεβολώτατος ἢ Δοκρίς. But Homer has also δλωτάτος ὁδμή.

† 66. Comparison of other Adjectives.

1. Of other adjectives, those in *υς* merely cast off the *ς*; e. g. εὐρύς, εὐρύτερος, ὕτατος.

2. Those in *ας*, G. *ανος*, do the same, and then resume the *ν* which had been dropped before *ς*; they thus annex *τερος*, *τατος*, to the stem; e. g. μέλας G. μέλανος—μελάντερος.

3. Those in *ης* and *εις* shorten these endings into *ες*; e. g. ἀληθής G. έός—ἀληθέστατος· πένης G. ητος—πενέστατος· χαρίεις χαριέστατος.

4. All other adjectives take the forms έστερος, έστατος; more rarely ιστέρος, ιστατος; and are changed before them, just as be-

fore the case-endings. That is, they annex these endings of comparison directly to the simple stem of the word. E. g. ἄφρων (ἄφρωνος) ἄφρων-έστερος· ἄρπαξ (ἄρπαγος) ἄρπαγ-ίστατος.*

NOTE 1. Since the substantive ending *ης* of Dec. I, is often employed in an adjective sense (comp. § 63. n. 7), it admits also the degrees of comparison; but always with the form *ίστερος, ίστατος*, e. g. κλεπτίστατος from κλέπτῃς thief, thievish. But ὕβριστής a violent person, has for the sake of euphony ὕβριστότερος.

NOTE 2. The word ψευδής, G. *έος*, false, has also *-ίστερος*; so too according to the Grammarians ἀκράτης incontinent, because ἀκρατέστερος belongs to ἀκράτος unmixed. But in the printed editions at least, ἀκρατέστερος is found also from the former word, e. g. Xen. Mem. 1. 2. 12; just as ἐγκρατέστερος from ἐγκρατής continent.

NOTE 3. The simplest formation is found in μάκαρ μακάρτατος, ἄχαρις ἀχαρίστερος Hom. On the other hand, Xenophon from ἐπίχαρις forms ἐπιχαριώτερος.

† 67. Other Forms of Comparison.

1. Another form of comparison, of less frequent occurrence, is :
-ίων, Neut. -ίον, (also ων, ον,) for the Comparative,
-ιστος, η, ον, for the Superlative.

The declension of this Comparative, see above in § 55.

2. This form of comparison is assumed :

- 1) By some adjectives in *υς* ; e. g. ἡδύς, ἡδίων, ἡδιστος.
- 2) By four in *πος*, after dropping the *ρ* ; e. g.
αἰσχρός, αἰσχίων, αἰσχιστος, shameful,
ἐχθρός, ἐχθίων, ἐχθιστος, hostile,
οἰκτρός, (οἰκτρότερος), οἰκτιστος, pitiable,
κυδρός, κυδίων, κύδιστος, glorious; poetic.

3. In some Comparatives of this form (*ίων*), the preceding consonant, together with the *ι*, is changed into *σσ* or *ττ* (see note 7). The word ταχύς swift, Sup. τάχιστος, takes in this, its usual form of the comparative, an initial *θ* :

θάσσων Neut. θᾶσσον; Att. θάττων, θᾶττον,

whence it appears that the *τ* in ταχύς was originally *θ*. § 18. 2.

NOTE 1. This form of comparison *always* has the accent on the antepenult, when the quantity of the last syllable permits it; e. g. ἡδύς, ἡδίων Neut. ἡδίον, ἡδιστος.

NOTE 2. The *ι* of this comparative is sometimes made short by the poets, especially the epic writers.

NOTE 3. Of adjectives in *υς*, only ἡδύς and ταχύς have usually this form. Of the rest some have always *ύτερος, ύτατος*, (as δαύς, βαρύς, etc.) while others have both forms of comparison; and then that in *ίων, ιστος*, is peculiar to the poets. Thus in Homer, βάθιστος from βαθύς deep; βράσσων, βράδιστος or by metathesis βάρδιστος, from βραδύς slow; πάσσων, πάχιστος. from παχύς thick; βραχίων, ὥκιστος, etc.

* In Xenophon we find twice (Mem. 3. 13. 4. ib. 4. 2. 20) βλακότερος, ὠτατος, from βλάξ; without doubt false, as is shown by the *ω*, since the *α* in βλάξ, βλακός, is long. The true reading is either βλακίστερος or βλακικότερος, τατος, from the secondary form βλακικός. Comp. § 63. n. 3, and the *Awf. Sprachl.*

NOTE 4. In adjectives in *pos*, the other form is more or less usual at the same time; while *οικτρός* never has the *comparative* in *ίων*.—The form *ίων*, *ιστος* appears, in such words, to have come from an old positive in *vs*. § 69. n. 1.

NOTE 5. To the same class belongs *μακρός* *long*, on account of the forms *μάσσων* (for *μακίων*), *μήκιστος*, where the new vowel of the superlative is found also in the Subst. *τὸ μήκος* *length*, and in other derivatives. More usual however are the forms *μακρότερος*, *μακρότατος*.

NOTE 6. Some other words which take this form, see among the anomalous examples in the following sections. In some, this form is used only by the poets, e. g. *φιλίων*, *φιλιστος*, from *φίλος*.

NOTE 7. Here belong also the comparative Adverbs *ἄσσω* *nearer*, *ἄγγιστα*, from *ἄγγι* Hom. and the very frequent *μᾶλλον* *magis*, *μάλιστα*, from *μάλα*. § 115. 7.

† 68. Anomalous Comparison.

Several adjectives are entirely *anomalous* in their comparison, mostly from the circumstance that they borrow their degrees of comparison from obsolete Positives. When several forms of comparison belong to one Positive, (see *ἀγαθός* and *κακός*,) each of them is usually employed in some one of the special meanings of the Positive; see the notes.

	Comp.	Sup.
1. ἀγαθός <i>good</i>	ἀμείνων, ἄμεινον, <i>better</i> βελτίων κρείσσων or κρείττων λῶτων comm. λῶων	ἄριστος, <i>best</i> βέλτιστος κράτιστος λῳίστος or λῳίστος.

In respect to *signification*, we find *ἀμείνων*, *ἄριστος*, specially for *abler*, *braver*, *fitter*; *βελτίων* *βέλτιστος* *better* in a moral sense; *κρείσσων* *κράτιστος* *stronger*, *superior*; while *λῶων* *λῳίστος* is used only in certain connections, as *λῶων ἐστὶ* *it is better*, *more advisable*, and in the Voc. *ὦ λῳστε*.—In the earlier poets we find the proper comparative of *ἄριστος*, viz. *ἀρείων*,* and even the positive of *κράτιστος*, viz. *κρατύς*.—For *κρείσσων* the Ionics have *κρέσσων*, the Dorics *κάρρων* (for *ΚΑΡΣΩΝ*) from another form of the positive; whence also the adverb *κάρτα* *very*, and the poetic superlative *κάρτιστος*.—For *βελτίων*, *λῳίων*, the epic language has *βέλτερος*, *λῳίτερος*.—The Dor. *βέντιστος* see in § 16. n. 1. d.—Even the regular *ἀγαθότερος*, *-τατος*, is found in late writers, as Diodorus etc.

2. κακός <i>bad</i> , <i>wicked</i>	κακίων χείρων ἥσσων or ἥττων	κάκιστος χείριστος ἥκιστος
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The Compar. *κακίων* signifies *worse*, *pejor*; *χείρων*, *less good*, *deterior*; *ἥσσων* (Ion. *ἥσσω*) *weaker*, *inferior*, the opp. of *κρείσσων*.—The poets use the regular form *κακώτερος*. For *χείρων* the Ionics have *χερείων*, the Dorics *χερήων*. In epic writers are found the forms D. *χέρη*, A. *χέρη*, Plur. *χέρη*, *τὰ χέρη*, which are used instead of this comparative, although they are strictly cases of an obsolete positive *ΧΕΡΗΣ*.†—The Superl.

* The ancient Positive is indicated in the name of the war-god Ἄρης, *Mars*, which was probably identical with it; also in the abstract noun ἀρετή.

† They are usually regarded as syncopated forms of the Comparative, like *πλεές*; but the forms of both point too distinctly to Positives, in the signification of which (*little*, *much*) there is already a gradation.

ἥκιστος is rare as an adjective; but Neut. Plur. ἥκιστα is very common as an adverb. § 115. 7.*

3. μέγας <i>great</i>	μελίων, Ion. μέζων	μέγιστος
4. μικρός <i>small</i>	ἐλάσσων, ττων	ἐλάχιστος
5. ὀλίγος <i>little, few</i>	μείων	ὀλίγιστος

Since these two words (μικρός and ὀλίγος) are so nearly related in meaning, the forms ἐλάσσων, ἐλάχιστος, and μείων, are employed both for the idea of *smallness*, and for that of *fewness*. The old positive ἐλαχὺς is still found in the poets. The regular form μικρότερος, τatos, is also used. The poets too have a Compar. ὀλίζων (ὑπολίζωνes), and a Superl. μείστος.

6. πολὺς <i>much</i>	πλείων or πλέων <i>more</i>	πλείστος <i>most</i> .
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The Attics use also πλεῖν for the Neut. πλείων, but only in such connections as πλεῖν ἢ μύριοι.—The Ionics and Dorics contract thus: πλέων πλεῖν, πλέονες πλεῖνες.—Homer uses also in the Plur. πλέες, πλέας, a positive form instead of the comparative.†

7. καλός <i>beautiful</i>	καλλίων	κάλλιστος
8. ῥάδιος <i>easy</i>	ῥάων	ῥάστος

The Ionics have in the positive ῥήϊδιος, and then form ῥήϊων, ῥήϊστος; the epic has ῥήϊτερος, τatos; all from ΡΑΪΣ, ΡΗΪΣ, from the Neut. Plur. of which, ΡΗΪΑ, comes the adverb ῥεῖα, ῥέα, *easy*.

9. ἀλγεινός <i>painful</i>	ἀλγίων	ἀλγιστος
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The regular form ἀλγευνότερος, τatos, is nevertheless more usual in the masculine and feminine.

10. πέπων <i>ripe</i>	πεπαίτερος	πεπαίτατος
11. πῖων <i>fat</i>	πιότερος	πιότατος.

NOTE. To the peculiarities of the poets belongs the old Superlative in ατος; as μέσατος *middlemost* from μέσος, and νέατος, νείατος, last, from νέος *new, young*. The contracted feminine of this last, viz. νήτη (sc. χορδή), is used in prose for the last or lowest string of an instrument; which with us is the highest.

† 69. Defective Comparison.

1. There are also *defective* forms of comparison, i. e. without a Positive; see the notes. Among these may be reckoned several of the above anomalous forms, as ἥττων, κρείττων, λφώτος, etc.

2. Here belong also those forms which denote an *order* or *series*, the Positive of which is mostly a *Particle* of place: e. g.

πρότερος *prior*, πρῶτος *primus*, from πρό *before*.

ὑπέρτερος *higher*, -τατος and ὑπατος *highest*, from ὑπέρ *above*.

ἔσχατος *uttermost*, from ἐξ *out*.

ὑστερος *later*, ὑστατος *last*, from (ὑπό).

So too adjective forms of comparison derived from adverbs; e. g.

* This Superlative stands as an adjective Il. ψ, 531, according to the only correct reading; see *Lexil.* I. 4.—From an error of the ancient Grammarians, this whole form of comparison has commonly been placed in grammar under μικρός, because the adverbial form could be translated by *minus, minime*.

† Compare the second marginal note above, on χέρη, etc. The form πλέες is just as clearly syncopated from πολέες, as the comparative πλείων is formed by the same syncope from πολύς.

πλησιαίτερος, τatos, from πλησίον *near*; like Lat. *prope*, *pro-prior*, *proximus*.

προουργαίτερος, τatos, from προύργον *serviceably*.

ἡρεμέστερος, τatos, from ἡρέμα *quietly*.

The Compar. περαιότερος may also be best referred to the Posit. πέρα, πέραν, *across, beyond*; although there exists an Adjective περαιός.*

3. Sometimes the degrees of comparison are formed from a substantive, which can be taken in an adjective sense; e. g. ἐταῖρος *friend*, ἐταιρότατος; δούλος *slave*, δουλότερος *more slavish*, κλέπτης *thief*, κλεπτίστατος *most thievish*, etc. § 66. n. 1.

NOTE 1. In consequence of an erroneous system, it was formerly usual to refer to degrees of comparison formed from substantives, several defectives in ὢν, ὡτος, to which there existed a kindred abstract substantive in ος; e. g. ῥυῖων *more terrible*, κέρδιοςτος *shyest*, ὕψιστος *highest*; Subst. τό ῥιγος *shuddering*, κέρδος *artifice*, ὕψος *height*. In the same manner were explained several of the deviations above given (§§ 67, 68), as ἔχθιστος from τὸ ἔχθος *hatred*, μήκιστος from τὸ μήκος *length*, κάλλιστος from κάλλος *beauty*, etc. But it is undeniable, that these substantives and these degrees of comparison presuppose rather the corresponding *positive* forms; and this is the more certain, because a few of these forms have been preserved in the earliest poetry; e. g. κρατός, whence κράτιστος and τὸ κράτος; ἐλεγγέες *infamous*, whence ἐλέγγιστος and τὸ ἐλεγχος. Comp. § 119. m. 9 and 39.

NOTE 2. In the poets, and especially the epic poets, occur many forms of comparison which belong under this section; e. g.

φέρτερος, φέρτατος and φέριστος, *braver, most excellent*, which can be referred to ἀγαθός.

κύντερος *more shameless*, from κύων, κυνός, *dog*.

βασιλεύτερος *mightier*, from βασιλεύς.

πύματος, μύματος, ὀπλότερος, παροίτερος, ὀπίστατος, and others, which are sufficiently explained in the lexicons.

NOTE 3. In a few very rare instances, we find a new degree of comparison formed, *for the sake of emphasis*, from a word which is already in the comparative or superlative degree, e. g. ἐσχατώτατος, πρώτιστος, from ἐσχατος, πρώτος. Such instances occur mostly in later writers, at least in those not Attic.—When the epic poets sometimes combine both forms of the comparative in one, e. g. χειρότερος, μειότερος, this is done for the sake of the verse, and not to produce an emphatic sense.—In several superlatives the poets insert ι; e. g. μεσάτιος, ὑστάτιος, and λοισθήσιος from λοισθος *last*.

NOTE 4. The early language had also a *derivative* adjective ending in τερος, which must not be confounded with the comparative; e. g. ἀγρότερος *rural*, ὄρεστερος *of a mountain, wild*; θηλύτερος i. q. θήλυς *female*.

NUMERALS.

§ 70. Cardinal Numbers.

For the letters as used to mark the numerals, see the Alphabet, last column, and § 2. n. 3, 4.

* We find also ἀνώτερος, ἐνδότατος, etc. from ἄνω, ἐνδόν; but in many passages these are manifestly corrupted from the adverbial form ὁ ἀνωτέρω, ὁ ἐνδοτέρω, etc. See § 115. § 125. 6.

1. εἰς, μιά, ἓν, G. ἑνός, μιᾶς, ἑνός, one.

Observe the anomalous shifting of the accent in μιά, μιᾶς, μιᾷ, μίαν.—Instead of this Fem. epic writers have also ἰα, G. ἱῆς.

Hence, by composition with the negatives οὐδέ and μηδέ, come the negative adjectives

οὐδεῖς, οὐδεμία, οὐδέν, }
μηδεῖς, μηδεμία, μηδέν, } *no one, none.*

In declension in the Sing. these retain the accent of the simple word; as G. οὐδενός οὐδεμιᾶς, D. οὐδενί οὐδεμιᾷ, Acc. οὐδένα οὐδεμίαν. The infrequent Plur. οὐδένες has again in Gen. and Dat. the accentuation οὐδένων, οὐδέσι.

The mode of writing these compounds separately, οὐδέ εἰς, μηδέ ἓν, etc. where there is always a hiatus (§ 29. n. 1), serves for emphasis: *not even one, not the least*.—The Ionics make the Plur. οὐδαμοί, μηδαμοί.—Several writers, mostly later ones, write οὐθεῖς, Neut. -θέν, for οὐδεῖς; but employ the usual feminine.

2. δύο Nom. Acc. δυοῖν Gen. Dat. two.

The Attics write also δυεῖν, but only in the Genitive. They likewise use δύο as indeclinable for Gen. and Dative.—Forms not Attic are, N. A. δύο G. δυῶν D. δυσί, δυσίν.—Ion. δυοῖσιν.—Epic διοῶ and διοί, which are declined throughout.

3. τρεῖς M. and F. τρία Neut. three, G. τριῶν, D. τρισί(ν), Acc. like the Nom.

4. τέσσαρες or τέτταρες, Neut. α, four, G. τεττάρων, D. τέσσαρσι, τέτταρσι (poet. τέτρασι), Acc. α, α.

Ion. τέσσερες, Dor. τέττορες, τέτορες, ancient and Æol. πίσυρες.

The remaining units or simple numbers up to *ten*, and the tens or round numbers up to *one hundred*, are not declined.

5. πέντε	7. ἑπτά	9. ἑννέα
6. ἕξ	8. ὀκτώ	10. δέκα
20. εἴκοσι or -σιw	50. πεντήκοντα	80. ὀγδοήκοντα
30. τριάκοντα	60. ἑξήκοντα	90. ἐνενήκοντα
40. τεσσαράκοντα	70. ἑβδομήκοντα	100. ἑκατόν.

Not only the long α in τριάκοντα, but also the short α in τεσσαράκοντα, passes over into η among the Ionics; as τριήκοντα, τεσσερήκοντα. Other Ionic and epic forms are εἰκοσι, ὀγδώκοντα, ἐννήκοντα; Doric, 5 πέμπε, 20 εἴκατι.

The numbers compounded with *ten*, i. e. the numbers 11–19, have commonly the following forms:

11. ἑνδεκα	14. τεσσαρεσκαῖδεκα	17. ἑπτακαῖδεκα
12. δώδεκα	15. πεντεκαῖδεκα	18. ὀκτωκαῖδεκα
13. τρισκαῖδεκα	16. ἑκκαῖδεκα	19. ἐννεακαῖδεκα

Less frequent are δεκατρεῖς, δεκαπέντε, etc.—Τρεῖς and τέσσαρες are declined in the compounds also, e. g. τεσσαρακαῖδεκα, τεσσαρσικαῖδεκα, δεκατριῶν, etc.

Δωδέκα and δυοκαῖδεκα are Ionic and poetic.—The forms τρισκαῖδεκα, ἑκκαῖδεκα, shew that the other numbers connected by καί up to 19 are not to be written separately.—Τεσσαρεσκαῖδεκα is with the Ionics indeclinable; e. g. Hdol. 1. 86 bis.

Other compound numbers are usually written separately. When the *smaller* number stands first, they are connected by *καί*; otherwise not; e. g. 21 εἰς καὶ εἴκοσι or εἴκοσιν εἰς (μία, ἓν); 32 τριάκοντα δύο or δύο καὶ τριάκοντα.

The round numbers above one *hundred* are Adjectives of three endings, like Dec. II, and I. E. g.

200, διακόσιοι, αἱ, α	900, ἐννᾶκόσιοι	7,000, ἑπτακισχίλιοι
300, τριάκόσιοι	1,000, χίλιοι, αἱ, α	8,000, ὀκτακισχίλιοι
400, τετρακόσιοι	2,000, δισχίλιοι	9,000, ἑννακισχίλιοι
500, πεντᾶκόσιοι	3,000, τρισχίλιοι	10,000, μύριοι, αἱ, α*
600, ἑξᾶκόσιοι	4,000, τετρακισχίλιοι	20,000, δισμύριοι
700, ἑπτάκόσιοι	5,000, πεντακισχίλιοι	30,000, τρισμύριοι
800, ὀκτᾶκόσιοι	6,000, ἑξακισχίλιοι	etc.

The α in the first two of these numbers is long; Ion. διηκόσιοι, etc.—Old Homeric forms are ἐννεάχιοι, δεκάχιοι.—These larger numbers can also stand, as *collectives*, in the Singular; e. g. Xen. Cyr. 4. 6. 2 ἵππον ἔχω εἰς χιλίαν τριακοσίαν; An. 1. 7. 10 ἀσπίς μυρία καὶ τετρακοσία.

NOTE 1. Instead of the numbers compounded with ὀκτώ 8 and ἐννέα 9, a circumlocution is often used; e. g. for 49 or 48 we find: ἐνὸς (μῆας) ν. δυοῖν δέοντες, 50 less one or two. Here of course the Part. δέοντες, conforms to its Subst. in gender, and case; Thuc. 5. 68 δυοῖν δέοντες πενήκοντα ἄνδρες. Dem. p. 480 πενήκοντα μῆας δεύσας ἔλαβε τρήρεις. Thuc. 8. 17 μῆας δεύσας εἴκοσι ναυσίν; ib. 25 δυοῖν δεύσας πενήκοντα ναυσίν.—Another much later mode of expression (e. g. in Plutarch and Eusebius) is that with the Gen. absolute (§ 145), thus: 49, ἐνὸς δέοντος (μῆας δεούσης) πενήκοντα; 48, δυοῖν δέοντων (δεούσων) εἴκοσι. Hence in the single like passage known to us in earlier writers, Xen. Hell. 1. 1. 5 ἦλθε δυοῖν δεούσων εἴκοσι ναυσίν, we probably ought to read δεούσας, as above in Thucydides.

NOTE 2. When three or more numerals are compounded, they are regularly all connected by *καί*; and then we may begin either with the least or the greatest; e. g. ἑπτὰ καὶ εἴκοσι καὶ ἑκατόν, or ἑκατόν καὶ εἴκοσι καὶ ἑπτὰ.

NOTE 3. When other parts of speech are to be compounded with numerals, the first four numerals have a particular form, viz. *unity* is expressed by μονο- (μόνος *alone*), *two* by δι-, *three* by τρι-, and *four* by τετρα-; e. g. μονόκερως, δίκερως, δισύλλαβος, διετής (from ἔτος), διώβολον (from ὀβολός), τρίπους, τετράπους, etc.† The other numerals either retain in such compounds their usual form, with a few necessary changes for the sake of euphony, e. g. πεντεναῖα, ἐκατόμυλος, ἑκπηχὺς from ἕξ, etc. or they are likewise formed with α or ο; e. g. πεντά-μετρος, ἑξά-γωνον, εἰκοσά-εδρος, πενηκοντῆ-γνος, ἑκατοῦντα-μναῖος, χιλιο-τάλαντος. An Ionic form from ἐννέα is εἰνάπηχὺς, etc.—The α in such compounds sometimes remains before vowels, and sometimes not; the ο is dropped, or in compounds with ἔτος *year* is contracted; thus: ἑπταέτης of seven years, better ἐπτετής; τριακονταέτης or τριακοντούτης for -οέτης. These words have the Gen. in εος, ους, and are of common gender; but they admit also a Fem. in ις, e. g. τριακοντούτιδες σπονδαί. Observe also ἐνναέτης of nine years, ἐννήμαρ nine days long.

* Distinguished from μυριοι many, innumerable, by the accent.

† Compounds with δις-, τρις-, are formed only where the proper signification of δις, τρίς, twice, thrice, must be expressed; as in δισσώτης Hom. δισμύριοι, δισεφθος, τρισάβλιος, etc.

§ 71. Ordinals and other derived Numerals.

1. The *Ordinal Numbers* are all Adjectives in *ος* of three endings. The first two are defective forms of comparison; see § 69. 2

1. πρῶτος, or of two	12. δωδέκατος	30. τριακοστός
πρότερος	13. τρισκαίδέκατος	40. τεσσαρακοστός
2. δεύτερος, α, ον*	14. τεσσαρακαίδέκατος	50. πενηκοστός
3. τρίτος, η, ον	15. πεντεκαίδέκατος	60. ἑξηκοστός
4. τέταρτος, η, ον	16. ἑκκαίδέκατος	70. ἑβδομηκοστός
5. πέμπτος	17. ἑπτακαίδέκατος	80. ὀγδοηκοστός
6. ἕκτος	18. ὀκτωκαίδέκατος	90. ἐννηκοστός
7. ἑβδομος	19. ἑννεακαίδέκατος	100. ἑκατοστός
8. ὀγδοος	20. εἰκοστός	200. διακοσιοστός, etc.
9. ἑνατος or ἕννατος	21. εἰκοστός πρῶτος or	1,000. χίλιοστός
10. δέκατος	πρῶτος καὶ εἰκοστός	2,000. διςχίλιοστός
11. ἐνδέκατος	etc.†	10,000. μυριοστός, etc.

To these ordinals corresponds the interrogative *πόστος*, *quotus*, lit. *the how-many-eth*?‡

For *τέταρτος* we find on account of the metre *τέταρτος*; for *ἑνατος* we find *ἕννατος*, Ion. *εἵνατος*.—Epic forms are: *τρίτατος*, *ἑβδόματος*, *ὀγδοάτος*.—The Dorics have *πράτος* for *πρῶτος*, contr. for *πράτος*.

NOTE 1. In the ordinals also the construction with *δέω* (§ 70. n. 1), is formed as follows; Thuc. 8. 6 *ἐνὸς δέον εἰκοστὸν ἔτος* *the nineteenth year*. 4. 102 *ἐνὸς δέοντι τριακοστῷ ἔτει*.

2. The numeral *Adverbs*, which answer to the question *how many times*, are: *ἅπαξ once*, *δύς, τρίς, τετράκις, πεντάκις, ἑξάκις, ἑπτάκις, ὀκτάκις, ἑννέακις or ἐννάκις, δεκάκις, εἰκοσάκις, ἑκατοντάκις, χιλιάκις*, etc. (Poet. -κι.) Interrog. is *ποσάκις*;

3. The numeral *Adjectives* which answer to the question *how many fold*, are: *ἁπλοῦς simple*, *διπλοῦς double*, *τριπλοῦς, τετραπλοῦς four-fold*, *πενταπλοῦς*, etc. (§ 60. 5.) Or also *διπλάσιος* etc.

4. The numeral *Substantives* are all formed in *άς*, G. *ἄδος*; as *ἡ μονάς monad, unity*, *δύας, τριάς, τετράς, πεντάς* (also *πεμπτάς* and *πεμπάς*), *ἑξάς, ἑβδομάς, ὀγδοάς, ἑννεάς, δεκάς, εἰκάς, τριάκας, τεσσαρακοντάς*, etc. *ἑκατοντάς, χιλιάς, μυριάς*.

NOTE 2. The fractional parts of a number, as *one third, one fifth*, etc. are commonly expressed with the Subst. *μέρος* or *μοῖρα*; e. g. *τὸ τρίτον μέρος, ⅓*; *τὸν πέμπτον μέρων τὰ δύο, ⅔*.—The fraction *one half* is made by compounds with *ἡμι-* (§ 120); e. g. *ἡμιτάλαντον, ἡμιδραχμὸν*, etc. and so in the Plur. *τρία, πέντε, ἑπτὰ ἡμιτάλαντα*, i. e. *1½, 2½, 3½ talents*. But where the Sing. is put with *ordinals*, as *τὸ τρίτον, τέταρτον, ἑβδομον ἡμιτάλαντον*, this signifies *⅔, ¾, ⅙ talents*; like Germ. *dritthalb, viertelhalb*, etc. Hdot. 1. 50.

* A corresponding Superl. *δευτάτος the last of two*, is only poetic.

† Also as in Eng. *ἐνὶ καὶ εἰκοστῷ ἔτει*, *in the one and twentieth year*, Lat. *'anno et vicesimo anno.'* Elsewhere this mode of expression was used only where the smaller number is indeclinable, as *πεντεκαεκοστός*; but *Ὀλυμπιάς τρίτη καὶ ἐννεηκοστή* Xen. Or a different turn was given; e. g. with *ἐπὶ*, as *τῇ ἑκτῇ ἐπὶ τριάκοντα* sc. *ἡμέραις*; also with *πρὸς*, as *Ὀλυμπιάς τετάρτη πρὸς ταῖς ἐννεήκοντα*.

‡ So too *πολλοστός one of many*, *ὀλιγοστός one of a few*. Hence *τὸ πολλοστόν μέρος one part among many*, a very small part.

PRONOUNS.

§ 71 a. *Division of the Pronouns.*

1. The general division of the Pronouns may be presupposed as known from the Latin grammar; and hence in the following sections they are taken up in the order in which they are etymologically derived from one another.

2. The Pronouns, according to the usual division, fall under three classes, viz. *Substantive Pronouns*, or such as stand *only* substantively or for a person; *Adjective Pronouns*, or such as are *mostly* used adjectively, but can also stand substantively; and *Adverbial Pronouns*.

I. The Substantive Pronouns are:

1. Personal Pronouns, ἐγώ, σύ, ἔ, § 72. 3 sq.
2. Reflexive Pronouns, ἑαυτοῦ, σεαυτοῦ, ἑαυτοῦ, etc. § 74. 3.
3. The Recipr. Pron. ἀλλήλων etc. § 74. 4.
4. The Indef. Pron. ὁ ἡ τὸ δέινα, § 73.

II. The Adjective Pronouns are:

1. Demonstrative Pronouns; to which belong:
The prepositive Article ὁ, ἡ, τό, § 75.
οὗτος, αὕτη, τοῦτο, *this*, § 76. 2.
ὁδε, ἧδε, τόδε, *this*, § 76. 1.
ἐκεῖνος, η, ο, *that*, § 74. 1.
αὐτός, ἡ, ὁ, *self*, § 74. 1. Also δ αὐτός *the same*, ib. 2.
ὁ ἕτερος *one of two, the other*, § 78. 2 and 4.
2. Relative Pronouns; to which belong:
The postpositive Article ὅς, ἥ, ὅ, *who* with the strengthened forms
ὅσπερ, etc. § 75.
ὅστις, ἣτις, ὅτι, *who*, etc. § 77. 3.
ὁπότερος *which of two*, § 78. 2.
3. The Interrogative Pron. τίς, τί, *who? what?* § 77. 1. Also πότερος *which of the two?* § 78. 2.
4. The Indefinite Pron. τις, τι, *some one, any one*, § 77. 1. Also πότερος *one of the two*, § 78. n. 1.
5. Possessive Pronouns, ἐμός, ἡ, ὅν, *my*; σός, etc. § 72. 4.
6. Negative Pronouns, οὗτις, μητις, ι, § 77. 4; οὐδεὶς, μηδεὶς, -δεμία, -δέν, § 70. 1; οὐδέτερος, μηδέτερος, § 78. 2.
7. Correlative Pronouns; see in §§ 78, 79.

III. The Adverbial Pronouns.

Here belong all those Adverbs of *manner, place, and time*, which are derived from Pronouns; see § 116.

§ 72. PRONOUNS SUBSTANTIVE AND POSSESSIVE.

1. The substantive or personal Pronouns of the *first* and *second* persons are ἐγώ *I*, ἡμεῖς *we*; σύ *thou*, ὑμεῖς (long υ) *ye*.

2. In the Pronoun of the *third* person, the Nom. Sing. ἑ is wanting in the common dialect;* just as in the Lat. *se*, to which this

* On this very rare Nominative, and its actual use by the Attics, see *Ausführl. Sprachlehre*, with the note to p. 284.

pronoun, among the Attics, corresponds also in its reflexive sense, *self*. In the Plural it has a particular form for the *Neuter*, which however is also infrequent.

NOTE 1. This pronoun throughout is not frequent in the Attic language; for in the reflexive sense (*self*) the compound *ἑαυτόν* (§ 74. 3) is more commonly used; and in the direct sense (*him, her, it*) the oblique cases of the pronoun *αὐτός* (§ 74. 2) are employed. In Ionic and epic writers, on the contrary, who employ it indiscriminately for *him* and for *himself*, it occurs more frequently.—For all that concerns the use and misuse of the reflexive pronoun, see Synt. § 127.

3. These pronouns are declined as follows :

<i>Sing.</i>	<i>I</i>	<i>thou</i>	<i>he (himself)</i>
Nom.	ἐγώ	σύ	(ἵ)
Gen.	ἐμοῦ and μου	σοῦ	οῦ
Dat.	ἐμοί and μοί	σολ	οἱ
Acc.	ἐμέ and μέ	σέ	ἔ
<i>Dual.</i>	<i>we two</i>	<i>ye two</i>	<i>they two</i>
N. A.	(νῶϊ) νῶ*	(σφῶϊ) σφῶ	σφῶε
G. D.	(νῶϊν) νῶν	(σφῶϊν) σφῶν	σφῶν
<i>Plur.</i>	<i>we</i>	<i>ye, you</i>	<i>they</i>
Nom.	ἡμεῖς	ὑμεῖς	σφεῖς N. σφέα
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφίσιν(ν)
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς N. σφέα

NOTE 2. *Enclitic* are the following :

- 1) The oblique cases of the *second* and *third* Pers. Singular; yet not so but that they may also become orthotone, as pointed out in § 14. 8.
- 2) The like cases of ἐγώ when *monosyllabic*, μου, etc. This form is *always* enclitic; and only the dissyllable can be made orthotone; see in n. 3.
- 3) Of the forms which begin with σφ, only the oblique cases of the *third* person are enclitic, including the forms of the dialects given in note 6; and even here, σφῶν and σφᾶς in this circumflexed form are excepted. But when resolved into σφέων, σφέας (note 6. 8), or when sometimes the latter is shortened by the poets to σφάρ, these also are enclitic.

NOTE 3. When one of these pronouns is governed by a preposition, it regularly retains its accent, or is orthotone, as περὶ σοῦ, ἐν σοί, παρὰ σφίσιν; and so from ἐγώ—κατ' ἐμέ, ἐξ ἐμοῦ. Some Grammarians except πρὸς με; and it is thus actually found in Attic writers in most instances. See *Ausführl. Sprachl.*

NOTE 4. For the sake of emphasis, the particle γέ is often appended to these pronouns (§ 149. 2). In such instances, ἐγώ, ἐμοί, and ἐμέ draw back the accent, as ἐγῶγε (equidem), ἐμοίγε, ἐμεγε, (but Gen. ἐμοῦγε); and the oblique cases of σύ cease to be enclitic, e. g. μὴ σέγε, not μὴ σέγ'—, Od. α. 386.

NOTE 5. The oblique cases of ἡμεῖς and ὑμεῖς, according to the ancient Grammarians, are also capable of inclination; inasmuch as in all instances where the forms above specified are enclitic, these, though they do not throw their tone upon the preceding word, draw it back; as ἡμῶν, ἡμιν, ὑμῶν, etc. This however is not commonly observed in our editions.

* The uncontracted forms of the Dual are only Ionic.

- NOTE 6. DIALECTS. 1) For ἐγώ, an old Doric and epic form is ἐγών.
 2) The Dorics have τῦ for σὺ, and in the enclitic Accus. also τῦ. The Accus. τέ is rare and only orthotone, Theocr. 1. 5. In place of it the Æolics and even Dorics have elsewhere retained σέ.—An old epic form of the Nom. is τῦνη.
 3) In the Dative, the Ionics and Dorics have τοί for σοί, but only as an enclitic.
 4) The Genitive in ον of these pronouns came from εο; hence the epic forms ἐμέο, σέο, ἔο, or ἐμείο, σείο, εἶο. The Ionics and Dorics have thence ἐμεῦ, μεῦ, σεῦ, εῦ (§ 28. n. 5); the Dorics for σεῦ have also τεῦ and τεῦς. Wholly anomalous is the Gen. τεοῖο for σέο, σείο, Il. 9. 37.
 5) The poets have a peculiar Genitive, formed by appending the syllable *θεν* (comp. § 116): ἐμέθεν, σέθεν, ἔθεν. Of these, ἔθεν in the direct sense (note 1) may have the inclination, e. g. Il. a. 114.
 6) Orthotone Doric-Datives (§ 14) are ἐμίν, τίν or τεῖν, ἴν (not ἶν), for ἐμοί, σοί, οἱ. But τίν is also sometimes Accus. Theocr. 11.
 7) The old Ionic of the epic writers augments the pronoun of the third person by a prosthesis of ε, as G. ἐείο D. ἐοῖ A. ἐέ. These forms are always orthotone, like ἐμοῦ.
 8) The Ionics resolve the contraction in the Plural, and write ἡμέες, ὑμέες, σφέες, G. ἡμέων etc. (epic ἡμείων etc.) Acc. ἡμέας, etc.
 9) The poets make the endings *ιν* and *ας* short, e. g. ἡμίν, ὑμίν, ἡμάς, ὑμάς, σφάς. When these shortened forms then come to be enclitic (comp. note 5), they are accented thus: ἡμιν, etc.
 10) The Dorics shorten the ending of the Nom. as ἀμές, ὑμές; and in the Accus. they assume the otherwise Dual ending ε, as ἀμέ, ὑμέ, for ἡμᾶς, ὑμᾶς; all with long *a* and *υ*. Hence arise, through a change of the pronunciation and of the tone, the following old Æolic forms, which have been retained in the epic language:

Nom. ἀμμες, ὕμμες
 Dat. ἄμμιν, ὕμμιν, or ἄμμι, ὕμμι
 Acc. ἀμμε, ὕμμε.

Whenever ἀμέ or ἄμμε occurs for ἐμέ (Theocr. 11. 42), this is the same figure by which ἡμεις often stands for ἐγώ.

- 11) In the *third* person also there is a similar apocope of the Plural:
 Dat. σφί or σφίν, Acc. σφέ,
 both enclitic.—The Accus. σφέ is likewise employed by the Attics, but for *all* genders and numbers; consequently for αὐτόν, ἡν, ό, for αὐτούς, ἄς, ἅ. Very rarely σφίν also stands for the Singular. Comp. *Lexil.* I. 17, 14.
 12) Finally, there is still another enclitic Accusative of the third person:
 Ion. μίν, Dor. and Att. νίν,
 which in like manner stands for *all* genders and numbers, but only in the direct sense (note 1), for *him, her, it*, Plur. *them*. The Attics employ their νίν only in poetry.

4. To the flexion of these Pronouns may properly be subjoined that of the Possessives derived from them. These are regular adjectives of three terminations. Their common form is derived from the Gen. Sing. as follows:

Gen. ἐμοῦ—ἐμός, ἐμή, ἐμόν, *my*
 Gen. σοῦ—σός, σή, σόν, *thy*
 Gen. οὗ—ός, ἡ, οὖν, *his, her;*

and from the Nom. Plur. thus:

ἡμεῖς — ἡμέτερος, α, ον, *our*
 ὑμεῖς — ὑμέτερος, α, ον, *your*
 σφεῖς — σφέτερος, α, ον, *their*.

For the Possessives, especially of the *third* person Sing. and Plur. there is often substituted in prose the Gen. of the substantive Pronouns; see more in § 127. 7.

NOTE 7. DIALECTS. 1) For σός the Dorics and Ionics have τεός, á (ή), óν, and for ὅς they have ἑός, á (ή), óν.—For the supposed form ἑῆος see the note to the Anom. εὖς § 58.

2) For the Plural possessives there is an old and shorter form:

ἁμός, ή, óν· ἱμός, ή, óν· σφός, ή, óν,

which is used by Doric and by epic writers; except that the last pronounce the first person with the smooth breathing:

ἁμός, ή, óν.

In this form it is used also by the Attic poets, but only with the signification of the Sing. (for ἑμός, comp. note 6. 10,) e. g. Eurip. Electr. 555. Soph. Electr. 558.

NOTE 8. The poets form also a possessive of the first and second persons from the Dual:

νοῖ — νοῖτερος *our*, i. e. of us two

σφωῖ — σφωῖτερος *your*, i. e. of you two.

§ 73. The Pronoun δέῖνα.

To the substantive Pronouns belongs also the indefinite

ό, ή, τὸ δέῖνα,

some one, such an one, Fr. *un tel*. This is declined as follows:

N. and A. δέῖνα G. δείνος D. δέῖνι,

Plur. οἱ δέῖνες G. δείνων D. — A. δέῖνας.

NOTE. Sometimes, though very rarely, δέῖνα is found indeclinable; e. g. τὸν δέῖνα τὸν τοῦ δέῖνα (υἱόν), Arist. Thesm. 622.

§ 74. ADJECTIVE PRONOUNS.

1. The four following *adjective* Pronouns are regularly declined, except that they have the Neut. in ο.

αὐτός, αὐτή, αὐτό, *self*

ἐκεῖνος, ἐκείνη, ἐκείνο, *that*

ἄλλος, ἄλλη, ἄλλο, *other*

ὅς, ή, ὅ, for which see § 75.

NOTE 1. The Ionics often insert ε in some of the forms of αὐτός, e. g. αὐτέη, αὐτέων, § 28. n. 3.—Ἐκεῖνος comes from ἐκεῖ *there*. The Ionic form is κείνος, η, ο, and the Doric τήνος, α, ο. The Æolics had the intermediate form κήνος.—For ἄλλοι instead of οἱ ἄλλοι, see § 29. n. 6.

2. The Pronoun αὐτός has a three-fold signification: 1) *self*; 2) In the oblique cases, *him, her, it*; 3) With the article, *the same*. The details are given in the Syntax, § 127. 2. We merely remark here that, in the last signification, it often *forms a crasis* with the article in all those cases where the article begins

with τ and does not end with a consonant (§ 29. n. 4). It must also be noted, that the Neut. then ends in ον as well as ο. Hence

ὁ αὐτός	ἡ αὐτή	ταυτό and ταυτόν
ταυτοῦ	τῆς αὐτῆς	ταύτου
ταυτῷ	ταυτῇ	ταυτῷ, etc.

NOTE 2. One must take care not to confound the forms ταυτῇ and ταυτά (especially when the coronis ¯ is omitted) with ταύτῃ and ταῦτα from οὗτος (§ 76). For the Ionic forms ωὐτός, ταυτό, see § 29. n. 6.

3. From αὐτός are formed the common *Reflexive Pronouns*, by compounding with it the Accusatives of the substantive Pronouns, ἐμέ, σε, ἐ. They are then declined in the three oblique cases thus:

- 1 Pers. G. ἐμαντοῦ, ἐμαντῆς, D. ἐμαντῷ, ἦ, A. ἐμαντόν, ἦν, of myself, to myself, myself
- 2 Pers. G. σεαντοῦ or σαντοῦ, ἦς, etc. of thyself
- 3 Pers. G. ἐαντοῦ or αὐτοῦ, ἦς, etc. of himself; it forms also an Acc. Neut. ἐαυτό, αἰτό.

The *third* person is declined also in the Plural; but in the first and second persons Plur. the words are separated:

- 1 Pers. G. ἡμῶν αὐτῶν of ourselves, D. ἡμῖν αὐτοῖς, αἰς, Acc. ἡμᾶς αὐτούς, ᾧς, etc.
- 2 Pers. G. ὑμῶν αὐτῶν of yourselves, D. ὑμῖν αὐτοῖς, αἰς, etc.
- 3 Pers. G. ἐαντῶν or αὐτῶν of themselves, D. ἐαντοῖς or αὐτοῖς, Acc. ἐαντοῖς or αὐτοῖς, ᾧς, αἶ, themselves.

NOTE 3. The Singular also was naturally used at first in the separate form. And since Homer has still σοὶ αὐτῷ and οἱ αὐτῷ, so too the forms ἐ αὐτῇ, ἐμ' αὐτόν etc. are at present written separately in his poems, Il. a. 271. §. 162. In Od. §. 185. Il. §. 490, τὰ σ' αὐτοῦ, τὰ σ' αὐτῆς, is regarded as an elision of τὰ σά.

NOTE 4. The Ionics have in these compounds ων instead of αυ (§ 27. n. 11), and do not elide the ε in the first person; e. g. ἐμεωντοῦ, σεωντόν, έωντόν, etc.—For έωντέην, see note 1.

4. From ἄλλος is formed the *Reciprocal Pronoun*, marking the *mutual* action of one upon another:

- G. ἀλλήλων of one another, D. ἀλλήλοις, αἰς, A. ἀλλήλους, ας, ἄλληλα
Dual, G. D. ἀλλήλου, αυ, A. ἀλλήλω, α.

This Dual expresses mutual action between two; for which however the Plur. may stand just as well.

‡ 75. THE ARTICLES.

1. In Greek grammar the *Articles* (τὰ ἄρθρα) are the two most simple adjuncts of a Substantive, which have a mutual reference to each other in two connected clauses of a complete sentence. Of these in modern languages the one is called the DEF-

INITE ARTICLE, *the*; and the other the RELATIVE PRONOUN, *who*, *which*, *what*.*

2. Of these two articles, the one is called the

Prepositive Article

ὁ, ἡ, τό, hic, hæc, hoc, *the*.

This coincides in flexion with the adjective pronouns, § 74; except that

- 1) The Masc. and Fem. in the Nom. Sing. and Plur. are *atona*, unaccented (§ 13. 3), and have the *Spir. asper*; while all the other forms have an initial τ.
- 2) Not only the Neuter, as in the adjective Pronouns, but also the Masc. in the Nom. Sing. ends in ο (ὁ).

The other is called the

Postpositive Article

ὅς, ἥ, ὅ, qui, quæ, quod, *who*, *which*, *what*.

This is declined precisely like the adjective Pronouns, § 74. 1.

	Prepos. Art.			Postpos. Art.		
<i>Sing.</i>	<i>hic</i>	<i>hæc</i>	<i>hoc</i>	<i>qui</i>	<i>quæ</i>	<i>quod</i>
Nom.	ὁ	ἡ	τό	ὅς	ἥ	ὅ
Gen.	τοῦ	τῆς	τοῦ	οὗ	ῆς	οὗ
Dat.	τῷ	τῇ	τῷ	ᾧ	ῇ	ᾧ
Acc.	τόν	τήν	τό	ὄν	ῆν	ὄ
<i>Dual.</i>						
N. A.	τώ	τά	τώ	ῶ	ᾶ	ῶ
G. D.	τοῖν	ταῖν	τοῖν	οῖν	αῖν	οῖν
<i>Plur.</i>						
Nom.	οἱ	αἱ	τά	οἳ	αἳ	ᾶ
Gen.	τῶν	τῶν	τῶν	ᾧν	ᾧν	ᾧν
Dat.	τοῖς	ταῖς	τοῖς	οῖς	αῖς	οῖς
Acc.	τούς	τάς	τά	οὓς	ᾱς	ᾶ

NOTE 1. The variations in the dialects are the same as in the endings of Dec. I, and II; e. g. τοῖο for τοῦ, ὁ for ἡ, τᾱς for τῆς, etc.—For the Gen. of the postpos. οῦ, there is an infrequent Homeric form ὄου; and for ῆς we find once ἐῆς II. π. 208.

NOTE 2. In the earlier language the two articles were alike in form; (just as the German *der*, *die*, *das* can still stand for both;) and were distinguished only by position and tone, as has ever continued to be the case

* Such a complete sentence, in which both the (Greek) articles appear, is e. g. "This is *the* man, *who* will deliver us." οὗτός ἐστιν ὁ ἀνὴρ, ὃς σώσει ἡμᾶς. It was because these two words refer so intimately to each other, and as it were lock into one another like joints, and thus connect the two clauses as members or limbs of one sentence, that the Greeks called them τὰ ἄρθρα, *articuli*, *joints*. The first of these, however, ὁ, ἡ, τό, *the*, stands very commonly with its own simple clause alone; and is therefore, strictly speaking, in such instances no longer an article or *joint*. This arises from the circumstance, that in very many such instances, the second clause or apodosis is not expressed in words, but is left to be mentally supplied; such as "who is spoken of," or "who is here concerned," or "whom you know," etc. See more on the article § 124.

with the forms ᾗ, οἷ, αἷ. The epic writers have still the form δ (inaccurately δ) for δς; and all the cases of the prepositive article which begin with τ, are used by the Ionics and Dorics for the corresponding forms of the postpositive; thus

τό for δ, τῇν for ᾗν, etc.

The Dorics have τοί, ταί, for both οἱ, αἱ, and οἷ, αἷ; the epic writers only for οἱ, αἱ, in demonstrative clauses: ταί δέ, etc.

NOTE 3. Strictly speaking, both articles are nothing more than the ancient simple *demonstrative* pronoun, *this*; and were used (as will be shown in the Syntax § 126) for this pronoun in many connections, even in prose; as is the case with the German *der*, *die*, *das*. The common demonstratives, which have sprung from this form, see in § 76.

3. The postpositive Article, or simple relative Pronoun, is in many connections *strengthened*, by receiving an accession for the sake of emphasis; sometimes by the enclitic particle *περ*, as ὅσπερ, ᾧπερ, ᾗπερ; and sometimes by composition with the pronoun *τις*, as ὅστις, etc. See § 77. 3.

NOTE 4. For the enclitic *τί*, which is appended in the epic language to *δς*, as *δς τε* or *δστε* for *δς*, see § 149. m. 8.

† 76. Demonstrative Pronouns.

1. For the common demonstrative Pronoun *this*, the Greeks have a double form. The one is made from the prepositive article, by merely appending the enclitic *δε* (§ 14. n. 3); e. g.

ὅδε, ᾗδε, τόδε, G. τοῦδε, τῇδε, etc. A. τόνδε, τήνδε, τόδε

Plur. οἷδε, αἷδε, τάδε, A. τούσδε, etc.

2. The other, οὗτος, comes from the same article; and hence it follows that article in its very anomalous flexion. Where the article has the rough breathing or the initial τ, this pronoun has the same; where the article has ο or ω, this pronoun has ου in its first syllable; where the former has η or α, the latter has αυ; e. g.

	Sing.			Plur.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	οὗτος	αὕτη	τούτο	οὗτοι	αὗται	ταῦτα
Gen.	τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
Dat.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
Acc.	τούτον	ταύτην	τούτο	τούτους	ταύτας	ταῦτα
			Masc.	Fem.	Neut.	
Dual. N. A.			τούτῳ	ταῦτα	τούτῳ	
G. D.			τούτῳ	ταύταιν	τούτῳ	

NOTE 1. As the prepositive article was the only *demonstrative* in the ancient language (§ 126), but by degrees lost that power, it is apparent that both the above forms are only a *strengthening* of this article; and that οὗτος especially is in a certain sense the superlative of δ.

NOTE 2. In the dialects there is no special peculiarity, except the Ionic ε (§ 74. n. 1) in τούρεον, ταυρέης, etc. and the very anomalous epic form

Dat. τοῖσδεσι, τοῖσδεσσι, for τοῖσδε.

NOTE 3. The Nom. οὗτος, αὕτη, is often used as a kind of Vocative or exclamation, like the Lat. *heus!* *you there!* *hear!*

† 77. *Interrogative and Indefinite Pronouns, τίς, τίς.*

1. The simple *interrogative* pronoun τίς; τί; G. τίς; *quis, quæ, quid? who? what?* always has the accent on the ι; and this always the *acute*, even in the monosyllabic forms; † 13. n. 2. —By these two circumstances it is distinguished from the simple *indefinite* pronoun τίς, τι, G. τινός, *aliquis, a, id; one, some one, a certain one*; which moreover, as an enclitic, most commonly stands without accent. The ι of both pronouns is every where short.

2. For the Gen. and Dat. Sing. of both these pronouns we often find the forms τοῦ, τῷ, for all genders; and these too are enclitic where they stand for the pron. indefinite. E. g. τῷ τεκμαίρει τοῦτο; *by what dost thou prove this?* γυναικός του *of a certain woman*; χρῆσθαι τῷ *to use something*. —For the Neut. Plur. of the *indefinite* form, we find ἅττα, Ion. ἄσσα, for τινά, but always orthotone; e. g. δεινὰ ἅττα for δεινά τινα. Od. τ. 218 ὅποι' ἄσσα. —Hence

Pron. Interrogative.			Pron. Indefinite.		
			Sing.		
N. τίς;		Neut. τί;	τίς		Neut. τι
G. τίς or τοῦ;				τινός or τοῦ (του)	
D. τίνι or τῷ;				τινί or τῷ (τῷ)	
A. τίνα;		τί;	τινά		τι
			Dual.		
N. A. τίνε;				τινέ	
G. D. τίνων,				τινοῖν	
			Plur.		
N. τίνες;		τίνα;	τινές		τινά and ἅττα
G. τίνων;				τινῶν	
D. τίσι(ν);				τίσι(ν)	
A. τίνας;		τίνα;	τινάς		τινά and ἅττα

NOTE 1. In the unfrequent instances where the monosyllabic form τίς, τι, receives an acute accent because of another following enclitic, it is to be distinguished from the interrogative either by the connection, or by the accent of the preceding word, e. g. ἀνὴρ τίς ποτε, εἰ τί ποτ.

NOTE 2. For the interrogative τί used as an adverb, the poets and Attic comic writers have an emphatic lengthened form, τῷ; *wherefore then? how so?*

3. The compound relative ὅστις, *who, whoever*, which is only a strengthening of ὅς († 75. 3), is doubly declined, i. e. both the ὅς and τίς are inflected at the same time:

<i>Sing.</i> Nom. ὅστις, ἥτις, ὅ,τι † 15. 2.	
Gen. οὗτινος, ἡστινος, D. ᾧτινι, ἥτινι	
Acc. ὅντινα, ἥντινα, ὅ,τι	
<i>Plur.</i> Nom. οὔτινες, αἵτινες, ἅτινα	
Gen. ὧντινων, D. οἷστισι, αἰστίσι	
Acc. οὐστίνας, ἄστίνας, ἅτινα.	

There is also a form compounded with the secondary form of τις mentioned above in no. 2:

δου, δτω, for οὔτινος, ᾧτινι, but not for the feminine.

ἅττα, Ion. ἄσσα, for ἅτινα.

NOTE 3. This secondary form τοῦ, τῷ, must never be confounded with the article, from which it is fundamentally distinct, as the threefold gender and the dialects show. The τοῦ of the article is by epic writers resolved into τοῖο; the τοῦ for τίνος, τινός, on the contrary, into τέο, whence Ion. and Dor. τεῦ, and Ion. Dat. τέφ. So too in the compound relative, δτεο, δτεο, δτεν, δτεφ.

NOTE 4. The Ionics have likewise the secondary form in the Gen. and Dat. Plur. τέων, τέουσι, for τινῶν, τισίν. And in the compound relative we find among the Attics, though very rarely, δτων, δτοισι, Xen. An. 7. 6. 24. Ec. 3. 2. v. Schneid. Soph. Ec. T. 414. Aristoph. Eq. 758. The Ionics write δτεων, δτέουσιν, and also in the Fem. δτέσιν.

NOTE 5. Epic writers had the license of forming the compound relative with the first syllable indeclinable; as δτις, δτινα (for δτινα and δτινα), δτινας.—They write the Neut. when the τ is doubled, thus: δττι.

4. From τὶς are formed, by composition with οὐ and μή, the negative pronouns οὔτις, μήτις, ι, G. οὔτινος, μήτινος, etc. *no one, none*; which are declined like the simple τὶς. ‡ 78. 1.

‡ 78. Correlative Pronouns and Adjectives.*

1. *Correlatives* are certain words having such a mutual relation to *each other*, that when one implies a certain question, the others contain the simplest answers to that question in a like form. Those Correlatives which are wholly of a *general* nature, have already been given above; viz. the

Interrogative τὶς; *who?*

Demonstrative ὁ, ὅδε, οὗτος, *this*; ἐκεῖνος *that*

Indefinite τὶς, *one, some one*

Relative ὅς, compound ὅστις, *who, whoever*

Negative οὔτις, μήτις, (‡ 77. 4,) or οὐδεὶς, μηδεὶς, (‡ 70. 1,) *no one, none*;

each of course with its Fem. and Neuter.

2. When these correlative ideas are limited to *two* objects or parts, they are thus expressed:

Interrogative πότερος, *a, ov*; *which of the two?*

Demonstrative, as above in no. 1; with ὁ ἕτερος *the other, alter*; see in no. 4.

Indefinite πότερος, *a, ov, one or the other* (of two), *alteruter*; see n. 1.

Relative ὁπότερος, *which of the two*

Negative οὐδέτερος, μηδέτερος, *neither of the two*.

NOTE 1. Πότερος as indefinite corresponds to τὶς when referring to the Plural; e. g. Plat. Theæt. 8 τί δ', εἰ ποτέρου τὴν ψυχὴν ἐπαινοῖ; and so often. That also ὁπότερος is so used, see Heindorf in loc. cit.—For the crasis δτερος, δατέρου, etc. see ‡ 29. n. 5.

* The idea of the *pronoun* cannot be so accurately and systematically defined, as not to include much, which may in general be considered as belonging likewise to the adjective.

3. To the questions *τίς*; and *πότερος*; can also be answered *every, each*. In Greek this has the form of a comparative and superlative:

ἐκάτερος, α, ον, each of two,
ἐκαστος, η, ον, each (of many), every.

4. Other general answers to the question *τίς* are:

ἄλλος another, § 74. 1.
πᾶς, πάντες, all, § 62. 4.

To these correspond, when the question is made by *πότερος*,

ὁ ἕτερος the other,
ἀμφότερος, α, ον, ἀμφότεροι, αι, α, both.

For this last there is used, in certain connections, the Dual

N. A. *ἄμφω*, G. D. *ἀμφοῖν*

(the latter with the accent shifted,) which stand for all genders.

NOTE 2. By the poets *ἄμφω* is sometimes used as *indeclinable*, i. e. also for the Gen. and Dative, without change.—See more on *ἄλλος* and *ἕτερος* in § 127. 10.

§ 79. *Special Correlatives: πόσος, ποῖος, πηλίκος.*

1. Besides these general Correlatives, there are also some special *distinctive* ones, which refer more particularly to the qualities and relations of an object; as, how constituted? where situated? etc. These are formed in Greek after a very clear analogy; and have partly the form of *Adjectives*, partly that of *Adverbs*. For the latter, see § 116.

2. Every series or set of such special Correlatives, has its root and formative ending in common; but the several words of each set are distinguished among themselves by their initial letters or by the accent. The *interrogative* begins with *π*, e. g. *πόσος; quantus? how much? how great?* etc.—The *indefinite* has usually the same form, but with a change of the tone, e. g. *ποσός, aliquantus, of a certain size or number.*—The *demonstrative* has *τ* instead of *π*, e. g. *τόσος, tantus, so great, so much.*—The *relative*, instead of this initial consonant, begins the word with the rough breathing; e. g. *ὅσος, quantus, so great as, so much as.*—A particular *negative* for these special correlatives, does not occur in the common language.

3. Along with this simple relative, there exists also a *compound* one, which is preferred in certain connections. It is formed by prefixing the syllable *ὁ* to the interrogative:

πόσος; Relat. ὅσος and ὁπόσος, poet. ὁππόσος.

4. The simple demonstrative, *τόσος*, occurs in the full sense of a demonstrative, for the most part only in the poets; in prose only in certain connections. E. g. *ὅσῳ βελτίων ἐστὶ, τόσῳ μᾶλλον φυλάττεται, by how much... by so much*, Xen. Cyr. 1. 6. 26. So *τόσος καὶ τόσος, so and so great*, Demosth. in Phorm.

p. 4. More commonly a *strengthened* form is employed; and just as the article *ὁ* is strengthened either into *ὅδε* or into *οὗτος* (§ 75 3), precisely so here; e. g.

τόσος — *τοσόσδε* or *τοσοῦτος*.

The first form is declined in the middle syllable:

τοσόσδε, τοσήδε, τοσόνδε, G. τοσοῦδε, etc.

(For the accent, see ‡ 14. n. 3.) The other form coincides in respect to the diphthongs *ου* and *αυ* entirely with *οὗτος*, and has in the Neut. both *ον* and *ο*; thus

Sing. τοσοῦτος, τοσαῦτη, τοσοῦτον and τοσοῦτο

G. τοσοῦτου, τοσαύτης, etc.

Plur. τοσοῦτοι, τοσαῦται, τοσαῦτα, etc.

5. The following are the three *complete* sets or series of Correlatives:

<i>Interrog.</i>	<i>Indefin.</i>	<i>Demonstr.</i>	<i>Relat.</i>
<i>πόσος;</i> <i>quantus? how great?</i> <i>how many?</i>	<i>ποσός</i>	<i>τόσος</i> <i>τοσόσδε</i> <i>τοσοῦτος</i>	<i>ὅσος</i> <i>ὅπόσος</i>
<i>ποῖος;</i> <i>qualis? how?</i> <i>how constituted?</i>	<i>ποιός</i>	<i>τοῖος</i> <i>τοιόςδε</i> <i>τοιούτος</i>	<i>οἷος</i> <i>ὁποῖος</i>
<i>πηλίκος;</i> <i>how old? how large?</i>	<i>πηλίκος</i>	<i>τηλίκος</i> <i>τηλικόσδε</i> <i>τηλικούτος</i>	<i>ἡλίκος</i> <i>ὀπηλίκος</i>

For the Ionic forms *κόσος, κοῖος, δκόσος, etc.* see § 16. n. 1. c.

NOTE 1. There are some other *incomplete* sets of correlatives, which, (like *πότερος, ὁπότερος*, § 78. 2,) besides the interrogative, have only the compound relative; so especially *ποδαπός; ὁποδαπός; where born?* and the derivatives from *πόσος*, as *πόστος, ποστᾶιος, ποσαπλάσιος, — ὀπόστος, etc.*—To the correlatives belongs also the demonstrative *τύννος, τυννοῦτος, tantillus, so small.*

NOTE 2. Other words likewise, as *ἕτερος, ἄλλος, πᾶς*, often receive correlative endings. E. g. to the question *ποῖος*, answers also *ἐτεροῖος, ἀλλοῖος, of another kind, παντοῖος of every kind.* So too (*ποδαπός, ἄλλοδαπός, παντοδαπός, ἡμεδαπός* our countryman, etc.

NOTE 3. It is incorrect to regard *τοσοῦτος* etc. as compounds with *οὗτος*. That the ending *-οῦτος* both here and in *οὗτος* itself, is nothing but a sort of superlative *strengthening* of the ending *ος*, is apparent, and becomes still more evident in the particles *ἐνταῦθα, ἐντεῦθεν.* See § 116. 7.

NOTE 4. The poets use the form *τηλικούτος* also for the Fem. e. g. Soph. Electr. 614. OC. 751; comp. § 60. 3, and n. 2.

‡ 80. Paragogic Endings: *πέρ, οὔν, ἔ.*

1. All the *Relatives* take the enclitic *πέρ* as a strengthening; usually for no other cause than to give to the shorter forms more emphasis. E. g.

ὅσπερ, οὔπερ, ὅσονπερ, οἷάπερ.

Further, all the *Relatives* thus or otherwise compounded or

strengthened, as *ὅστις, ὅτου, ὅπερ, ὅπόσος*, etc. annex to all their forms the particle *οὖν*, which retains the tone upon itself; and which in this connection corresponds exactly to the Latin *cunque*, and marks the sense as full and complete; e. g.

ὅστις *who*, *ὅστισούν* *quicunque*, *whoever*, *whosoever it may be*,
ἥτισούν, ὅτιούν, ὅτφούν, Acc. *ὄντιναούν* or *ὄντινούν*, etc.
ὅσπερούν, ὅποσοςούν, ὀπηλικουούν, etc.

NOTE 1. For a still greater strengthening of the sense, serves also the particle *δήποτε*; e. g. *ὅστισδήποτέ ἐστιν*, *whoever then it can be*; *ὄσονδήποτε*, etc. Such forms however are often written separate.

2. In like manner demonstrative words assume among the Attics, but only in the tone of social intercourse, the

demonstrative i

upon all their forms, in order to strengthen their demonstrative power. This suffix likewise always draws the tone upon itself, is always long, and absorbs all short final vowels, e. g.

οὗτος—*οὗτοσί* *this here*, Lat. *hicce*, Fr. *celui-ci*;

and so *αὐτή* from *αὐτή*, *τουτί* from *τούτο*, *ἐκείνοσί* *that one there*, *ἐκείνονι*, etc. *τοσούντι, τοσούνδι*, i. e. *so much, so great, as you there see*, etc.

For the shortening of the long vowels and diphthongs before this *ι*, see § 7. n. 16.

NOTE 2. When the demonstratives already have the enclitic particle *γέ*, this *ι* stands after it, e. g. *τούτό γε, τουτογί*.

NOTE 3. When this *ι* is preceded by *σ*, it sometimes takes after it the movable *ν*; e. g. *οὗτοσίν, τουτουσίν*. So too among the adverbs, *οὕτως* from *οὕτως*.

VERBS.

† 81. Peculiarities. *The Tenses.*

1. The Greek language is richer in verbal forms, than either the Latin or English; inasmuch as it definitely distinguishes the *Middle* as a special form, separates the *Optative* from the Subjunctive as a distinct mood, makes the *Aorist* a distinct tense, the *Dual* a distinct number, and distinguishes also the various Moods and Participles in all the different tenses. But we must here remark, on the very threshold, that it is by no means the fact, that all which *can* be formed, *is actually* formed and usual in every verb; although in grammar it is customary to exhibit some *one* verb as complete in all its parts, in order to serve as a model for the rest.

2. Another preliminary remark is, that in Greek, far more frequently than in other languages, a certain mode of *formation*, which according to the prevailing analogy is connected with a particular *signification*, may also have another and often the contrary signification; e. g. the Passive form has often an Active sense.

3. The idea of Passive, Subjunctive, Imperative, Present, etc

so far as is necessary for understanding the doctrine of forms, we may assume as sufficiently known from other languages. For the Optative, the necessary preliminary information is given in † 88. 2; and for the Middle, in † 89. The Greek *Tenses* alone require here a particular classification, in order to facilitate an acquaintance with their forms.

4. The simplest division of the tenses is into *present*, *past*, and *future*. The past, however, has in ordinary language a greater variety of modifications, than both the others. In the tenses of the past, which are all included under the general name of *Preterites*, there is this essential distinction, viz. in *one* of them, the *Perfect*, I remain with my thoughts in the present time, and only *speak of* a thing as done and past; e. g. *τέθνηκε* *he has died*, i. e. *is now dead*. In the others, my thoughts are transported back into the past, and I *relate* what then took place; e. g. *έθνε* *he died at that time*.* This narrative species of tense has again subdivisions; in Latin and English the *Imperfect* and *Pluperfect*; in Greek, besides these, the *Aorist*; of which the complete signification can be developed only in the Syntax. † 137.

5. The Perfect, as we shall see, remains in respect both to signification and form entirely in the analogy of the Present and Future; while the narrative class follows an analogy of its own. On this difference we found, especially for the grammar of the Greek language, a second division of all the tenses, and include under the name of

Primary Tenses

the *Present*, *Perfect*, and *Future*; and under the name of

Secondary or Historical Tenses

the *Imperfect*, *Pluperfect*, and *Aorist*.

6. The difference of form in the Greek tenses, is of two kinds: 1) All the tenses are distinguished from one another by their *endings*. 2) All the Preterites are further distinguished by an addition at the beginning, called the *Augment*; † 82 sq. 3) The *historical* tenses are again distinguished from the primary ones by a particular manner of inflecting the endings through the different numbers and persons; † 87.

AUGMENT.

† 82. Syllabic Augment.

1. The *Augment* is in general that addition which the *Preterites* assume before the root or stem. The Fut. 3 also has it; see no. 4.

2. The augment is of two kinds. When the verb begins with

* In animated narration, this transposition of the thoughts into the past occasions not unfrequently the use of the Present tense.

a consonant, the augment forms a syllable of itself, and is therefore called the *Syllabic Augment*. We treat first of this, because it is the foundation of the other, or *Temporal Augment*.

3. In each single verb again there are two species of augment, viz. that of the *Perfect*, and that of the *historic* tenses.

4. The augment of the *Perfect*, in verbs beginning with a *consonant*, is formed by repeating this first consonant with ε before the root of the verb, e. g.

τύπτω, Perf. τέ-τυφα,

where of course, if the first letter be an aspirate, the corresponding smooth mute is prefixed instead of it (§ 18), e. g.

φιλέω πεφίληκα, δύνω τέθυκα, χωρέω κεχώρηκα.

This augment is also called *Reduplication*. The *Future 3*, which includes in itself the sense of the Perfect, retains also this augment. § 99.

5. The *historical* tenses, on the other hand, prefix simply an ε, which in distinction from the reduplication of the Perfect is called simply the *Augment*; e. g.

τύπτω, Imperf. ἔ-τυπτον, Aor. ἔ-τυψα.

The *Pluperfect* also, which unites the historic quality with the signification of the Perfect, takes this ε before the reduplication of the Perfect, e. g.

τύπτω, Perf. τέτυφα, Plupf. ἐ-τετύφεω.

Hence the primary tenses, in respect to increase at the beginning, are distinguished from the historical tenses thus: The *primary* take either no augment at all, as the Pres. and Future; or only the reduplication, as the Perfect. The *historical* take the simple augment; and the Plupf. as one of them and in accordance with its signification, receives both.

6. All the augments appear both in the Active, and in the Passive and Middle; the simple augment, however, only in the *Indicative*, but the reduplication throughout all the moods and tenses. As now the Imperfect and Pluperfect exist only in the Indicative, the preceding rule may be expressed thus:

The reduplication of the Perfect is retained through all the moods and participles; the augment of the Aorist occurs only in the Indicative.

Thus from τύπτω

PERF. τέτυφα, Inf. τετυφέναι, Part. τετυφώς.

AOR. { 1. ἔτυψα, — τύψαι, — τύψας
2. ἔτυπον, — τυπεῖν, — τυπών.

The Fut. 3 conforms here also to the Perfect; see 4 above.

NOTE. This rule may be expressed more exactly thus: *All that is REDUPLICATION, or which stands in the place of reduplication, is retained through all the moods and participles; all that is SIMPLE AUGMENT occurs only in the Indicative*; comp. § 83. 2, 3. § 84. 1. Hence, according to the former part

of this rule, we have the irregular reduplication of the Aorist *λελαθόν*, Part. *λελαθών*, etc. ‡ 83. n. 10; while in accordance with the latter part, the irreg. Aor. *ῥαγον* casts off in the Infin. only the temporal augment, as *ἀγαγεῖν*, etc. ‡ 85. n. 2.—What can here be adduced by way of exception, whether with or without ground, see in the Anom. *ἄγνυμι* and *εἰπεῖν*, ‡ 114.

‡ 83. *Syllabic Augment, continued.*

1. The preceding paragraph (‡ 82. 6) exhibits the syllabic augment in its proper and regular shape; the present section treats of its deviations and peculiarities.

2. When a verb begins with *ρ*, this letter is doubled after the *ε*, e. g.

ῥάπτω, Imperf. *ῥῥάπτων*.

See ‡ 21. 2, and the exceptions in n. 2. This form of the augment is then employed in the Perfect and Pluperfect, instead of the reduplication, e. g.

Perf. *ῥῥάφα*, Plupf. *ῥῥάφειν*.

3. When a verb begins with a *double* consonant, (*ψ*, *ξ*, *ζ*), the simple augment (*ε*) is alone prefixed both in the Perfect and Pluperfect, instead of the reduplication. E. g.

ψάλλω, Perf. *ἑψαλκα*, Plupf. *ἐψάλκειν*

ζητέω, *ξέω*, Pass. Perf. *ἐζήτημαι*, *ἔξεσμαι*, Plupf. *ἐξέσμην*.

The same takes place, in most instances, where a verb begins with *two* consonants; e. g.

φθείρω, Perf. *ἔφθορα*, Plupf. *ἐφθόρειν*

σπείρω, Pass. Perf. *ἔσπαρμαι*, Plupf. *ἐσπάρμην*

κτίζω, *πτύσσω*, Pass. Perf. *ἔκτισμαι*, *ἔπτυσμαι*.

In all the examples under 2 and 3, the augment of the Perfect (and Fut. 3) remains the same in all the moods:

ῥῥάφα, Inf. *ῥῥάφέναι*, *ἔκτισμαι*, Part. *ἐκτισμένος*.

NOTE 1. The following are *exceptions* to the last rule, and accord with the general rule, i. e. are reduplicated as usual.

- a) Two consonants, of which the first is a mute and the other a liquid, i. e. a mute before a liquid; e. g. *γράφω* *γέ-γραφα*; so *κέ-κλειμαι*, *πέ-πνευκα*, *τέ-θλακα*, etc. Yet *γν* assumes only *ε*, and *γλ*, *βλ* are variable; e. g. *γνωρίζω* *ἐγνώρισμαι*, *κατ-εγλωττισμένος*, *δι-έγλυπται* and *δια-γέλυπται*, *βλάπτω* *βέβλαμμαι*, *βλαστάνω* *έβλάστηκα*. *
- b) The Perfects *μέμνημαι* and *κέκτημαι* from *μνάω* and *κτάομαι*. But the Ionics (and the Attics often, e. g. Plato. *Meno* 39) write *ἐκτνμαι*. All other verbs beginning with *μν* and *κτ* take only *ε*; e. g. *ἐμνημόνευκα*, *ἐκτεάτιμαι*, *ἔκτονα*.
- c) The Perfects *πέπταμαι*, *πέπτωκα*, *πεπτηώς*, see the Anom. *πετάννυμι*, *πέτομαι*, *πίπτω*, *πτήσσω*, ‡ 114; all which however have arisen rather by syncope out of old verbs from the root *ΠΕΤΩ*. All Perfects immediately and regularly derived from *πτ*, have simply *ε*; thus the usual Perf. from *πτήσσω* is *ἔπτηχα*; and so *ἐπτόσημαι*, *ἔπτισμαι*, from *πτοῖω*, *πτίσσω*.

* It is to be observed, that *γν*, *γλ*, *βλ*, belong to those instances of a mute before a liquid, which form also in prosody an exception to the general rule (§ 7. 9, 10). The other exceptions there adduced, do not here occur; for *δέδμημαι* is an instance of syncope; see the Anom. *δέμω*, ‡ 114.

NOTE 2. The same kind of augment which now belongs to verbs beginning with *ρ*, probably occurred in the ancient language in verbs beginning with other *semivowels*; hence the two Perfects *ἔμμορα* and *ἔσσυμαι*; see the Anom. *μείρομαι* and *σεύω*, § 114.—The epic poets, for the sake of the metre, *double* all the liquids, but only in the Imperf. and Aorist; as *ἔλλαβεν*, *ἔμμαθε*.—For *ἔδδισε*, see the Anom. *δείσαι*, § 114.

NOTE 3. Some few words beginning with a *liquid*, take even in the common language, instead of the reduplication, the syllable *ει* or *εί*; e. g. *εἰληφα*. See the Anom. *λαμβάνω*, *λαγχάνω*, *λέγω*, *μείρομαι*, and *ΠΕΩ* under *εἰπεῖν*, § 114.

NOTE 4. Of the ancient reduplication before *ρ*, the only instance retained is the Homeric *ῥερνωμένα*, Od. ζ. 59.

NOTE 5. In the three verbs *βούλομαι will*, *δύναμαι can*, *μέλλω am about to do*, the Attics very commonly increase the syllabic augment by superadding the *temporal* augment; e. g. *ἡδυνάμην* instead of *ἐδυνάμην*. See the same in *ἀπολαύω*, § 86. n. 2.—For the syllabic augment before a *vowel*, see § 84. n. 8.

NOTE 6. The augment of the historic tenses is *very often omitted* in poetry by writers not Attic; e. g. *βάλε* for *ἔβαλε*, *βῆ* for *ἔβη*, *γίνοντο* for *ἐγίνοντο*, etc. See for the accent, § 103. n. I. 2. In Attic poets this omission is rare, and only for the sake of the metre; see Herm. ad Eur. Hec. p. 32.

NOTE 7. In Attic prose the omission of the simple augment is very common in the *Pluperfect*; as *τετύφεισαν*, *τέτυπτο*, for *ἐτετύφεισαν*, *ἐτέτυπτο*; *δεδῖες* for *ἐδεδῖες* Plat. In other tenses this never happens; except in *χρῆν*, see Anom. *χράω* § 114.

NOTE 8. Likewise in the Ionic prose of Herodotus this omission of the syllabic augment is *never* found; except in the iterative forms so called, in *σπον*, *σκόμπη*, § 103. n. II. 1. Yet in the same writer the neglect of the *temporal* augment is very common. See however Hdot. 7. 54. ed. Gaisf.

NOTE 9. On the other hand, the omission of the regular *Reduplication* is very rare and doubtful. For *ἔδεκτο* and the like, see § 110. 8; and for the epic reduplication *δει* instead of *δε*, see Anom. *δείσαι* and *δείκνυμι* § 114.

NOTE 10. In the epic poets the Aor. 2 (Act. and Mid.) often takes the *Reduplication*, which is then retained through all the moods (§ 82. 6, and note); e. g. *πέπληγον*, *λελαθών*, *πεπίθειν*, *κεκάμω*, *λελαβέσθαι*, etc. In some few verbs they prefix, in the Indicative, still further the simple augment, as *φράζω ἐπέφραδον*; see the Anom. *φράζω*, and comp. *κέλομαι* and *ΦΕΝΩ*, § 114.—The *Present* and *Future* Act. have such a reduplication in a few forms derived from reduplicated tenses, but mostly poetical; see § 111.

§ 84. Temporal Augment.

1. When a verb begins with a *vowel*, with either the rough or smooth breathing, the augment unites itself with this vowel, and thus forms with it one *long vowel*; and this kind of augment, which is called *temporal* (*αὔξεις χρονική*, from *χρόνος time* or *quantity of syllables*), is then the same in *all* the Preterites. In this way, initial *α* or *ε* is generally changed into *η*, and *ο* into *ω*; e. g.

ἀνύω	Impf. ἦννον	Perf. ἦνκα	Plupf. ἦνύκειν
ἀρμόζω	— ἦρμοζον	— ἦρμοκα	— ἦρμόκειν
ἐλπίζω	— ἦλπιζον	— ἦλπικα	— ἦλπίκειν
ὀμιλέω	— ὠμίλεον	— ὠμίληκα	— ὠμίληκειν.

In respect to the moods the general rule holds good, † 82. 6. Hence in the Aorists, out of the Indicative, after the augment is dropped the original vowel reappears, e. g.

άνω, Aor. ήνυσα, Subj. άνύσω, Inf. άνύσαι.

But in the Perfect the lengthened vowel is retained in all the moods, because it stands instead of the reduplication; e. g. όμιλέω

Perf. όμιληκα, Subj. όμιλήκω, Inf. όμιληκέμαι.

2. The following verbs, viz.

έχω have	έρπω	} creep	έστιάω entertain
έάω permit	έρπύζω		έπω } follow, see
έλκω draw	έθίζω accustom	} † 114	έπομαι } † 114
ΕΛΚΤΩ } see † 114	έλίσσω wind		εργάζομαι work,

change the ε into ει, instead of into η; e. g. Impf. είχον, είστίων, Perf. είργασμαι, etc. See note 4.

NOTE 1. See further ειλον, ελείν, in the Anom. αίρώ; also έωθα in the Anom. έθω, † 114; and the verbs derived from the root 'ΕΩ, † 108.—The following are sometimes wrongly referred hither, viz. έπω and έρέω, see the Anom. είπείν; έξω on account of είσα, see † 108. II; έρύω and έρωτάω on account of είρυσα, είρώτων, which forms however belong to the Ionic είρύω, είρωτάω.

3. The vowels ι and υ can be augmented only when they are short, and then only by being *lengthened*; e. g. 'ικετεύω Eurip. Med. 971, Aor. 'ικέτευσα ib. 338. And even where the syllable is already long by position, the augment must be made audible in the pronunciation; e. g. ισχύω 'ισχυον, ύμνέω 'ύμνον.

4. Of vowels which are already long in themselves, α usually becomes η (no. 1 above); the others, η, ω, ι, υ, are wholly incapable of being augmented; e. g. ήττάομαι,

Impf. ήττώμην, Perf. ήττημαι, Plupf. ήττήμην.

5. Verbs beginning with a *diphthong* admit the augment, when the first vowel of the diphthong can be changed in the manner above specified; and then if the second vowel be ι, it is sub-
scribed; e. g.

αυλέω — ηύλον εύχομαι — ηύχόμην
αίτέω — ήτουν άδω — ήδον οίκέω — οικουν.

But verbs beginning with ον and ει neglect the augment wholly, e. g.

οιτάζω — ούταζον· είκω — είκον, είξα,

with the exception of είκάζω, which is augmented only by the Attics, and rarely even by them: είκασα, είκασμαι, Att. ήκασα, ήκασμαι.—Verbs beginning with ευ have sometimes ην and sometimes εν; as εύχομαι, ηύχόμην and εύχόμην; εύρίσκω, εύρέθην, very rarely ηύρέθην.

NOTE 2. It is true, in general, that very many verbs remain unchanged, in which the augment might produce cacophony or ambiguity. So especially some beginning with α, αν, οι, with another vowel immediately following, as αίω, άημι, αηδίζομαι· ανάινω, οιακίω, οióω, and some others; except that short α, as in αίω, is made long; e. g. Imperf. αίων (long α), ανάινετο, οιάκιζεν,

etc. But *αἰδω* follows the general rule, *ῥειδον*; and *ἐπαῖω* forms *ἐπήισα* Hdot. Some others beginning with *οι* have no augment, as *οἰνίζω*, *οἰκουρέω*, *οἰστρέω*.

NOTE 3. The Ionics (also Herodotus, comp. § 83. n. 8) and the poets not Attic, often omit this augment in all verbs, as well as the syllabic augment; e. g. *ἀμείβετο* for *ῥμείβετο*, *ἔων* for *εῖων* from *έαω*, etc. and sometimes even in the Perf. and Plupf. Pass. e. g. *ἄμμαι*, *οἴκημαι*, from *ἄπτω*, *οἰκέω*, in Herodotus.—In verbs beginning with *α* the Dorics merely prolong the quantity into *ā*, and never change the vowel into *η*.

NOTE 4. The temporal augment unquestionably arose from the contraction of the syllabic augment *ε̑* with the vowel of the verb, e. g. *ἄγω* *ξ-αγον ῥγον*. Here however the contraction of *εε* into *η*, and of *εο* into *ω*, deviates from the common rule (§ 28. 3. b). Hence, and from the general rule that the accent can never go back beyond the augment (§ 103. m. 10), may be explained the accent of some compounds, e. g. in *ἀνῆπτον* from *ἀνίπτω*. In this way sometimes the augment becomes apparent only by the accent; e. g. *καθήκω* (*ῥκω*), 3 pers. Impf. *καθήκεν*; and from *ἀπείργω* the form *ἄπειργε* is Imperative, but *ἀπείργε* is 3 pers. Impf.

NOTE 5. The syllabic augment is in many instances still actually preserved before a vowel. Besides several epic forms, this is found in the common language in the following three verbs, which according to the general rule above are not susceptible of the temporal augment:

ὠθέω, *ὠνόμαι*, *οὔρέω*

Imperf. *ὠθούην*, *ὠωνόμην*, *οὔρουην*.

The same takes place in the verb *ΑΓΩ*, Anom. *ἄγνυμι*, *break*, Aor. *ἔαξα*, etc. to distinguish it from *ἄγω* *lead*.

NOTE 6. In the Perfect likewise the temporal augment has arisen from the *ε*; since in the case of a verb beginning with a vowel the ordinary reduplication was impossible. And this *ε* is still preserved unchanged (instead of the reduplication) in the verbs already quoted (note 5), as *ἔαγα*, *ἔωσμαι*, *ἔωνημαι*, *ἐοὔρηκα*, and besides these in

ἔοικα, *ἔαλπα*, *ἔοργα*

from *εἴκω*, *ἔλπω*, *ἔργω*, all which once had the Digamma, § 6. n. 3. The *ο* in these Perfects comes from changing the vowel of the root (§ 97. 4. c), and the *ε* is instead of the reduplication; thus *ἔργω* *ξ-οργα* (*FeForga*) like *δέρκομαι* *δέδορκα*.

NOTE 7. In verbs which have the rough breathing, this kind of temporal augment takes it also; e. g. *ἔαλων*, *ἔαλωκα* from *ἌΛΩ*, see Anom. *ἀλίσκομαι*; also *ἀνδάνω*, *ἔννυμι*.

NOTE 8. We have seen above (§ 83. n. 5), that the syllabic augment is sometimes increased by the temporal; in the same manner the temporal augment in the verb *ὀράω* *see* is commonly increased by the syllabic, which retains the same breathing, e. g. Impf. *ὠρώων*. For the Perf. *ὠρακα*, see the Anom. *ὀράω* § 114; and also *οἶγω*, *ἀνοίγω*.—In the epic poets this takes place with some other verbs; e. g. *ἐφνοχόει* from *οἰνοχόεω*, *ἔηνδανε* from *ἀνδάνω*, § 6. n. 3.

NOTE 9. When a verb or verbal form begins with *εο*, the second vowel takes the augment. This occurs in the verb *ἐορτάζω*, Impf. *ἑώρταζον*, and with the three Perfects mentioned in note 6 when in the Plupf.

ἑώρκειν, *ἑώλπειν*, *ἑώργειν*.

‡ 85. *Attic Reduplication.*

1. In verbs beginning with a vowel, the reduplication, as we have seen, cannot take place; ‡ 84. n. 6. But several such, all of them radical verbs, have in the Perfect a special *Attic Reduplication* so called; which consists in repeating the first two letters of the verb before the temporal augment in the Perfect, the initial vowel remaining unchanged; e. g.

ἀγείρω (ἡγερκα) ἀγ-ἡγερκα, ἀγῆγερμαι
ἐμέω (ἡμεκα) ἐμ-ἡμεκα
ὀρύττω (ὠρυχα) ὀρ-ὠρυχα, ὀρώρυγμαι
ῥῶ (ῥῶδα) ῥῶ-ῥῶδα.

The name *Attic* reduplication is only technical, and by no means implies that in these verbs it is peculiar to the Attics. On the contrary, the *simple* form of these Perfects was in all the dialects nearly obsolete, in some instances directly *not* Attic; see the anom. αἰρέω, ἄγω, ‡ 114.

2. This form prefers a short vowel in the third syllable; and therefore exchanges the long vowels for the short stem-vowel which lies at the basis of the verb; ‡ 92. 4, 9. E. g. in ἀλέϊφω, Perf. ἀλήλιφα, ἀλήλιμμαι; in ἀκούω, Perf. ἀκήκοα.

NOTE 1. Even from εἰρίδω, which commonly makes ἐρήρισμαι, Homer could form ἐρηρέδαται by such a change; see ‡ 103. n. IV. 4. The temporal augment of the second syllable sometimes falls away in the epic poets on account of the metre, e. g. ἐρέριπτο, ἀράρυία, from εἰρίπω, APQ.

NOTE 2. The verbs in which this form was more or less in common use, and which therefore are mostly inserted in the list of anomalous verbs (§ 114), are: ἀγείρω, ἀκούω, ἀλείφω, ἀλέω, ἀρώ, ἐγείρω, ἐλέγχω, ἐλίσσω, ἐμέω, ἐρείκω, ῥῶ, ὀρύττω. Besides these there are also quite a number of Perfects of this kind, some of them in current use, whose simple Present forms, from which they were regularly derived, are lost; see the Anom. ἀπαρίσκω, ἔρχομαι, ἐσθίω, ἐλαύνω, ὀλλυμι, ὀμνυμι, φέρω, § 114.—Other peculiarities in this reduplication, and some single poetic forms, see in the Anom. αἰρέω, ἐγείρω, ἔχω, ἡμύω, οἶχομαι, ὀράω, ὄρνυμι, etc. § 114.

3. The Pluperfect sometimes prefixes to this reduplication a new temporal augment; thus commonly in ἀκήκοα ἡκηκόειν.* In most other instances this is omitted; comp. ‡ 83. n. 7.

NOTE 3. In some verbs which fall under this section (comp. ‡ 83. n. 10), the Aor. 2 has in the poets a reduplication which corresponds to that of the Perfect; except that here the temporal augment has the first place, e. g.

APQ Perf. ἀραρα (Ion. ἀρηρα) Aor. ἡραρον.

So also ἡκαρον, ὥρορεν, and some other forms (see marg. note). In the common language the verb ἄγω has this Aorist, ἡγαγον; see in § 114.† This reduplication remains in the other moods, which then cast off only the temporal augment; e. g. ἀράρη, ἀκαχεῖν, ἀγαγών. See ‡ 82. n.

* So the epic forms ἡλήλατο, ἡρήριστο, ὠράρει; see § 114.

† Grammarians have commonly explained the epic forms ἡραρεν, ὥρορε, as Perfects, by metathesis for ἀρηρα, ὄραρα. But this is contradicted not only by their undeniable aorist signification, but also by forms like 3 Plur. ἀραρον for ἡραρον, Part. ἀραρόν, and by the analogy of the similar Aorists ἀγαγεῖν, ἀκαχεῖν, ἀπαφεῖν. ἀλαλεῖν, and ἐνεγκεῖν; see Anom. § 114.

NOTE 4. A very peculiar reduplication of the Aorist at the end of the word, occurs in the epic poets in

έρύκω, Aor. *ήρύκακον*, *έρυκακέειν* for *-εῖν*,
and in the same manner in *ένίπτω*, *ήνίπαπε*; see in § 114.

§ 86. Augment of Compound Verbs.

1. In compound Verbs the following rules hold good. When the Verb is compounded with a Preposition, but so that this first happens in the verb itself (*loose composition* § 121), it takes the augment and reduplication *between* the two, i. e. *after* the preposition. Wherever two vowels would thus come together, the vowel of the preposition is *elided*, except in *περί* and *πρό*. On the other hand, prepositions ending in a consonant, which may have been changed before the Present for the sake of euphony, reappear in their original shape before the vowel of the augment. We may therefore always first construct the form from the simple verb, and then prefix the preposition. E. g.

προσφέρω, *προσ-έφερον*· *συλλέγω*, *συν-έλεγον*
ἀποδύω, *ἀπ-έδυσα*, *ἀπο-δέδυκα*, *ἀπ-εδεδύκειν*
συρράπτω, *συν-έρραπτον*· *απαλλάττω*, *ἀπ-ήλλαττον*
ἐμφύω, *ἐν-έφυν*, *ἐμ-πέφυκα*, *ἐν-επεφύκειν*
περιβάλλω, *περι-έβαλλον*· *προβαίνω*, *προ-έβαινον*.

In the moods of the Aorist, after the augment is dropped, the preposition of course takes again the same form as in the Present :

συλλέγω, Aor. *συνέλεξα*, Subj. *συλλέξω*, Inf. *συλλέξαι*
ἀποδύω, — *ἀπέδυσα*, — *ἀποδύσω*, — *ἀποδύσαι*
έκλείπω, — *έξέλιπον*, — *έκλιπω*, — *έκλιπείν*. § 26. 6.

2. If however the compound is formed from a word already compounded, usually a Substantive or Adjective (*close composition* § 121), then, whether the first part of the compound is a preposition or not, and whether the last part is like a simple verb or not, the augment regularly stands *first*. E. g.

έναντιόμαι (from *έναντίος*) Impf. *ήναντιούμην*
αντιβολέω (from *αντιβολή*) — *ήντιβόλουν*
μελοποιέω (from *μελοποιός*) *ήμελοποίουν*, *μεμελοποίηκα*.

So too *άφρονέω* *ήφρόνουν*, *οίκοδομέω* *ήκοδόμησα*; also such as have the first part a preposition: *έμπεδός*, *έπίσταμαι* (see § 114), *αντιδικέω*, *παρρησιάζομαι*. See n. 3.

3. Verbs compounded with the adverb *εύ*, and the inseparable particle *δυσ-*, (although belonging to no. 2,) often take the *temporal* augment in the middle, e. g.

εύεργετέω, *εύηργέτουν*· *δυσαρεστέω*, *δυσηρέστουν*.

When however these particles are followed by an immutable vowel or by a consonant, they take the augment at the beginning, e. g.

δυσωπέω, *έδυσώπουν*· *εύδοκίμέω*, *ήυδοκίμουν*
δυστυχέω, *έδυστύχησα*, *δεδυστύχηκα*.

But compounds with *εὖ*, in such cases, more commonly *omit* the augment; as *εὐφραίνεται*, *εὐωχούμεν*; and also *εὐεργέτουν*, † 84. 5.

NOTE 1. The preposition *πρό* often makes with the syllabic augment a crasis, e. g. *προέπεμψα προύπεμψα*, see § 120. n. 7.

NOTE 2. Some compounds belonging under no. 1, the simple forms of which are found only in the dialects or poets, so that the former may almost be regarded as simple verbs, take the augment *before* the preposition; e. g. *ἐκάθειδον*, *ἐκάθιζον*, *ἠφίουν* (from *ἀφίημι*). Still, this cannot be regarded as a general rule; for in the best writers we find also *καθηῶδον*; and other verbs, as *ἐξετάζω*, *ἀπαντάω*, *προσδοκάω*, *ἀπολαύω*, whose simple forms are likewise not in use, nevertheless always take the augment in the middle. From *ἀπολαύω* we find not only *ἀπέλανον*, but sometimes also *ἀπήλανον* with double augment, § 83. n. 5. See too *ἀμπέχω* under *ἔχω* § 114; also *ἀμφιέννυμι* and *κάθημαι* § 108.

NOTE 3. Although, according to the above general principle, all *close* compounds should have the augment at the beginning; yet (as in the case of those with *εὖ* and *δυσ-*) in those especially whose first part is a *preposition*, both custom and euphony very often occasion a deviation from the rule; so that these words also commonly have the augment *after* the preposition, just as if they were first compounded in the verb itself. So in Homer, *ἀντεβόλῃσε*.* In Attic writers we find quite a number of such verbs every where so employed, of which some of the more frequent are:

ἐκκλησιάζω, *ἐγκωμιάζω*, *ἐγχειρέω*, *ἐγχειρίζω*, *ἐπιχειρέω*, *ἐπιθυμέω*, *ἐνθυμέομαι*, *προθυμέομαι*, *ἐμποδίζω*, *ἐμφανίζω*, *ἐπιβατεύω*, *ἐπιτηδεύω*, *κατηγορέω*, *προξενέω*, *προφητεύω*, *συνεργέω*, *ὑποπτεύω*.

Hence: *ἐξεκλησίασαν*, *ἐνεκωμίαζον*, *συνήργουν*, *ἐπιτετήδευκα*, *κατηγόρουν*, etc. although they all are derived from *ἐκκλησία*, *ἐγκώμιον*, *κατήγορος*, etc. So *ἐμπολᾶν* to trade (from *ἐμπολή* wares) has indeed commonly *ἠμπόλησα*, -*ηκα*; but Lucian has *ἐμπεπόληκα*, and Isæus *ἐνεπόλησαν*. Even *παρανομέω* (derived from *παρά-νομος*, and hence Perf. usually *παρανενόμηκα*) forms Impf. *παρηνόμουν*, Aor. *παρηνόμησα*, as if from *παρ-ανομέω*; although this was certainly not its origin; comp. n. 4. Also *ἐγγυᾶν* to give in pledge has both forms: *ἠγγύησα*, *ἠγγύηκα*, and *ἐνεγύησα*,† *ἐγγεγύηκα*.

NOTE 4. The following verbs commonly take the augment *in both places* at once, viz. *ἀνορθόω* ἠνώρθουν, *ἐνοχλέω* ἠνώχλησα, *ἀνέχομαι* ἠνειχόμην, *παροινεῖν* πεπαρῶνηκα. Still more anomalous is this in the verbs *διακονεῖν*, *διατᾶν*,—*δεδικόνηκα*, *κατεδιτήγησα*, (or also with simple augm. *διήτησα*, *διηκονούμην*), since these come from *διάκονος*, *διαίτα*, where the *a* begins no new word. In these words common usage has been led astray as in *παρανομέω*, by the mere semblance of composition.

NOTE 5. Of compounds, whose first part is a noun, we find the anomalous reduplication in the middle only in *ἱπποτροφέω*, Perf. *ἱπποτετρόφηκα* in Lycurgus; probably because it could receive no audible augment at the beginning.

CONJUGATION BY ENDINGS, ETC.

† 87. Inflection by Number and Person.—Union Vowel.

1. In the Greek verb, as in the substantive, there are three *Numbers*, both in the Active and Passive; consequently each

* But see *Lexil.* I. 63. 13.

† The reading *ἐνεγγύησαν*, *ἐνεγγύησεν*, is now rejected by Bekker from the texts. On the other hand, forms wholly without augment (*ἐγγυηκάς*, *ἐγγυήσατο*) are cited; *Awf. Sprachl.* § 86. n. 5.

tense has strictly *nine* personal endings. In the tenses of the Active, however, the 1 pers. Dual is wanting, that is, it does not differ from the Plural.

2. In Greek, as in Latin, there is a peculiar *active* inflection of the persons, which the tenses of the Active follow; and also a peculiar *passive* inflection of the same, which is followed by the tenses of the Passive (and Middle). The Passive Aorists alone follow the active inflection.

3. In both the Active and Passive, the inflection of the personal endings of the *primary* tenses differs in an analogous manner from that of the *historical* tenses. All this appears from the following table; which applies to all tenses without exception.

Active Form.			Passive Form.			
<i>Primary Tenses.</i>						
	1	2	3	1	2	3
Sing.	—	ς	—	μαι	(σαι)	ται
Dual.	wanting	τον	τον	μεθον	σθον	σθον
Plur.	μεν	τε	σιν, σι	μεθα	σθε	νται
<i>Historical Tenses.</i>						
Sing.	—	ς	—	μην	(σο)	το
Dual.	wanting	τον	την	μεθον	σθον	σθην
Plur.	μεν	τε	ν or σαν	μεθα	σθε	ντο

4. Herewith is connected the theory of the *Union Vowel*, so called. By this is meant that letter by which the above endings are united with the stem. Thus in λύω, Pres. (stem λυ) 1 pers. Plur. λύ-ο-μεν, 2 pers. Plur. λύ-ε-τε; Aor. (stem ἔλυσ) 3 pers. Dual ἔλυσ-ά-την. Here ο, ε, α, are union vowels.

5. The rule is, that all the tenses of the verb, excepting the *Perfect* and *Pluperfect Passive*, and the irregular flexion of *Verbs in μι*, append the above endings to their stem by means of a union vowel. The manner in which this is done, and what union vowels each tense and each mood requires, may best be learned from the paradigms; because of the variety and changes of these vowels even in a single tense. They are eight in all, viz. five simple vowels, α, ε, η, ο, ω, and four diphthongs, αι, ει, οι, η.*

NOTE 1. Thus, for example, the ending -μεν of 1 Plur. Act. is connected with the stem of the Present, Future, etc. by ο, as λύ-ο-μεν, λίσ-ο-μεν; with that of the Aor. 1 and Perf. by α, as ἐλύσ-α-μεν, λελύκ-α-μεν; with that of the Plupf. by ει, as ἐλελύκ-ει-μεν; with that of the Aor. 1 Pass. by η, as ἐλύθ-η-μεν; with that of every Subjunct. by ω, as λύ-ω-μεν; with that of the Opt. Pres. etc. by οι, as λύ-οι-μεν; and with that of the Opt. Aor. by αι, as λύσ-αι-μεν.—From these examples it is quite apparent, that the *person* is sufficiently known by the mere ending (μεν); but that in order to mark the *tense* and *mood* the union vowel does not of itself suffice; inasmuch as there are changes in the stem of the verb, which will be explained farther on.

* The diphthong ου does not belong here; since Pres. 3 Plur. λύ-ου-σι is for λύ-ο-νσι; see n. 3.

NOTE 2. The endings of the 1 and 3 pers. Sing. Act. are not given in the above table; because in most instances these have no consonant in the termination, but only in a certain sense the union vowel alone;* which moreover is very different in the different tenses. Compare e. g. 1 λύ-ω, 3 λύ-ει, with ἔλυσ-α, ἔλυσ-ε. Nevertheless in the greater part of the forms of the historical tenses, the first person has a fixed ν, as ἔλυν-ο-ν, ἐλέλυν-ει-ν; and the third person, when its vowel is ε, takes the movable ν, as ἔλυν-εν or ε. In the less frequent conjugation in μ, both these persons have in the Present an ending wholly peculiar, viz. μ, σι. § 106.

NOTE 3. The 3 pers. Plur. ended originally in ντι (Lat. *nti*); hence the long vowel before the usual ending σι, according to § 25. 4. See too § 103. V. 4.

NOTE 4. The endings σαι and σο of the 2 pers. Passive are to be noted merely as being the original forms; since in most of the tenses, except where there is no union vowel (see 5 above), the σ and union vowel are dropped, and then the Attics contract; as ῥύπτεσθαι, ῥύπτῃ. See the details in § 103. III.

NOTE 5. In regard to the peculiarities by which the *historical* tenses are distinguished from the *primary* ones, we must take care not to overlook in the above table the following points especially:†

- a. One characteristic, which runs through the whole of the Active and Passive forms, is, that the 3 pers. Dual, which in the primary tenses is always of the same form as the 2 pers. (e. g. Pres. ῥύπτετον, ῥύπτετον, Pass. ῥύπτεσθον, ῥύπτεσθον,) in the historical tenses always ends in ην; e. g. Impf. 2 ἐρύπτετον, 3 ἐρύπτειν, Pass. 2 ἐρύπτεσθον, 3 ἐρυπτίσθην.
- b. In the Active, the 3 pers. Plur. which in the primary tenses always ends in σι with the movable ν (οῦσιν, αῖσιν, or οῦσι, αῖσι); terminates always in the historical tenses in a fixed ν; as ον, αν, εἰσαν, ἦσαν.
- c. In the Passive, on the contrary, the two classes of tenses differ throughout the whole Singular, and in all third persons Plural.

NOTE 6. That the Dual, as being an ancient Plural, has sometimes in the poets, and particularly in verbs, a *plural signification*, has been already mentioned, § 33. n. 4; see also § 129. 6, and n. 7.

NOTE 7. In respect to the Dual-endings ον and ην there is also some uncertainty. Thus, several times in Homer the ending -ον stands as 3 Dual of an historical tense (e. g. Il. κ. 364 διώκετον; ν. 346 ἐρεύχετον); while the ending -ην appears as 2 Dual of an historical tense, not only in the poets (Soph. OT. 1511 εἰχέτην), but also in Plato; see *Ausf. Sprachl.* § 87. n. 2 and comp. § 103. m. 27.

§ 88. Conjugation by Moods and Participles.

1. The Greek language is richer than others in Moods and Participles. Except the *Imperfect* and *Pluperfect*, all the tenses can form moods. But of the *Future* the Subjunct. and Imperat. are wanting; and in the *Perfect* the Subj. Opt. and Imperat. are seldom used; § 137. n. 12. Hence in every Present, Perfect (1 and 2), and Aorist (1 and 2), there are, besides the Indicative,

* Although in such instances there is strictly nothing to unite, yet this vowel is essentially the same with the union vowel, and therefore falls away in such formations as have no union vowel; compare e. g. from ῥέθημι, 3 Sing. Impf. ἔριθη, where η belongs to the stem. § 107.

† All these differences are of use in the epic poets, where it is often the case, when the augment has been omitted (§§ 83, 84, notes), that they alone serve to point out the tense.

also the Subjunctive, Optative, Imperative, Infinitive, and Participle.

2. The *Optative* is so called as expressing in general a desire or wish; but it is used nevertheless in very many other senses. The details are given in the Syntax; and we only remark here, that its signification corresponds almost wholly to that of the Latin *Imperfect and Pluperfect of the Subjunctive*, a tense which is wanting in Greek; or to that of the English Potential mood.

3. The inflection of the Subjunctive and Optative by *persons* is included in the above table (§ 87); and the following is here the rule:

In the *Subjunctive* of all tenses the flexion of the *primary* tenses every where forms the basis; in the *Optative*, that of the *historical* tenses.

Hence, in the preceding table (§ 87), the upper series contains likewise the personal endings of all Subjunctives; and the lower one, those of all Optatives. Further, the Subjunctive and Optative have also their peculiar union vowels; by which they are distinguished from each other on the one hand, and from the Indicative on the other. These are hence appropriately called *mood vowels*.

4. The peculiar union or mood vowels of the Subjunctive are *η* and *ω*. The following is then the rule:

The flexion of all *Subjunctives* follows throughout that of the *Subjunctive Present*.

The Subjunctive of the Present is formed from the Indic. Pres. as follows:

Where the *Indicative* has *ο, ου, ω*, the *Subjunctive* has *ω*.

Where the *Indicative* has *ε, ει, η*, the *Subjunctive* has *η* or *η*.

Hence, in full, the endings of all Subjunctives are:

ACT. *ω ης η*; — *ητον ητον*; *ωμεν ητε ωσι(ν)*

PASS. *ωμαι η ηται*; *ώμεθον ησθον ησθον*; *ώμεθα ησθε ωνται*.

5. The characteristic letter of the *Optative* is *ι*, which forms a diphthong with the preceding vowel, whether union vowel or that of the stem; and this diphthong then remains before *all* the personal endings. Thus in the regular verb we have the following:

οι, in Opt. Pres. and in all Optatives which follow the same; and these are by far the greater part.

αι, in Opt. Aor. 1 Act. and Mid.

ει, in Opt. Aor. 1 and 2 Pass.

To these are added in the first person of the Active the endings *αι* and *ην* (e. g. *τύπτοιμι, τυφθείην*); and in the latter this *η* with the diphthong remains in all the other endings, as *είην, είης, είη, είησαν*. etc. In the *Passive*, the diphthong stands directly before the historical endings; as *τυπτοι-μην, τυφάιμεθα, τιθεί-το*. etc.

6. The *Imperative* has a second and third person in all the numbers. Its endings in all the tenses are as follows:

	2	3	2	3	2	3
ACT. S. . . ,	τω		D. τον, των		P. τε, τωσαν or ντων.	
PASS. S. (σο),	σθω		D. σθον, σθων		P. σθε, σθωσαν or σθων.	

7. The *Infinitive* has the following endings:

ACT.	ειν or ναι or αι
PASS.	σθαι.

8. All *Participles* are declined as adjectives of *three* endings; the feminine therefore always follows Dec. I. (§ 59. 2.) The masculine of the *Active* has in the Gen. ντος, whence in the Nom. comes *ς* or *ν*, and in the Fem. *σα*, thus:

ων or ους, ουσα, ον, G. οντος	ας, ασα, αν, G. αυτος
εις, εισα, εν, G. εντος	υς, υσα, υν, G. υντος.

From these forms the Participle of the *Perfect Active* deviates entirely; and has always

ως, υια, ός, G. ότος.

The mode of declining this Participle, see in § 103, after τύπτω.

—The Participles of the *Passive* all end in

μενος, η, ον.

That of the Pass. Perf. has the same endings with different accent:

μένος, η, μένον.

NOTE. Among the modifications, which many of the above endings receive in their application, we must particularly not overlook their *contraction*; not only in the proper contract verbs, but more especially in certain parts of the ordinary conjugation, where a contraction lies at the foundation; see § 95. 7 sq. and 103. n. I. 3.

‡ 89. Conjugation by Active, Passive, and Middle.

1. The idea of the *Passive* may be presupposed as known. The *Middle* is strictly only a modification of the passive idea; and ought not therefore, as its form also shows (no. 3), to be separated from the Passive as a distinct voice. Its primary signification is *reflexive*; just as in Lat. *versor* can signify, not only *I am turned*, but also *I turn myself*. That is, the state or condition which I suffer, is produced or proceeds *from myself* and not from others. See more in § 135.

2. If now we change the *first* persons of the Indicative in the six active tenses into the corresponding passive forms, we obtain a Passive, which indeed is by no means the one adopted in grammar, but which therefore we may name the *original* or *natural* Passive.

	Active	Passive		Active	Passive
Pres.	ω	— ομαι	Fut.	{ σω — σομαι	
Impf.	ον	— όμην		{ ώ — ούμαι	
Perf.	α, κα	μαι		{ σα — σάμην	
Plupf.	ειν, κειν	μην	Aor.	{ ον — όμην	

3. Of this natural Passive the *Present* and *Imperfect*, *Perfect* and *Pluperfect*, include in themselves the *Middle* signification also, and should therefore strictly be called *Passive-Middle*. But in the *Aorist* and *Future*, the above naturally Passive-form is regularly *only Middle*; while for the real Passive these two tenses have a *special form*, in which there is this peculiarity, viz. that the Aorist, notwithstanding its passive signification, assumes in its flexion of numbers and persons the *Active form* (Ἔην and ἦν); while the Future, although made by lengthening this Aorist, returns again to the Passive-form (θήσομαι and ἡσομαι). Hence the *twofold form of the Future and Aorist* in all the three voices of the verb:

	Active	Passive	Middle
Fut. {	σω	θήσομαι	σομαι
	ῶ	ήσομαι	οῦμαι
Aor. {	σα	ἔην	σάμην
	ον	ἦν	όμην

NOTE 1. That the *Aor. Pass.* in ἔην or ἦν often has also a *Middle* signification, i. e. the *Pass.* Deponents so called, see in § 113.

NOTE 2. The ancient Greek grammarians had in their system a distinct *Perfect* and *Pluperfect Middle*. But these were nothing more than the *Perf. 2* and *Plupf. 2*, so called; see § 97. As some of these second Perfects take an intransitive signification, while the Present is transitive (§ 113. n. 3), they placed these forms in the *Middle*, in order thus to supply the tenses which seemed to be wanting. Modern grammar has abandoned this wrong method.

† 90. Conjugation by Tenses.

1. A portion of the tenses of the Greek verb appear in a *twofold form*, distinguished in grammar by the numbers 1 and 2; but without any difference of signification. The twofold form of the *Perfect* is found only in the Active (§ 89. n. 2); that of the *Future* and *Aorist* in the Active, Passive, and Middle.

2. Besides these, the Passive has still a *Third Future* (Fut. 3), called also the *Paulopost-future*, which takes the reduplication of the Perfect; see §§ 99, 138.

3. We now distribute all these ordinary Greek tenses under the three forms, called, according to the division in the preceding section, the *Active*, *Passive*, and *Middle Forms*, or also *Voices*.

NOTE. In the following table are given only the augments and the endings of the first person Sing. Indic. as they are appended to the stem of the verb, whether pure or impure. The *longer stroke* or dash stands for the proper stem of the tense; the *smaller one* or hyphen at the beginning, for the first letter repeated in the augment. The *rough breathing* over the termination, signifies that the preceding consonant is to be aspirated.

	Active.	Passive.	Middle.
Pres.	—ω	—ομαι	
Impf.	έ—ον	έ—όμεν	
Perf. 1.	-ε—ά or κα	-ε—μαι	
Plupf. 1.	έ-ε—έν or κειν	έ-ε—μην	
Perf. 2.	-ε—α		
Plupf. 2.	έ-ε—ειν		
Fut. 1.	—σω	—θήσομαι	—σομαι
Aor. 1.	έ—σα	έ—θην	έ—σάμην
Fut. 2.	—ῶ	—ήσομαι	—οῦμαι
Aor. 2.	έ—ον	έ—ην	έ—όμεν
Fut. 3.	wanting	-ε—σομαι	wanting

† 91. *Characteristic.*

1. That letter which immediately precedes the chief vowel of the tense-ending, is called the *Characteristic*, the distinguishing letter, of that tense. Thus, according to the preceding table, σ is the characteristic of the Fut. 1, and of the Aor. 1, Act. and Middle.

2. Especially, that letter which stands at the end of the stem of the verb, after casting off all that belongs to flexion and ending, is called the *Characteristic of the Verb*. Thus, if the ω of the Pres. be dropped, the last letter, (whether consonant, vowel, diphthong, or double letter,) is the characteristic; e. g. in λέγ-ω the γ, in φονεύ-ω the ευ, in ἀρχω the χ, in ἔψ-ω the ψ, in αἰξ-ω the ξ.

NOTE 1. It should here be noted, that in most cases where the ω of the Pres. is preceded by two consonants, the characteristic of the verb cannot be found in this way. Thus in τύπτω, τάσσω, τέμνω, the learner must not suppose τ, σ, ν, to be the characteristic.

3. All that remains in the Present, after dropping the ω, is the *Stem of the Verb*; thus λέγ from λέγω, τιμα from τιμάω, αἰξ from αἰξω, ἀρχ from ἀρχω.

NOTE 2. That the stem in the Present is often *impure*, e. g. in verbs with two consonants before the ending, we shall immediately shew.—Further, the distinction pointed out between the *etymological root* of a word, and the *stem* or *root of flexion* (§ 39. n. 1), holds good also here in the verb; e. g. τιμάω, root τιμ, stem τιμα.

4. From the different characteristics are derived the different *names* of verbs. E. g.

a) *Verba pura, pure Verbs*, are those in which ω of the Pres. is preceded by a vowel or diphthong, i. e. which have a vowel or diphthong for their characteristic; as φονεύω, † 28. 1.—Among them, those which have α, ε, ο, as their characteristic, admit of contraction in the Pres. and Impf. Act. and Pass. and are called *Verbs contract*, *Verba contracta*, as τιμάω.

† 105.

- b) *Verba liquida, liquid Verbs*, or *Verbs λμνρ*, are those which have as their characteristic the letters λ, μ, ν, ρ; as μένω; see † 101.
- c) *Verba muta, mute Verbs*, are all those which have any other consonant, or a double consonant, as their characteristic; e. g. λέγω, τάσσω, αὔξω.

NOTE 3. For *barytone Verbs*, so called, see † 103. 2.—Another classification of verbs see in † 100 a.

† 92. Double Themes.

1. In Greek, as in other languages, the Present is assumed as the principal tense, from which grammarians set out in order to form the other tenses.

2. In many verbs, however, the stem of the Present *differs* more or less from that which appears in the other tenses. It must therefore be determined, which form of the stem is the primitive one.

3. In a portion of these verbs, this difference consists solely in the interchange of the three short vowels, ε, α, ο. In such it is most natural to assume the vowel of the Present as the stem-vowel, and the changes in the other forms as *alternation* († 27. 1); e. g. in τρέφω, ἐτρέφην, τέτροφα; or in Engl. *beget, begat, begotten*; Germ. *sterben, starb, gestorben*.

4. In many other verbs, the stem of the Present is *longer and fuller*; sometimes because of long vowels and diphthongs; sometimes because it has more or different consonants; e. g. λείπω ἔλιπον, τήνω ἐτάκην, βάλλω ἔβαλον, τύπτω ἐτύπην, τάσσω ἐτάγγην. Sometimes the Present exhibits a still greater difference, and has even another syllable; e. g. Pres. λαμβάνω, where the stem is λαμβαν; while other tenses, as ἔλαβον, λήψομαι, contain only the stem λαβ, ληβ.

5. Since now it is more natural and easy to assume the *simpler form* of the stem as the *primitive* one; and yet the uniformity of grammatical procedure would be interrupted, if the Present in such verbs were formed from other tenses; Grammarians have introduced the expedient of assuming, along with the usual Present, another *old* or *obsolete* form made by appending the ending ω to the simpler or primitive stem.* Such assumed Present-forms are then usually printed in a different type and without accent; e. g. for ἔλαβον, λήψομαι: ΛΑΒΩ, ΛΗΒΩ. See † 114. 2.

6. Every form of the Present, whether usual or not, which is thus made the foundation upon which the other parts of a verb

* Such unusual Present-forms have actually been preserved in some verbs by the poets; e. g. βλάβω and βλάπτω, λίσσομαι and λίσσομαι, δρέφω and δρέπτεω, δρέχω and δρέσσω.

are built, is called a *Theme*, *Θέμα*, i. e. *something set or placed*. A verb in which another Present must thus be assumed along with the usual one, is said to have a *double* or sometimes a *threefold* theme; e. g. *τύπτω* **ΤΥΠΩ**. The characteristic of the simplest theme is called the *simple characteristic*, in distinction from other forms in which it is less easy to be recognized; e. g. *τύπτω*, *ἐτυπ-ον*, simple char. **π**. The stem or root of the simplest theme is called the *simple stem*; e. g. **ΤΥΠ** from *τύπτω*.

7. This plurality of forms in one and the same verb, is strictly an anomaly; and hence the catalogue of anomalous verbs given below (§ 114) consists mostly of verbs of this sort. Still, many such Present-forms, especially where the characteristic appears only as strengthened, or the primitive vowel only as lengthened, are reckoned as ordinary verbs.

8. Among these last are especially those mute verbs, *Verba muta* (§ 91. 4), in which the simple characteristic is strengthened in the Present. They may be divided into three classes:

- 1) In verbs ending in *πτω*, the **τ** is an addition for strength, and the simple characteristic is one of the labials or *P-sounds*, **β**, **π**, **φ** (§ 20); e. g.

<i>κρύπτω</i>	<i>τύπτω</i>	<i>ράπτω</i>
ΚΡΥΒΩ	ΤΥΠΩ	ΡΑΦΩ

- 2) Most verbs in *σσ* or *ττ* have as the simple characteristic one of the palatals, **γ**, **κ**, **χ**; e. g.

<i>πράσσω</i>	<i>φρίσσω</i>	<i>βήσσω</i>
ΠΡΑΓΩ	ΦΡΙΚΩ	ΒΗΧΩ

But some have also the linguals; see notes 2, 3, 4.

- 3) Most verbs with **ζ** in the Present have **δ** as the simple characteristic; e. g.

φράζω **ΦΡΑΔΩ**, *δζω* **ΟΔΩ**.

But several have **γ**; e. g.

κράζω **ΚΡΑΓΩ**.

9. To the above verbs may be added those, in which the strengthening in the Present consists almost wholly in the *quantity*, viz.

- 1) Verbs in which the simple characteristic is *doubled* in the Present; which in the common language occurs only with **λ**; e. g. *βάλλω* *ἔβαλον*, *στέλλω* *στέλω* *ἐστάλην*.
- 2) Those in which the Present has a *long vowel* or *diphthong* instead of the short vowel of other tenses; e. g. *φαίνω* *φανῶ* *πέφαγκα*, *τήκω* *τήξω* *ἔτακην*, *φεύγω* *φεύξω* *ἔφυγον*, *λείπω* *λείψω* *ἔλιπον*.*

10. All these verbs retain the fuller form and the strengthened

* It is a current expression in Grammar, that e. g. the verb *λείπω* in Aor. 2 shortens *ει* into *ι*. But this is only for convenience: and is the same as if in nouns the Nom. were to be made the basis, although the primitive stem is often first known only from the other cases; e. g. *κτεís*, *κτενός*.

characteristic only in the *Present* and *Imperfect* of the Active and Passive; while all the other tenses come from the *simpler theme*. It is therefore strictly ungrammatical, when, for the sake of brevity, we say, that e. g. in *τύψω, τυπείς*, etc. the *τ* of the Pres. *τύπτω* has been dropped; or, that before the *σ* in *φράσω* (Fut. of *φράζω*) not the simple characteristic *δ*, but *ζ*, has fallen away. See the last marginal note.

11. Meantime, what letter in each case is the simple characteristic in the mute verbs mentioned above in no. 8, cannot be definitely specified, except in such as have the *second form* of tenses, i. e. those forms in which (according to † 93) the simple characteristic appears unchanged. As to other mute verbs, which have only the *first form* of tenses so called († 93), it is sufficient to know, whether the simple characteristic is a labial, lingual, or palatal, (a *T*, *P*, or *K-sound*), as will be seen from the formation of the tenses, † 95 sq.

NOTE 1. In Verbs in *πω*, the characteristic is always a *labial* or *P-sound*; see 8 above. But only the following among these form tenses with a simple characteristic:

- a. *βλάπτω, κρύπτω*, with simple char. *β*.
- b. *τύπτω, κόπτω, κλέπτω*, with simple char. *π*.
- c. *βάπτω, ῥάπτω, ῥάπτω, σκάπτω, ῥίπτω, θρύπτω*, with simple char. *φ*.

NOTE 2. Verbs in *σω* (*τω*) have for their characteristic for the most part a *palatal* or *lingual*, e. g.

A) Of those with a *palatal* or *K-sound* only the following form the *second* tenses with a simple characteristic:

- a. *ἀλλάσσω, μάσσω, πράσσω, τάσσω, φράσσω, σφάττω, πήσσω, πλήσσω, ὀρύσσω*, with simple char. *γ*.
- b. *φρίσσω*, with simple char. *κ*. See also anom. *πήσσω* † 114.

c. In *βήσσω* (no. 8. 2 above) *χ* is given as the simple characteristic; but only by conjecture, because *βήξ cough* has Gen. *βηχός*.*

B) Others follow the analogy of verbs in *ζω*, and have a *lingual* or *T-sound* for their simple characteristic, viz.

πλάσσω, πάσσω, πτίσσω, βλίττω, βράσσω, ἱμάσσω, ἐρέσσω, κορύσσω, λίσσομαι; thus Fut. *πλάσω*, etc.

Of all these the simple characteristic is strictly known only in *λίσσομαι*, viz. *τ*; for in *πλάσσω* and *κορύσσω* we can only infer a *θ* from forms like *ἱπποπλάθος baker, potter, κόρυς G. κόρυς† helmet*, and the single *κεκορυθμένος* in Homer.

NOTE 3. Of verbs in *ζω*, the greater part and especially all derivatives, have for their characteristic a *lingual*; others, a *palatal*.

A) Of those with a *lingual* or *T-sound*, only a few form tenses with the simple characteristic, viz.

ῥέζω, φράζω, χάζομαι, ἔζομαι, χέζω, with simple char. *δ*.

* Such inferences nevertheless are not always certain; since the letter of the stem is often changed in such derivatives without apparent cause; e. g. Aor. Pass. *ἐκρύβην*, Adv. *κρύφα*, Adj. *κρύφιος*. From these and like examples, we see that the leading letter was by no means in all cases so fixed, as not sometimes to vary between several kindred ones. Compare in English *youngster, younger*; *cleave, cleft*; *rive, rift*; *speak, speech*, etc.

† See the preceding marginal note.

B) Several following the analogy of verbs in *σω*, have a *palatal* or *K* sound, viz.

a. All those which signify a cry, call, sound; as *κράζω*, *στενάζω*, *τρίζω*, *οἰμώζω*, *ἀλαλάζω*, etc.

b. Some others, as *στάζω*, *στίζω*, *στηρίζω*, *σφύζω*, *μαστίζω*.*

c. In three the characteristic is a *double palatal*, *γγ*, viz.

πλάζω, *κλάζω*, *σαλπίζω*; thus Fut. *πλάγξω*, etc.

Of all these (a, b, c), in only a few does the simple characteristic actually appear, viz.

τρίζω, *κράζω*, with *γ*; *κλάζω*, with *γγ*,

e. g. *τέτριγα*, *κέκρᾱγα*, *κέκλαγγα*. In *στάζω*, *μαστίζω*, and others, the simple characteristic *γ* suggests itself only from the derived forms of nouns, as *σταγών*, *μάστιξ*, G. *γος*, etc. See the last marginal note but one.

NOTE 4. Some verbs in *σω* and *ζω* fluctuate between a lingual and palatal as their characteristic, having sometimes one and sometimes the other; see the following in Anom. verbs, ‡ 114:

ἀρπάζω, *βαστάζω*, *νυστάζω*, *παίζω*, *νάσσω*, *ἀφύσσω*.

NOTE 5. Some verbs have in the Present both *ζ* and *ττ*, but follow in the other tenses only one of these two modes of formation; so especially *σφάττω* or *σφάζω* slaughter, F. *σφάξω*, etc. Also *ἀρμόζω* or *ἀρμόττω* adapt, F. *ἀρμόσω*, etc.

NOTE 6. It cannot be too often repeated, that all which we have hitherto said, regards not etymological verity, but only grammatical analogy. When, for instance, on the one hand, it would be difficult to explain such formations as *πράσσω* *πέπραγα*, *κλάζω* *κλάγξω*, without assuming a more ancient theme; it would be absurd, on the other hand, to assume in respect to such derived verbs as *ἀλλάσσω*, *χωρίζω*, that an *actual* ancient form in *γω*, *δω*, had really existed; although in the former we find the Aor. 2 Pass. *ἀλλαγήναι*, and in the latter the Ion. 3 Pl. Perf. Pass. *κεχωρίδαται*. It is manifest rather, that after an analogy had once become current in the language, in respect to certain verbs, it was again followed in the formation of certain other verbs. But it is here impossible to draw the proper limits; at least this would only serve to render the grammar more complex, without any corresponding advantage.

NOTE 7. The Doric dialect, in verbs which commonly have a *lingual* for their characteristic, assumes in some tenses a *palatal*. This is more fully exhibited in ‡ 95. n. 2.

‡ 93. FORMATION OF THE TENSES.

1. All the tenses of the Greek verb fall naturally under three divisions in respect to their mutual relation to each other; the Perf. and Plupf. Pass. being reckoned as *first* tenses. The following three series may be readily retained in memory.

I. *Present and Imperfect*, Act. and Pass.

II. All *first* Tenses, with Fut. 3:

Fut. and Aor. 1, Act. and Mid.

Perf. and Pluperf. 1, Act. with Perf. and Pluperf. Pass. and Fut. 3.

Aor. and Fut. 1, Pass.

* In many it was probably only the effort to avoid the recurrence of the *σ* (e. g. *στισιθεις*, *βαστασιθεις*), that carried them over to the other formation.

III. All *second* Tenses :

Fut. and Aor. 2, Act. and Mid.

Aor. and Fut. 2, Pass.

Perf. and Pluperf. 2.

2. The points in which the tenses in each of the above series are distinguished from one another, are mainly the following.

SER. I. These tenses *never* change the actual and usual stem of the Pres. Active, whether strengthened or not; as *τύπτω, ἐτυπτον*, etc.

SER. II. All these tenses are formed with the simple characteristic (§ 92. 10, 11); but for the most part *changed* according to the general rules, especially by the addition of a consonant in the ending; e.g. Fut. *τύψω* for *τύπ-σω*, etc.

SER. III. These tenses always have the simple characteristic of the verb *unchanged* (§ 92. 11); and only change sometimes the vowel of the stem or Present; as Aor. 2 *ἐτυπον, ἐφύγον* from *φεύγω, ἐτράπην* from *τρέπω*.

3. Every change which a verb undergoes, in either of the tenses which stand *first* in each of the above series, holds good also for the tenses which follow it; unless counteracted by particular rules and exceptions.

§ 94. *Tenses derived from other Tenses.*

1. The formation of the tenses, and their respective differences, are usually exhibited for each tense in one of its persons only; and for this purpose the *first person of the Indicative* is always adopted. Only the *Perf. and Plupf. Pass.* require special rules for the other persons and moods; see § 98.

2. Several tenses are formed from other tenses in a simple and uniform manner. Thus, in the ordinary conjugation in *ω*, are derived :

- 1) From the Present in *ω*, the *Imperfect* in *ον*; e. g. *τύπτω, ἐτυπτον*.
 - 2) From every tense in *ω* a Passive form in *ομαι*, viz. from the Present, the *Pres. Pass.* as *τύπτω, τύπτομαι*; and from the Future, the *Fut. Mid.* as *τύψω, τύψομαι*. So also from the Fut. 2 or circumflexed Fut. in *ω*, the *Fut. 2 Mid.* in *οῦμαι*, as appears from § 95. 7.
 - 3) From every tense in *ον*, a Passive form in *όμεν*, viz. from the Imperf. the *Imperf. Pass.* as *ἐτυπτον, ἐτυπτόμεν*; and from the Aor. 2, the *Aor. 2 Mid.* as *ἐτυπον, ἐτυπόμεν*.
 - 4) From the Act. Aor. 1, the *Aor. 1 Mid.* by appending the syllable *μην*, as *ἐτύψα, ἐτυψάμην*.
 - 5) From every Perfect the *Pluperfect*, viz. in the *Active* by changing *α* into *ειν*, as *τέτυφα, ἐτετύφειν*; and in the *Passive* by changing *μαι* into *μην*, as *τέτυμμαι, ἐτετύμην*.
 - 6) From each of the two forms of the Aor. Pass. the *Fut. Pass.* by changing *ην* into *ήσομαι*; as *ἐτύθην, τυφθήσομαι, τυπήσομαι*.
- All the other tenses require special rules.

‡ 95. *Future Active.*

1. The primary form of the Greek Future is the ending *σω* (Mid. *σομαι*). This form is actually found in much the greater number of verbs, and is therefore called *Future 1*. E. g.

παύω Fut. *παύσω*, Fut. Mid. *παύσομαι*.

2. When the characteristic of the verb is a *consonant*, the changes which are usual with *σ*, take place here; e. g.

θλίβω, *λείπω*, *γράφω* — F. *θλίψω*, *λείψω*, *γράψω*
λέγω, *πλέκω*, *τεύχω* — F. *λέξω*, *πλέξω*, *τεύξω*
σπείδω, *πείθω*, *πέρθω* — F. *σπείσω*, *πείσω*, *πέρσω*.

NOTE 1. When the characteristic of the verb is a lingual preceded by *ν*, the vowel is lengthened before *σ* of the Fut. according to ‡ 25. 4. The case occurs but seldom; most clearly in *σπένδω* F. *σπείσω*. See also the Anom. *πάσχω*, *χανδάνω*, § 114.

3. In verbs with *πτ*, with *σσ* or *ττ*, and with *ζ*, the simple characteristic reappears (‡ 92. 8); that is, the Fut. is formed as above, but from the *simple* theme; e. g.

τύπτω (*ΤΥΠΩ*) — *τύψω*, *ράπτω* (*ΡΑΦΩ*) — *ράψω*
τάσσω (*ΤΑΙΩ*) — *τάξω*, *φράζω* (*ΦΡΑΖΩ*) — *φράσω*
κράζω (*ΚΡΑΓΩ*) — *κράξω*, *πλάσσω* (*ΠΛΑΘΩ*) — *πλάσω*.

Hence, when the characteristic is

a *labial*, or *P-sound*, the Fut. has *ψω*
a *palatal*, or *K-sound*, — *ξω*
a *lingual*, or *T-sound*, — *σω*
a *vowel* or *diphthong*, — *σω*.

4. When the characteristic of the verb is a *vowel* (*Verba pura*, ‡ 91. 4), the syllable before the ending *σω* of the Fut. is regularly *long*, whatever its quantity may be in the Present;* e. g.

δακρύω (*ῡ*) F. *δακρύσω* (*ῡ*)
τίω (*ι*)† F. *τίσω* (*ι*).

Hence, *ε* and *ο* are changed into *η* and *ω*; e. g.

φιλέω, *δηλόω*, F. *φιλήσω*, *δηλώσω*.

For the exceptions, see notes 3, 4.

5. The characteristic *α* is changed in the Future into *η*, except when it is preceded by *ε*, *ι*, or *ρ*; in which case the Future has long *α*;‡ e. g.

τιμάω, *ἀπατάω* — *τιμήσω*, *ἀπατήσω*
βοάω, *ἐγγυάω* — *βοήσω*, *ἐγγυήσω*
ἑάω, *μειδιάω* — *ἑάσω*, *μειδιάσω* (long *α*)
δράω, *φωράω* — *δράσω*, *φωράσω* (long *α*).

The exceptions see in notes 6, 7.

6. On the other hand, the penult of the Futures in *άσω*, *ισω*, *ύσω*, is always *short*, when they come from verbs with *ζ*, or with

* The probable cause of this see in note 15.

† *Τίω* is here taken in its usual quantity, although Homer makes it also long.

‡ Compare the similar rules under Dec. I, (§ 34. 2.) and for the Fem. of the Adj. § 60. 2.

σσ, ττ; e. g. in φράσω, δικάσω, νομίσω, κλύσω, from φράζω, δικάζω, νομίζω, κλύζω; and in πλάσω, πτίσω, from πλάσσω, πτίσσω.*

NOTE 2. The Dorics assume ξ instead of σ in the Fut. and Aor. 1, not only in most verbs in ζ, e. g. κομίζω, δικάζω, from κομίζω, δικάω; but also in such verbs as have a vowel before the ω of the Present; chiefly however where the vowel of the common Future is short; e. g. ἐγέλαξε (see note 3). Along with this form they retain also the one in common use, and employ the two in verse alternately, according to the necessities of the metre.†

NOTE 3. Several verbs which have a short vowel as their characteristic, retain it unchanged in the Future; so particularly

γελάω, χαλάω, θάλαω, κλάω break, σπάω, Fut. γελᾶσω, etc.

αἰλέω, ἀρκέω, ἐμέω, καλέω, τελέω, ζέω, ξέω, τρέω, αἰδέομαι, ἀκίομαι, Fut.

αἰλέσω, αἰδέσομαι, etc.

ἀρόω Fut. ἀρόσω

ἀνίσω, ἀρίω, † μεθύω, πτίω, Fut. ἀνύσω, etc.

also some poetical verbs, as κοτέω, νεκέω, ἐρύω, τανύω, μύω; and further several unfrequent and obsolete themes, from which the tenses of some anomalous verbs are derived, as κορέσω, κρεμάσω, ἐλάσω, ἐλκύνω, etc.—In the verbs in ύω which belong here, however, the quantity of the Present requires still to be more accurately determined; although they are in general to be assumed as short in that tense. All verbs which have υ long in the Fut. ύσω, are in the Present either long or undetermined; see § 7. n. 10.

NOTE 4. Some verbs fluctuate between the two formations, (i. e. a long or short vowel in the Fut.) partly in the Fut. itself, partly in the tenses derived from the Future (§ 93. 1). It is therefore proper to exhibit them here together:

αἰνέω (comm. ἐπαινέω) praise, F. αἰνέσω (ἐπαινέσομαι), Aor. ἤνεσα, Perf.

Act. ἤνεκα, Perf. Pass. ἤνημαι, Aor. 1 P. ἤνεθην. Ἐπὶ αἰνήσω, ἤνησα.

ποθέω desire, F. ποθέσομαι † and -ήσω, Aor. ἐπόθεσα and -ησα, Perf. πε-

πόθηκα, Pass. -ημαι, Aor. 1 P. ἐποθέσθην

δέω bind, F. δήσω, Perf. δέδεκα, Pass. -εμαι, Aor. 1 P. ἐδέθην

αἰρέω take, F. αἰρήσω, Perf. Pass. ἤρηναι, Aor. 1 P. ἤρέθην.

See also the anomalous γαμέω, πονέω, στερέω, εὔρισκω, μάχομαι, νέμω, and ΠΕΩ under εἰπεῖν.—Besides these there are some dissyllables, δύω, θύω, λύω, which shorten the υ in the Perf. and Aor. 1 Pass. the two last also in the Perf. Act. although they all have long υ in the Present, even among the Attics; thus

Perf. Pass. λελῦμαι, Aor. 1 Pass. ἐλύθην, ἐδύθην, ἐτύθην, with short υ.

Perf. Act. λελύκα, τέθυκα; but δέδύκα.||

NOTE 5. All verbs which retain in the Future the short vowel of the

* That is to say, the vowel in all these verbs is already in itself short, and in the Future it does not become long. Were it long in itself, it might just as well remain long, as in χρήω χρήσω. Whether such verbs as κνώσω, λεύσω, νίσσω or ρείσσω, really have a Future κνώσω, λεύσω, νίσσω, ρείσσω, as is commonly assumed, cannot with certainty be determined. See the *Ausführl. Sprachl.* I. p. 375.

† The instances are more rare, (1) where this form occurs with a long vowel, e. g. νικάει; and (2) where it likewise passes over into other tenses; e. g. ἐλυγίσχην for -ίσθην from λυγίζω in Theocritus. It is indeed evident, that this Doric form was merely a partial usage, which, on account of some seeming analogy, had been introduced by degrees from verbs where the palatal is radical, into other verbs. We have an entirely similar and undeniable case in the Dor. α in note 8.

‡ The verbs ἀνίσω complete, and ἀρίω draw water, have in the Present an Attic secondary form, ἀνίτω, ἀρίτω.

§ For this Fut. see Heindorf ad Plat. Phæd. p. 98. a.

|| Compare also some verbal nouns from dissyllables in ύω and ύω, as φύσις, τίσις, ἀπίτος, δύτης; see § 119. m. 17, 23, 30.

Present, can double the σ as a compensation in all poetry except Attic, both in the Future and Aorist; e. g. *τελέσω, ἐκόμισσε, δικάσω, ἐγέλασε, καλεσσάμενος, ἀνύσας*.*

NOTE 6. The verb *ἀκροάομαι* *hear*, has F. *ἀκροᾶσομαι* (on account of the ρ), contrary to the analogy of *βοάω, ἀλοάω* F. *ῆσω*; comp. *ἀθρόος*, fem. *ἀθρόα*, § 60. n. 1. On the other hand *χράω, χράομαι*, has *χρήσω* etc. contrary to the analogy of *δράω, ἄσω*.

NOTE 7. The Ionics, in such verbs as commonly form their tenses with long α , have η instead of α ; e. g. *δεήσομαι, περήσω*. On the other hand, the Dorics, instead of η in verbs in $\acute{\alpha}\omega$, have always long α ; as *τιμάσω, ἐβόασα*. This follows indeed from the general principles in § 27. n. 5, 7.—The verb $\acute{\epsilon}\omega$ has in all the dialects $\acute{\epsilon}\acute{\alpha}\omega$.

NOTE 8. The Dorics, in many instances, likewise carried their long α into the flexion of verbs in $\acute{\epsilon}\omega$; e. g. *φιλάσω, δάσας, ἱπανάθη*, from *φιλέω, δέω, πονέω*.

NOTE 9. The following six verbs, which all express a *flowing* or a stream-like motion in a fluid, viz.

πλέω sail, πνέω blow, νέω swim

δέω run, (ρέω flow, χέω pour)

take *eu* in the Future, or at least in forms which come from the Future, e. g. *πλεύσομαι, ἔπνευσα, χεύμα*, etc.—The two following, viz.

καίω burn, κλαίω weep,

whose original forms, *κάω, κλάω*, with long α , became peculiar to the Attics, assume in the Fut. *av*; as *καύσω, ἔκλαυσα*, etc. See Anom. Verbs, § 114.

NOTE 10. That many verbs in ω without another vowel preceding, also make the Fut. in $\acute{\eta}\sigma\omega$, will be shewn in § 112. 6.

7. Futures of three or more syllables, which have before the ending *σω* a *short vowel*, viz. $\acute{\alpha}$, ϵ , ι , are capable of taking a secondary form, called the

Attic Future,

because used more particularly by the Attics. The difference of form consists in this, that the σ falls away in the Ionic manner (§ 28. n. 4), and then the ending is if possible contracted, and receives the circumflex. This takes place in two ways.

8. In Futures in $\acute{\alpha}\omega$ and $\acute{\epsilon}\omega$, after the σ is dropped, the vowels $\acute{\alpha}\omega$ and $\acute{\epsilon}\omega$ are contracted according to the general rules; so that there arises for this Future the same flexion, which we shall see below in the Present of contract verbs in $\acute{\alpha}\omega$ and $\acute{\epsilon}\omega$ (§ 105). It is to be noted, that the Ionics leave here the form $\acute{\epsilon}\omega$, $\acute{\epsilon}\acute{\epsilon}\iota\varsigma$, etc. uncontracted. E. g.

βιβάζω F. *βιβάσω* (*βιβάω, βιβάεις*, etc. not used), I Att.

βιβῶ, ῆς, ᾗ, D. —, ἄτον, ἄτον, Pl. ὠμεν, ἄτε, ὦσι(ν).

τελέω F. *τελέσω*, Ion. again *τελέω, τελέεις*, etc. Fut. Att. *τελῶ,*

εῖς, εἰ, D. —, εἶτον, εἶτον, Pl. οὔμεν, εἶτε, οὔσι(ν).

With these forms coincides also the Fut. Middle, *ῶμαι, ᾗ*, etc. or *οὔμαι, εἰ*, etc. Compare every where the Present of contract verbs in the Act. and Passive; see § 105 and notes.

* When verbs which never have a short vowel in the Future, are sometimes written (especially in the older editions) with a double σ to mark the length, it is an offence against correctness. Still, there are some verbs as to which the question has always been and is still agitated; e. g. *ἐρόμαι deliver, μηρίσσω*, etc.

9. In Futures in *ίσω*, where after dropping the *σ* the vowels *ω* cannot be contracted, the *ω* takes the circumflex by itself, and is then inflected as if contracted from *έω*; e. g.

κομίζω F. *κομίσω*, Fut. Att. *κωμιῶ*, *ιείς*, *ιεί*, D. —, *ιείτον*, *ιείτον*, Pl. *ιούμεν*, *ιείτε*, *ιούσι(ν)*, Mid. *κομιούμαι*, *ιεί*, *ιείται*, D. *ιούμεθον*, *ιείσθον*, *ιείσθον*, Pl. *ιούμεθα*, *ιείσθε*, *ιούνται*.

NOTE 11. Examples of the Future in *έω*, in this uncontracted shape, are *τελέει* Il. 9. 415; *κορέει*, Il. ν. 831, for *κορέσει*, see Anom. *κορέννυμι* § 114. But Future-forms in *ῶ*, *ᾶ*s, are as seldom resolved by the Ionics, as the corresponding forms of the Present in contract verbs (Hdot. *δικᾶν*, *ἐλᾶς*, *ἐλῶν*); while in the epic writers they are only capable of being resolved, or rather prolonged into the double sound (Hom. *κρεμῶω*, *ἐλάα*, *περάαν*), like the Present of contract verbs; see § 28. n. 3. § 105. n. 10.

NOTE 12. On the whole, the examples which belong here, both in the contracted and uncontracted form, are not very frequent. The least frequent are those in which the usual Present likewise ends in *έω* and *ᾶω*; as *τελέέω*, *τελᾶω*, Fut. *τελέει* Hom. *τελεί* Plat. Protag. p. 311. b; *καλέέω*, *καλῶω*, Fut. *καλείσθε* Demosth. Leptin. 5, *καλοῦντας* Xen. Hell. 6. 3. 2, for *καλέεσονται*. See also the Anom. *χέω*, § 114. But most of the instances are such that no confusion can take place, viz. either the Fut. in *σω* comes from a Present in *άζω* (e. g. *δικᾶν* for *δικάσειν* from *δικάζω*, *βιβᾶ* Plat. Phædr. 7, for *βιβάσει*, etc.) or the simple Present in *έω* and *ᾶω* is not in use, e. g. *ἀμφιῶ* *ἀμφιείτε*, for *ἀμφίεσω*, etc. from *ΑΜΦΙΕΩ* (see *έννυμι* § 108. III); so also *κορέει* (see above), *σκεδᾶ* for *σκεδάσει*, see Anom. *σκεδάννυμι*, *ελαίνω*, *δαμάω*, etc. § 114.—Here belongs likewise the Future of some verbs in *ύω*, which is like the Present; see the Anom. *έρύω*, *τανύω*, § 114.

NOTE 13. Very rare and doubtful is the case, where a long vowel in the Future, e. g. the *ω* in the Fut. *ώσω*, is shortened and so admits of this contraction; e. g. *έρημοῦτε* for *έρημώσετε*, *οἰκειοῦντας* for *οἰκείωσοντας* Thuc. 3. 58. ib. 6. 23. Here *έρημοῦτε* can be the Present put for the Future; and instead of *οἰκειοῦντας* Bekker reads *οἰκιοῦντας* from *οἰκίζω*. See on these and some other doubtful similar cases, *Ausf. Sprachl.* § 95. n. 16 and the marginal note.

NOTE 14. In verbs in *ίζω* the form of the Fut. in *ῶ* is actually more in use than the regular one in *ίσω*. It occurs also among the Ionics, and that without being resolved, e. g. *ἀγλαΐεσθαι*, *θεσπιεῖν*, *νομοῦμεν*, etc. in Herodotus and Hippocrates. Once we find the uncontracted form *θεσπιεῖν* Hdot. 8. 135. The form *κομῖεαι* 7. 49, is to be explained by the elision of *ε* and the drawing back of the accent.

10. The Future which in grammar is called the Second Future,

after shortening the syllable of the verbal root or stem, appends to the simple characteristic of the verb the Ionic ending *έω*, and contracts this in the common language into *ῶ*. The flexion then proceeds in the Active and Middle according to the general rules of contraction; e. g. *βάλλω*, simple stem *βαλ*, Fut. 2 *βαλῶ*; see n. 16.

11. This Future is found in the common language only in verbs with the characteristics *λ*, *μ*, *ν*, *ρ*; in which verbs, on the other hand, the Fut. in *σω* never regularly occurs; † 101. 2.—The case is different with the *Future 2 Passive*; for since this is derived from the Aor. 2. Pass. (§ 89. 3,) it is actually found in all verbs where the latter occurs.

NOTE 15. In order to bring into one view all that has been said above, we may make the following supposition, as presenting the nearest analogy. We place as basis the ending *σω*, Fut. 1. This was appended to the stem partly *with* and partly *without* the union-vowel *ε*. The shorter form remained the most common one. The form *έσω* could also be shortened into *εω*, *ᾶ*, the Fut. 2; and this form remained common, with a few exceptions (see the next note), only in verbs whose characteristic is *λ μ ν ρ*. Further, when in pure verbs the vowel of the stem came immediately before the ending *έσω*, the two vowels, the stem-vowel and union-vowel, flowed together, and thus produced the long vowel of the Fut. as *φιλήσω*, *τίσω*, Text 4, 5. But when the stem-vowel came before the ending *σω*, as *τελέσω*, *νομί-σω*, these forms sometimes remained unchanged; and sometimes the same tendency which produced the Fut. 2, produced here also the different forms of the Attic Future.*

NOTE 16. In some few instances, the form of the Fut. 2 has been preserved in verbs not having the characteristics *λ μ ν ρ*; † just as in verbs with *λ μ ν ρ*, there are some exceptions where the Fut. 1 in *σω* is found. These instances are the following, all of them in the Middle form:

μαχοῦμαι, along with which the fuller form *μαχέσσομαι* has been preserved; see the Anom. *μάχομαι*, § 114. ‡

έδοῦμαι, *καθεδοῦμαι*, see Anom. *έζομαι*, § 114.

πιοῦμαι, a form censured by the ancient critics, instead of the still more anomalous *πίομαι* (see note 18) from *ΠΙΩ*; see the Anom. *πίνω*, § 114.

So a few poetical examples: *τεκεῖσθαι* Hom. Hymn. Ven. 127, from *TEKΩ*, Anom. *τίκνω*; and *μαθεῖναι* (Dor. for *-οῦναι*) Theocr. 2. 60, from *ΜΗΘΩ*, Anom. *μανθάνω*.—On the epic forms *κείω*, *δῆω*, as belonging here, see marginal note on *δῆω* under anom. *ΔΑ-*, *δαίω*, § 114.

NOTE 17. The Dorics, in all circumflexed Futures, as generally in contractions, have *ευ* instead of *ου*; and this contraction is common to them and the Ionics (§ 28. n. 5), when the latter contract; e. g. *βάλλω*, Fut. *βαλῶ*, Plur. *βαλέομεν*, *βαλεῖμεν*, comp. § 105. n. 13.—The Dorics however circumflex also the common Future 1 in *σω*, and then decline it as if contracted from *έω*; e. g. *τυψῶ*, *τυψεῖμεν* (for *-οῦμεν*), *τυψείτε*, *τυψεῖμαι* (for *-οῦμαι*), etc. This form, under the grammatical name of the

Doric Future,

is found more or less in use in some words in Attic and other writers; but only in the form of the Fut. Middle (comp. § 113. 5), and with the Attic

* The same occurs in the *Dat. Plur.* of Dec. III, which in the early epic language ended in *εσι*; in the common, in *σι*. Hence also it arose, when in the Gen. of those words which have a diphthong in the Nominative there was a lingual next before the case-ending, and the same fell away in the *Dat. Plur.* after *ε* before *σ* had been dropped, that the preceding vowel did not again (as in *βοῦς* and the like) pass over into the diphthong of the Nominative; e. g. *πούς*, *πόδες*, *ποδοί*, *ποσί*. But *βοῦς*, *βόεσι*, contr. *βουσί*, and *γραῦς*, *γράεσι*, *γραυσίν*.

† Precisely as in other verbs the Aorists *έχεα*, *έπα*, etc. which correspond to the Aorists in *λ μ ν ρ*, as *έστειλα*, *έφηνα*. It is very probable, that as this form of the Aorist was actually more common in the Alexandrine dialect (see marg. note to § 96. n. 1), so likewise Futures of the above kind may have been common in certain dialects, without ever being adopted into the more cultivated ones. Hence the ancient method of placing a Fut. 2 *τυπῶ* in the paradigm.

‡ We might indeed consider these two Futures as the regular and the Attic form from the Present *μαχέομαι*, which is actually used by the Ionians; but it is more in accordance with analogy to assume, that this Ionic Present was first occasioned by the above Future forms, which are so seemingly derived from it. That the case is the same with *καλέω* is shewn below in § 110. 11. 2; but since this is the only form of the Present in use, it is necessary in grammar to make the Fut. *καλέσω* from it.

diphthong of contraction *ου*; e. g. *φεύγω*, Fut. comm. *φευξοῦμαι*. See also the anom. *παίζω*, *χέζω*, *κλαίω*, *πλέω*, *θέω*, *νέω*, *πίπτω*, *πνέω*, § 114.

NOTE 18. An entirely irregular form of the Future occurs in these two: *πίομαι* *I will drink*, *ἔδομαι* *I will eat*. The form is precisely that of the Pres. Pass. of the simple themes to which they belong. See the Anom. *πίνω* and *ἐσθίω*, § 114.

† 96. First and Second Aorist Active.

1. The form of the Aorist in *a* is called the *Aorist 1*. In all cases where the Future regularly ends in *σω*, the Aor. 1 is formed in *-σα*, Mid. *-σάμην*; and the same changes of the *σ* take place here, as in the Fut. in *σω*; e. g.

τύπτω *τύψω* — *ἔτυψα*
τάσσω, *τάξω* — *ἔταξα*
κομίζω, *κομίσω* — *ἐκόμισα*, inf. *κομίσαι*
φιλέω, *φιλήσω* — *ἐφίλησα*, inf. *φιλήσαι*
πνέω, *πνεύσω* — *ἔπνευσα*, § 95. n. 9.

For the Aor. 1 in *-α*, from verbs *λ μ ν ρ*, see † 101.

NOTE 1. A few anomalous verbs form the Aor. 1 in *a* instead of *σα*, without being themselves verbs *λ μ ν ρ*; e. g. *χέω*, *ἔχεα*. See also the Anom. *καίω*, *εἶπεν*, *σεύω*, *ἀλόομαι*, *δατέομαι*, and *ἤνεγκα* under *φέρω*.*—For the Aor. 1 in *κα* of some verbs in *μι*, e. g. *ἔδωκα*, see under those verbs, § 106. 11.

2. The form of the Aorist in *ν* is called the *Aorist 2*. In the ordinary conjugation its full termination is *ον*, Mid. *όμην*; which is appended immediately to the characteristic of the verb, with the following conditions:

- 1) The Aor. 2 is always formed from the *simple theme*, and retains the *simple characteristic* of the verb when the Present has a fuller form, † 92.
- 2) It commonly *shortens* the penult syllable of the Present.
- 3) It sometimes changes *ε* in the stem-syllable into *a*.

3. By means of these changes alone, is the Aor. 2 distinguished in its *form* from the Imperfect; and verbs in which none of these differences can have place (e. g. *ἀρύω*, *γράφω*, etc.) or where the only difference would be in the quantity of the vowel (as in *κλινω*), form *no Aor. 2 Active or Middle*.†

4. This tense is never found in all those derivative verbs, which are formed from other verbs by means of particular endings, like *αἰζω*, *ἰζω*, *αἰνώ*, *ἰνώ*, *εὖω*, *ὦω*, *άω*, *ἔω*. § 104.

5. Of other verbs, the most have the Aor. 1; and a far smaller number have the Aor. 2. But this latter is often assumed in

* The *Alexandrine* dialect (§ 1. n. 8), from several verbs which in the common language had only the Aor. 2 in *ον*, formed also such an Aorist in *a*; e. g. *εἶδα* for *εἶδον*; *ἔλιπεν* 3 Pl. for *ἔλιπον*; *ἤλθατε*, etc. See the marg. note under n. 9. —Here also belongs the remark, that in writers not Attic, some forms of the Aor. 2 Mid. fluctuate between *ε* and *a*; e. g. *εὔραντο* for *εὔραντο*; *εἰλάμην*, see *αἰρέω*; *ἔσφραντο* Hdot. etc.

They can however readily form an Aor. 2 *Passive*, e. g. *ἐγράφην*: see § 100.

grammar, in verbs which do not actually have the Aor. 2 *Active*, but yet form the Aor. 2 *Passive* in *ην* (instead of *ον*); since it is easier to exhibit this formation once for all under the Aor. 2 Act. and then derive from it the Aor. 2 *Passive*.*

6. The following table exhibits the changes, which take place in order to form the Aor. 2, according to no. 2 above.

Characteristic.

Pres. λλ	Aor. 2	λ —	βάλλω	ἔβαλον
— πτ	—	{ π —	τύπτω	*ἔτυπον
		{ β —	κρύπτω	*ἔκρυβον
		{ φ —	ράπτω	*ἔρραφον
— σσ, ττ	—	{ γ —	τάσσω	*ἔταγον
		{ τ —	λίσσομαι	ἐλιτόμην, single instance.
— ζ	—	{ δ —	φράζω	*ἔφραδον
		{ γ —	κράζω	ἔκραγον, single instance.

Stem-Vowel.

In Pres. αι	Aor. 2	ᾱ —	πταίρω	ἔπταρον
— η	—	ᾱ —	λήθω	ἔλαθον
— ει	—	{ ι —	λείπω	ἔλιπον
		{ ε or ᾱ in verbs λ μ ν ρ, ‡ 101.		
— ευ	—	ῡ —	φεύγω	ἔφυγον
— ε	—	ᾱ —	τρέπω	ἔτραπον.

For the forms marked with an asterisk (*), see the marg. note.

NOTE 2. The Aor. 2 stands in the same relation to the simple theme, as to form, that the Imperfect does to the usual Present. It is distinguished, however, from the Imperfect, partly by the Aorist signification (for which see in the Syntax, ‡ 137), and partly by the circumstance that it has moods and participles of its own, formed after the manner of those of the Present. Hence, in the Indicative, *that* only can be a real Aorist which *differs* as to form from the usual Imperfect; and in the other moods, only that, which in like manner differs from the Present. Thus e. g. ἔγραφον can be only Imperfect, and γράφης only Present Subjunctive, etc.

NOTE 3. From this otherwise universal rule, a few Imperfects seem, at first view, to form an exception, and to be at the same time Aorists. But closer observation shews, that all these, at least so far as usage is concerned, are mere Aorists; so ἔφην (see ‡ 109 φημί), and ἐπράμην, ἠρόμην (from ἔρομαι), for which see the Anom. Verbs. In the Homeric usage, there belongs here especially κλύω *hear*, whose Present is in use, but from which the form ἐκλυον has always the Aorist signification.

NOTE 4. In other verbs too Homer often uses, for the sake of the metre, the Imperfect as Aorist; but it would be incorrect to reckon among such instances ἔδικον, ἔτετμον, ἔχραισμον, and some others, whose Present never occurs, and which are therefore never used but as Aorists.†

* Thus in regard to the Aorists used as examples in Text 6, the learner must bear in mind, that the forms ἔτυπον, ἐκρυβον, ἔρραφον, ἔταγον, never occur at all, or at least only in single passages, which are for that very reason suspected of being corrupted; but instead of them, ἐτύφα, ἐτάφα, etc. They stand here only on account of the Aor. 2 *Passive*, ἐτύτην, ἐκρύβην, etc. which are actually in use. ‡ 100.

† The separation of the Aor. 2 from the Imperfect, may perhaps be historically illustrated somewhat in this manner. Originally the Greek language probably distinguished the signification of the Aorist from that of the Imperfect, just as little

NOTE 5. To the same class must be referred the Aorist of several verbs in *έω* and *άω*. These endings, in some verbs, are merely a prolongation of the simple form (§ 112. 6, 7). Hence, just as in some of these verbs other tenses from this simple form have been preserved (comp. the Perf. 2, § 97. n. 4, and the Aor. 1 in the Anom. *γαμέω*); so also in others the Aor. 2 is still found; e. g. *κτυπέω κτυπον, γράά έγουν*, from ΚΤΥΠΩ, ΓΡΑΩ. See also the Anom. *πινέω, στυγέω, τολέω, μηκάομαι, μνκάομαι*, § 114; and generally § 112. 6, 7.

NOTE 6. The shortening of the penult syllable (*λήθω έλαθον, φεύγω έφυγον*) can also be properly regarded as a return to the ancient form of the verb. And even the change of *ε* into *α* can be regarded in the same manner; since among the Ionics we find *α* in the Present of some of these words, as *τράπω, τάμνω*. But it is just as probable, that in one portion of such verbs, the original short root was lengthened and strengthened in the Present; while in another portion the original long root was shortened in the Aorist and other forms.*

NOTE 7. In some verbs nevertheless the Aor. 2 has the syllable before the ending *long*, and rests satisfied with the difference of the simpler form, or with the change of *ε* into *α*; e. g. *εύρον, έβλαστον, έπαρδον*; see the Anom. *εύρίσκα, βλαστάνω, πέρδω*, etc.—In a few poetical forms, the long vowel by position is made short by transposition; e. g. *δέρκα έδρακον*; see also the Anom. *πέρθω, δαρθάνω, τέρπω, άμαρτάνω*. Or also a letter is dropped; see the Anom. *μάρπτω*.

NOTE 8. For the Aor. 2 in *ην, ων, υν*, and for the syncopated Aorists, see the Verbs in *μ*, and § 110.—For some anomalous verbs, whose Aor. 2 has a neuter sense, while their Aor. 1 has a transitive meaning, see § 113. n. 3.

NOTE 9. We have seen above in note 1, that some verbs form their Aor. 1 with the characteristic of the Aor. 2. In like manner, the reverse of this sometimes occurs, viz. the Aorist in *ον* is formed with *σ*; of which a plain example is the common Aorist of *πίπτω*, formed from ΠΙΕΤΩ, viz. *έπεσον, πεισέν*. To this may be added the epic *ίζον, έβήσето, έδύσето*, see Anom. *ινέομαι, βαινέω, δύνεω*; and further some Imperatives, e. g. *οίσε* compared with the Fut. *οίσω*, see the Anom. *φέρω*; and the epic *άξετε* from

as the English does; and both species of the historical Preterite, in *α* and *ν*, (*έτυχα* and *έτυπον* or *έτυπτον*), were formed probably in like manner without difference of signification; just as with us in some verbs there is a double form of the Imperfect, one in *ed* and the other irregular; e. g. *awake*, Impf. *awaked* and *awoke*; *dig*, Impf. *digged* and *dug*; *hang*, Impf. *hanged* and *hung*, etc. So, in the earlier Greek writers, the signification of the Aorist and Imperfect was not yet entirely separated (§ 137. n. 4). When however the signification of the Aorist began perceptibly to distinguish itself from that of the Imperfect, the latter attached itself by degrees exclusively to the form in *ν*, while the Aorist on the other hand did not attach itself exclusively to the form in *α*. When, namely, again a double form was developed from the preterite in *ον*, (e. g. *έλειπον, έλιπον; έλαβον, έλάμβανον*), it was natural that in like manner the aorist signification should attach itself to one of these two forms, and that the shortest. Moods and Participles thence arose by degrees, and of a peculiar kind under the form in *α*; while under the form in *ν* they followed the analogy of the Present, with a few deviations of accent.

* It is an incontestable fact, that the greater part, if not all the analogies in a language, are produced by the operation of such reciprocal causes. It was natural, that in consequence of the more frequent use of the narrative form (the Preterite), the exhibiting or descriptive form (the Present) should be made conspicuous by an emphasis laid upon its chief or radical syllable: but it was also natural, that for the sake of contrast with the Present, an emphasis or the accent should in like manner be laid upon the distinguishing syllables of the Preterite, and thus the radical syllable of the word be obscured in pronunciation; not to mention, that in the animation of narrative, words are naturally uttered with greater rapidity.

ἄγω, λέξεο, ὄρσεο, (see Anom. λέγω, ὄρνυμι,) compared with the Imperatives βήσεο, δύσεο, from the Indicatives just mentioned.*

‡ 97. *First and Second Perfect Active.*

1. The *Perfect Active* has, in both its forms (1 and 2), the same personal endings, viz. *a*, *as*, *en* or *e*, etc. but it distinguishes the two forms by means of the characteristic. The Perf. 1 has a characteristic of its own; the Perf. 2 has always the simple characteristic of the verb.

2. The *Perfect 1* has several variations in respect to its characteristic, viz.

- a) When the characteristic of the verb is β , π , ϕ , or γ , κ , χ , this characteristic becomes (or remains) *aspirated* in the Perfect, and then *a* is appended; e. g.

τρίβω, λέπω, γράφω — τέτριφα, λέλεφα, γέγραφα

λέγω, πλέκω, τεύχω — λέλεχα, πέπλεχα, τέτευχα.

If this characteristic of the verb has been changed in the Present (§ 92. 8), then the simple characteristic is aspirated:

τίπτω, F. τίνω, P. 1 τέτυφα; τάσσω, F. τάξω, P. 1 τέταχα
παίζω, F. παιξούμαι, (P. 1 πέπαιχα);†

or generally: When the Fut. has ψ ω, the Perf. 1 has ϕ α.

— — ξω, — — χα.

- b) If the characteristic of the verb be *a lingual* or *a vowel*, then the Perf. 1 has *κα*; and the same changes of the characteristic and of the vowel‡ take place as in the Fut. before *σω*. Hence when the Fut. has the ending *σω pure*, it is only necessary to change it in the Perf. 1 into *κα*; e. g.

πείθω	(πείσω)	— πέπεικα
κομίζω	(κομίσω)	— κεκόμικα
τίω	(τίσω, long ι)	— τέτικα
φιλέω	(φιλήσω)	— πεφίληκα
τιμάω	(τιμήσω)	— τετίμηκα
ἐρυθρίαώ	(ἐρυθριάσω, long α)	— ἤρυθριάκα
σπάω	(σπάσω, short α)	— ἔσπᾱκα
πνέω	(πνεύσω)	— πέπνευκα.

Verbs $\lambda \mu \nu \rho$ have also the Perf. 1 in *κα*; see § 101.

3. The *Perfect 2*, or the *Perfect Middle* as it was formerly

* It was formerly customary to regard all these as forms derived from the Future, contrary to the analogy of the language. The above is sufficient to show, that just as the language could form both Aorists in *ov* and *a* without *σ*, as *εἶπον* and *εἶπα*, *εἶδον* and *εἶδα* (see note 1 with the marg. note); so also it could form them both with *σ* in *σον* and *σα*, as *ἔπεισα* (see τίπτω) and *ἔπεισον*, *ἔδυσάμην* and *ἔδυσάμην*. The general usage became fixed in *σα* and *ον*; but remnants were also preserved of the formation in *a* and *σον*. See the *Ausf. Sprachl.* § 96. n. 10.

† Verbs in ω , with the char. γ , do not usually form the Perf. 1. But from *παίζω* we find *διαιπαιχάς*, Plut. Mor. p. 79. See more in note 6.

‡ The few instances in which the Perf. retains or assumes a short vowel when the Fut. has a long one, see in § 95. n. 4.

called (§ 89. n. 2), appends the same personal endings to the characteristic of the verb without any change; e. g.

λήθω λέληθα· σήπω σέσηπα· φεύγω πέφευγα.

4. Here however three things are to be observed, viz.

- a) When the characteristic of the Present is not simple (§ 92. 6), the *simple* characteristic reappears in the Perf. 2, precisely as in the Aor. 2; e. g.

πλήσσω (ΠΛΗΓΩ) — πέπληγα
φρίσσω (ΦΡΙΚΩ) — πέφρικα
ὄζω (ΟΔΩ) — ὄδωδα.

- b) In general this form prefers a *long* vowel in the stem-syllable, even when the other tenses derived from the simple theme have a short vowel. Hence the lengthened sound of the Present appears again in the above examples:

φεύγω A. 2 ἔφηνον — πέφευγα
λήθω A. 2 ἔλαθον — λέληθα
σήπω A. 2 Pass. ἐσάπην — σέσηπα.

Further, the short *a* of the stem is changed to *η* in this Perfect, when the strengthening of the Present consists either in the diphthong *αι*, or in a position; e. g.

δαίω A. 2 ἔδαον — δέδηα*
θάλλω Fut. θαλῶ — τέθηλα.

After *ρ* and after vowels, the Perf. 2 takes *a* and not *η*; e. g.

κράζω, ἐκράζον — κέκραγα
ἔαγα, ἔαδα, in Anom. ἄννυμι, ἀνδάνω, § 114.

- c) This Perfect prefers especially the vowel *ο*; and therefore this vowel not only remains unprolonged, as in κόπτω κέκοπα Hom. but is also assumed as the alternate vowel (Umlaut) to *ε*; § 27. 1. E. g.

φέρβω — πέφορβα· ΤΕΚΩ — τέτοκα, see Anom. τίκτω § 114.

This change of *ε* into *ο* has a twofold operation upon the diphthong *ει* in the Present, according as *ε* or *ι* is the radical sound; and the same is likewise to be recognized in those tenses which shorten their vowel. Where *ε* is the radical sound, (which however is the case only in the verbs λ μ ν ρ,) the *ει* is changed into *ο*; when *ι* is the radical sound, the *ει* passes over into *οι*; e. g.

σπείρω (F. σπερῶ) — ἔσπορα
λείπω (A. 2 ἔλιπον) — λέλοιπα.

So too πειθω πέποιθα; comp. the anom. εἶκω, οἶδα, § 114.

5. Finally, by far the greater number of verbs, and especially *all derivatives*, have only the Perf. 1. The Perf. 2 therefore, like

* The mode of writing δέδηα, and also πέφηνα, σέσηπα, etc. is incorrect; as also in the corresponding case of the Aor. 1 from λ μ ν ρ. The Perf. 2 always has the simple or shortened stem of the verb (here ΔΑ, ΦΑΝ, etc.) as its basis, whose short vowel however it again lengthens; as *α* into *η*.

the Aor. 2 (§ 96. 4), never occurs except from *primitives*. It is also to be noted, that the Perf. 2 generally prefers the *intransitive* signification; see note 5.

NOTE 1. Some *Perfecteds* 1 have in like manner the alternate *o*. Such are πέπω send, πέπομφα; κλέπω steal, κέκλοφα; τρέπω turn, τέτροφα; further τρέφω nourish, τέτροφα,* and στρέφω turn, έστροφα, which can also be regarded as Perf. 2; see also the Anom. λέγω, συνελοχα, § 114. Here too belongs the change of ει into οι in δέδοικα from ΔΕΙΩ; see the Anom. δείσαι, § 114.

NOTE 2. To the change of ε into ο corresponds that of η into ω in the Perfect of the Anom. ῥήγνυμι (PHΓΩ) ῥέρωγα. And kindred to both these changes, is the insertion of ω and ο in some Perfects, which of themselves would be dissyllables; where too the ο is placed after the Attic reduplication. E. g. ἔθω—(εἶθα) εἴωθα· ἄγω—ἤχα, ἀγήοχα. See also in the catalogue of Anom. Verbs ἐδήδοκα under ἐσθίω, ἐνήνοχα under φέρω, ἀνήνοθα and ἐνήνοθα by themselves; and the Passive forms ἄωρτο under αἴρω, ζώνται in a marginal note to ἴημι, § 108. I. See genr. Lexil. I. 63.

NOTE 3. It has already been remarked (§ 85. 2), that after the Attic reduplication the vowel is shortened; e. g. ἀκούω ἀκήκοα, ἀλείφω ἀλήλιφα, ΕΛΕΥΘΩ ἑλήλυθα.—For the sake of the metre, the epic poetry could also shorten the η of this Perfect into ᾱ in the Fem. of the participles; e. g. σεσαρνῖα, τεθαλῦια, ἀραρνῖα.

NOTE 4. In the few examples of the Perf. 2 from verbs έω and άω, as ῥιγέω ῥήριγα, μυκάομαι (Aor. ῥυκον) μέμυκα, the case is the same as with the Aor. 2 in § 96. n. 5. They come from simple forms ΡΙΓΩ, ΜΥΚΩ, § 112. 6. See also the Anom. γηθέω, δονπέω, μηκάομαι, § 114.

NOTE 5. That the examples of the Perf. 2, even including those which occur only in the poets, amount in all to a very limited number, is to be presumed from Text 5. Of those which belong to *transitive* verbs, we name here particularly: ἀκήκοα, λέλοιπα, τέτοκα, ἔκτονα, πέπονθα, οἶδα, ἔσπορα, ἔστοργα, ὅπωπα, δέδορκα; and from *intransitives*, κέκρωγα, λελάκα, τέτριγα, πέφρικα, ῥήριγα, ἔοικα, εἴωθα, εἶδα, ὄδωδα, ἐλήλυθα, σέσηρα, τέθηλα, τέθηπα, μέμνηνα, κέχηνα, γέγονα, κέχοδα, πέπορδα, μέμυκα. There are some others, which, though strictly intransitive, yet become transitive in certain connections, as λελθθα, πέφενγα, δέδια. To these are still to be added those noted in § 113. n. 3, 4; see for all, § 114.

NOTE 6. In respect to the use of the two Perfects, it may be noted, that, in those verbs which form a Perf. 2, this is the only usual Perfect; or, where both Perfects exist, the two forms differ also in their signification, see § 113. n. 3. Only δέδια and δέδοικα are used without such a difference. Further, the Perf. 1 was most frequently formed in verbs where it would end in κα; consequently in all derived verbs and in a part of the primitives; see above, no. 2. b. The early *epic* language exhibits in general no aspirated Perfects; but only the form in κα with a vowel before it; as δέδυκα, βέβληκα; and hence from κόπτω, which later formed only κέκοφα, Homer has Part. Perf. κεκοπώς, II. v. 60. But in prose also the forms in φα and χα (as λελεχα, λελεφα, πέπλεχα) are either rare, or not at all in use. Hence we see clearly, that the Greek language sought to avoid all such Perfects as would have a harsh or unusual sound; and supplied their place by the Aorist or by a periphrasis with the Perf. Passive; see § 134. 4.—For the Perfect of the *Subjunctive*, *Optative*, and *Imperative*, see § 137. n. 12, 13.

* The form τέτροφα from τρέφω is rare; it occurs Od. ψ. 237 as *intransitive*; Soph. Œd. Col. 186 as *transitive*. As Perf. from πρέπω it stands in the earlier writers without variation of form, e. g. Soph. Trach. 1009. In writers somewhat later is found the peculiar form τέτροφα.

NOTE 7. In the Ionic dialect the κ of the Perf. 1 in $\kappa\alpha$ from verbs *pure*, sometimes falls away; and thus the Perf. 1 passes over into the form of the Perf. 2. Here belong the Homeric participles

κεκαφώς, τετιώς, τετληώς, etc. for *-ηκώς*.

See anom. $\text{KA}\Phi$ -, TIE -, $\text{TL}\eta\text{v}\alpha\iota$, § 114. The same takes place in epic writers (with a *shortening* of the vowel) in the 3 pers. Plur. and in the participle of some verbs; as

$\beta\epsilon\beta\acute{\alpha}\sigma\iota$, $\beta\epsilon\beta\acute{\alpha}\omega\varsigma$, for $\beta\epsilon\beta\acute{\eta}\kappa\alpha\sigma\iota$, $\beta\epsilon\beta\eta\kappa\acute{\omega}\varsigma$, from $\text{BA}\Omega$ (Anom. $\beta\acute{\alpha}\iota\omega$)

$\pi\epsilon\phi\acute{\upsilon}\alpha\sigma\iota$, $\pi\epsilon\phi\upsilon\acute{\omega}\varsigma$, for $\pi\epsilon\phi\acute{\upsilon}\kappa\alpha\sigma\iota$, $\pi\epsilon\phi\upsilon\kappa\acute{\omega}\varsigma$, from $\phi\acute{\upsilon}\omega$.

From some old Perfects, only these forms occur, and none at all in $\kappa\alpha$; as $\mu\epsilon\mu\acute{\alpha}\sigma\iota$, $\mu\epsilon\mu\acute{\alpha}\omega\varsigma$; $\delta\epsilon\delta\acute{\alpha}\sigma\iota$, $\delta\epsilon\delta\acute{\alpha}\omega\varsigma$; see Anom. $\text{MA}\Omega$, ΔAO . Hence a 1 pers. Sing. is assumed for the above forms of the 3 pers. Plur. although it is nowhere found, and may not have been in actual use; as $\pi\acute{\epsilon}\phi\upsilon\alpha$, $\mu\acute{\epsilon}\mu\alpha\alpha$, $\delta\acute{\epsilon}\delta\alpha\alpha$, $\beta\acute{\epsilon}\beta\alpha\alpha$; and so also $\acute{\epsilon}\sigma\tau\alpha\alpha$ (for $\acute{\iota}\sigma\tau\eta\kappa\alpha$ or $\acute{\epsilon}\sigma\tau\alpha\kappa\alpha$, see $\acute{\iota}\sigma\tau\eta\mu$), $\gamma\acute{\epsilon}\gamma\alpha\alpha$, $\tau\acute{\epsilon}\theta\upsilon\alpha\alpha$, $\tau\acute{\epsilon}\theta\lambda\alpha\alpha$, see Anom. $\gamma\acute{\iota}\gamma\upsilon\mu\alpha\iota$, $\delta\eta\eta\sigma\kappa\omega$, $\tau\lambda\acute{\eta}\eta\upsilon\alpha\iota$; and from these come certain *syncopated* forms, as $\beta\acute{\epsilon}\beta\alpha\mu\epsilon\upsilon$, $\tau\epsilon\theta\acute{\nu}\alpha\upsilon\alpha\iota$, for $\beta\epsilon\beta\acute{\alpha}\mu\epsilon\upsilon$, $\tau\epsilon\theta\acute{\nu}\alpha\iota\upsilon\alpha\iota$, which are treated of along with other syncopated forms of the Perfect in § 110. 10.

† 98. Perfect and Pluperfect Passive.

1. The *Perfect Passive* takes the endings $\mu\alpha\iota$, $\sigma\alpha\iota$, $\tau\alpha\iota$, etc. and likewise the *Pluperfect* the endings $\mu\eta\upsilon$, $\sigma\omicron$, $\tau\omicron$, etc. not by means of a union vowel ($\omicron\mu\alpha\iota$, $\epsilon\tau\alpha\iota$, etc. † 87. 5), as is the case in the other Passive forms; but they are appended directly to the *characteristic* or (simple) stem of the verb.

2. If the characteristic of the verb be a labial, a palatal, or a lingual, (a *P*, *K*, or *T-sound*,) it is changed before the letters μ , σ , τ , according to the general rules, §§ 20–24. Thus are formed from $\tau\acute{\upsilon}\pi\tau\omega$ ($\text{TTP}\Omega$), $\tau\rho\acute{\iota}\beta\omega$, $\pi\acute{\lambda}\epsilon\kappa\omega$, $\tau\acute{\epsilon}\upsilon\chi\omega$ ($\text{T}\chi\chi\Omega$), $\pi\acute{\epsilon}\iota\theta\omega$, $\acute{\alpha}\delta\omega$, $\phi\rho\acute{\alpha}\zeta\omega$ ($\Phi\rho\acute{\alpha}\Delta\Omega$):

$\tau\acute{\epsilon}\tau\upsilon\text{-}\mu\mu\alpha\iota$, $\tau\acute{\epsilon}\tau\upsilon\text{-}\psi\alpha\iota$, $\tau\acute{\epsilon}\tau\upsilon\text{-}\pi\tau\alpha\iota$, for $\text{-}\mu\mu\alpha\iota$, $\text{-}\psi\alpha\iota$, $\text{-}\pi\tau\alpha\iota$
Plpf. $\acute{\epsilon}\tau\epsilon\tau\rho\acute{\iota}\text{-}\mu\mu\eta\upsilon$, $\acute{\epsilon}\tau\epsilon\tau\rho\acute{\iota}\text{-}\psi\omicron$, $\acute{\epsilon}\tau\epsilon\tau\rho\acute{\iota}\text{-}\pi\tau\omicron$, for $\text{-}\beta\mu\eta\upsilon$, $\text{-}\beta\sigma\omicron$, $\text{-}\beta\tau\omicron$
 $\pi\acute{\epsilon}\pi\lambda\epsilon\text{-}\gamma\mu\alpha\iota$, $\pi\acute{\epsilon}\pi\lambda\epsilon\text{-}\xi\alpha\iota$, $\pi\acute{\epsilon}\pi\lambda\epsilon\text{-}\kappa\tau\alpha\iota$, for $\text{-}\kappa\mu\alpha\iota$, $\text{-}\kappa\sigma\alpha\iota$, $\text{-}\kappa\tau\alpha\iota$
Plpf. $\acute{\epsilon}\tau\epsilon\tau\acute{\upsilon}\text{-}\gamma\mu\eta\upsilon$, $\acute{\epsilon}\tau\epsilon\tau\acute{\upsilon}\text{-}\xi\omicron$, $\acute{\epsilon}\tau\epsilon\tau\acute{\upsilon}\text{-}\kappa\tau\omicron$, for $\text{-}\chi\mu\eta\upsilon$, $\text{-}\chi\sigma\omicron$, $\text{-}\chi\tau\omicron$
 $\pi\acute{\epsilon}\pi\epsilon\iota\text{-}\sigma\mu\alpha\iota$, $\pi\acute{\epsilon}\pi\epsilon\iota\text{-}\sigma\alpha\iota$,* $\pi\acute{\epsilon}\pi\epsilon\iota\text{-}\sigma\tau\alpha\iota$, for $\text{-}\delta\mu\alpha\iota$, $\text{-}\delta\sigma\alpha\iota$, $\text{-}\delta\tau\alpha\iota$
 $\eta\text{-}\sigma\mu\alpha\iota$, $\eta\text{-}\sigma\alpha\iota$, $\eta\text{-}\sigma\tau\alpha\iota$, for $\text{-}\delta\mu\alpha\iota$, $\text{-}\delta\sigma\alpha\iota$, $\text{-}\delta\tau\alpha\iota$
Plpf. $\acute{\epsilon}\pi\epsilon\phi\rho\acute{\alpha}\text{-}\sigma\mu\eta\upsilon$, $\acute{\epsilon}\pi\epsilon\phi\rho\acute{\alpha}\text{-}\sigma\omicron$, $\acute{\epsilon}\pi\epsilon\phi\rho\acute{\alpha}\text{-}\sigma\tau\omicron$ for $\text{-}\delta\mu\eta\upsilon$, $\text{-}\delta\sigma\omicron$, $\text{-}\delta\tau\omicron$.

In order to avoid the concurrence of three consonants (§ 19. 2), in the further flexion of this Perfect and of the Pluperfect, the σ of the endings $\sigma\theta\omicron\upsilon$, $\sigma\theta\eta\upsilon$, $\sigma\theta\epsilon$, $\sigma\theta\alpha\iota$, $\sigma\theta\omega$, etc. is dropped, e.g.

2 pers. Du. and Pl. $\tau\acute{\epsilon}\tau\upsilon\text{-}\phi\theta\omicron\upsilon$, $\tau\acute{\epsilon}\tau\upsilon\text{-}\phi\theta\epsilon$, for $\text{-}\sigma\theta\omicron\upsilon$, $\text{-}\sigma\theta\epsilon$.

Inf. $\pi\epsilon\pi\lambda\acute{\epsilon}\text{-}\chi\theta\alpha\iota$, $\tau\epsilon\tau\acute{\alpha}\text{-}\chi\theta\alpha\iota$, for $\text{-}\kappa\sigma\theta\alpha\iota$, $\text{-}\gamma\sigma\theta\alpha\iota$.

Imper. 2 pers. $\pi\epsilon\pi\acute{\epsilon}\iota\text{-}\sigma\theta\omega$, $\pi\epsilon\phi\rho\acute{\alpha}\text{-}\sigma\theta\omega$, for $\text{-}\delta\sigma\theta\alpha$, $\text{-}\delta\sigma\theta\omega$, see n. 1.

Instead of the 3 pers. Plur. in $\nu\tau\alpha\iota$ and $\nu\tau\omicron$, a periphrase with the verb $\acute{\epsilon}\iota\upsilon\alpha\iota$ *to be* is commonly used; e.g. $\tau\epsilon\tau\upsilon\mu\mu\acute{\epsilon}\nu\omicron\iota$ ($\text{-}\alpha\iota$) $\acute{\epsilon}\iota\sigma\acute{\iota}\nu$, and in the Plupf. $\tau\epsilon\tau\upsilon\mu\mu\acute{\epsilon}\nu\omicron\iota$ ($\text{-}\alpha\iota$) $\eta\sigma\alpha\upsilon$.

NOTE 1. For the sake of uniformity, we assume in respect to linguals,

* The Homeric $\pi\acute{\epsilon}\pi\upsilon\sigma\sigma\alpha\iota$ is only a metrical doubling of the σ instead of $\pi\acute{\epsilon}\tau\upsilon\sigma\alpha\iota$, Plat. Protag. p. 310 b.

that, e. g. in the 2 pers. Dual *πέπει-σθον*, not the radical *ρ* before *σθον* has been dropped; but first the *σ* in *σθον* has fallen away, and then by rule *ρθον* becomes *σθον*, § 24. 2.

NOTE 2. For the Ionics the periphrase of the 3 pers. Plur. is not necessary; since instead of *-νται -ντο*, they can put *-αται -ατο*; in which the Attics sometimes follow them in these tenses. For the details, see § 103. m. 22. § 105. n. 9.

3. If the characteristic of the verb be a *vowel*, the endings of the Perf. Pass. *μαι, σαι, ται*, etc. are appended directly to the *vowel of the Future*. The 3 pers. Plur. is then also regularly formed in *-νται, -ντο*; since there is no longer a concurrence of three consonants; e. g.

ποιέω, F. *ποιήσω*, — *πεποιή-μαι, σαι, ται*, — *πεποιήνται*.

νέω, F. *νεύσω*, — *νένευ-μαι, σαι, ται*, — *νένευνται*.

The few instances, where the quantity of the vowel in the Perf. does not accord with that in the Future, have already been noted, § 95. n. 4.

NOTE 3. The alternate *ο* for *ε* does not pass over into the Perf. Pass. e. g. *κλέπτω (κίκλοφα) κέκλεμμαι, συλλέγω (συνείλοχα) συνείλεμμαι*. See the exception in epic poets under Anom. *έσθίω*, § 114. The three verbs *τρέπω turn, γρέφω pourish, στρέφω turn*, have in the Perf. Pass. a peculiar alternate vowel *α*; thus *τέτραμμαι, τέτραψαι*, etc. *τέθραμμαι* (from *τρέφω, θρέψω*), *έστραμμαι*. § 27. 1.

NOTE 4. Some verbs change the diphthong *ευ*, which they have in the Present or assume in the Future, into *υ* in the Perf. Pass. e. g. *τεύχω (τέτευχα) τέτυγμαι*. So also *φείγω, σεύω, πύθομαι*; comp. *πέπνυμαι* in Anom. *πίνω*, § 114. In *χέω (χέυσω)* this takes place even in the Perf. Act. *κέχυκα, κέχυμαι*.

NOTE 5. The lingual usually changed into *σ* before *μ* in the Perf. Pass. is in the epic poets found unchanged in some few forms; as *κέπαδμαι, πέφραδμαι*, from *ΚΑΔΩ* (see Anom. *καίνυμαι*), *φράζω*; also *κεκόρυθμαι* from *ΚΟΡΥΘΩ** *κορύσσω*.

NOTE 6. The *σ* is however assumed by many verbs which have no lingual, but a vowel as their characteristic; e. g.

ἀκούω ηκουσμαι, κελεύω κεκέλευσμαι.

So also *πρίω, χρίω, παλαίω, πταίω, παίω, ραίω, σείω, λείω, θραύω, ψαύω, ύω, βύω, ξύω*. Then too all those noted in § 95 n. 3, which do not lengthen the short vowel of the Future (except *ἀρώ* § 114); e. g. *τελέω (τελέσω) τετέλεσμαι; σπάω (σπασμαι)*. Some are variable; e. g. of those just cited, *κελεύω, χρίω, θραύω*; also *κολούω, κρούω, ψάω*, etc. See the complete list of verbs, which either assume this euphonic *σ* in the Perf. and Aor. 1 Pass. as also in the verbal Adjective; or admit of both formations with and without *σ*; § 112. 20.

NOTE 7. When *γγ* would come to stand before *μ*, one *γ* falls away; the other endings remain regular; e. g.

έλέγχω (έλήλεχχα) — έλήλεγμαi, έλήλεχθαι, γκται.

σφιγγω — έσφιγμαι,† γθαι, γκται, έσφιγμεθον, etc.

* That this *ρ* is a radical letter, is confirmed by the substantive *κόρυς*, Gen. *-ωτος*; otherwise it might be regarded as inserted in the ancient manner, instead of *σ*, as *κλαυθμός, όρχηθμός*, § 119. n. 3.

† There can be no doubt, that this single *γ* then retains the-nasal sound *ng*; comp. § 4. 4.

NOTE 8. So when the Perf. Pass. must have $\mu\mu$, and there comes in addition another μ from the root, one of them of course falls away; e. g.

$\kappa\alpha\mu\pi\omega$, — $\kappa\acute{\epsilon}\kappa\alpha\mu\mu\alpha\iota$, but $\kappa\acute{\epsilon}\kappa\alpha\mu\psi\alpha\iota$, $\kappa\acute{\epsilon}\kappa\alpha\mu\pi\tau\alpha\iota$, etc.

$\pi\acute{\epsilon}\mu\pi\omega$, — $\pi\acute{\epsilon}\pi\epsilon\mu\mu\alpha\iota$, $\mu\psi\alpha\iota$, $\mu\pi\tau\alpha\iota$, $\pi\epsilon\pi\acute{\epsilon}\mu\mu\epsilon\theta\alpha$, etc.

4. The *Subjunctive* and *Optative* are in general not made at all; partly on account of the difficulty of their formation, and partly because they are so little needed. Instead of them the periphrase with $\epsilon\acute{\iota}\nu\alpha\iota$ is employed; e. g. $\tau\epsilon\tau\upsilon\mu\mu\acute{\epsilon}\nu\omicron\varsigma$ (η , $\omicron\nu$) $\tilde{\omega}$ and $\epsilon\acute{\iota}\eta\nu$.

NOTE 9. That is to say, these moods are formed only when there is a vowel before the ending, which readily passes over into the endings of the Subjunctive, and likewise unites itself with the characteristic ι of the Optative; e. g. $\kappa\tau\acute{\alpha}\omicron\mu\alpha\iota$, $\kappa\acute{\epsilon}\kappa\tau\eta\mu\alpha\iota$

Subj. $\kappa\acute{\epsilon}\kappa\tau\omega\mu\alpha\iota$, η , $\eta\tau\alpha\iota$, etc.

Opt. $\kappa\epsilon\kappa\tau\acute{\eta}\mu\eta\nu$, $\kappa\acute{\epsilon}\kappa\tau\eta\omicron$, $\kappa\acute{\epsilon}\kappa\tau\eta\tau\omicron$, etc.

All the examples of such a formation, however, which are now extant, consist of a few single forms of Perfects of *three syllables*, all belonging to anomalous verbs. Thus Plato has Subj. $\acute{\epsilon}\kappa\tau\acute{\epsilon}\tau\mu\eta\sigma\theta\omicron\nu$ from $\tau\acute{\epsilon}\mu\nu\omega$ $\tau\acute{\epsilon}\tau\mu\eta\mu\alpha\iota$; Andocides has Subj. $\delta\iota\alpha\beta\acute{\epsilon}\beta\lambda\eta\sigma\theta\epsilon$ from $\beta\acute{\alpha}\lambda\lambda\omega$ $\beta\acute{\epsilon}\beta\lambda\eta\mu\alpha\iota$. See also $\kappa\acute{\epsilon}\kappa\lambda\eta\mu\alpha\iota$ and $\mu\acute{\epsilon}\mu\eta\tau\eta\mu\alpha\iota$ under the Anom. $\kappa\alpha\lambda\acute{\epsilon}\omega$ and $\mu\mu\acute{\eta}\sigma\kappa\omega$, § 114.—So when the stem-vowel is ι or υ , the Optative may be formed by absorbing the characteristic ι , by which means the radical vowel becomes long; but the Homeric $\lambda\acute{\epsilon}\lambda\upsilon\tau\omicron$ Od. σ . 238 from $\lambda\acute{\upsilon}\omega$ $\lambda\acute{\epsilon}\lambda\upsilon\mu\alpha\iota$ (§ 95. n. 4), is probably the only example extant.*—For the Opt. forms $\kappa\epsilon\kappa\tau\acute{\omega}\tau\omicron$, $\mu\epsilon\mu\acute{\nu}\epsilon\omega\tau\omicron$, see Anom. $\kappa\tau\acute{\alpha}\omicron\mu\alpha\iota$, $\mu\mu\acute{\eta}\sigma\kappa\omega$, § 114.

† 99. Third Future.

The *Future 3* or *Paulopost-future* of the Passive, is derived from the Perfect Pass. both as to its form and signification; § 138. It retains the augment of the Perfect, and substitutes the ending $\sigma\omicron\mu\alpha\iota$ instead of the ending of the Perfect. From the 2 pers. of the Perf. in $\sigma\alpha\iota$, ($\psi\alpha\iota$, $\xi\alpha\iota$.) therefore, it is only necessary to change $\alpha\iota$ into $\omicron\mu\alpha\iota$, in order to form the Fut. 3; e. g.

$\tau\acute{\epsilon}\tau\upsilon\mu\mu\alpha\iota$ ($\tau\acute{\epsilon}\tau\upsilon\psi\alpha\iota$) — $\tau\epsilon\tau\acute{\iota}\nu\omicron\mu\alpha\iota$

$\tau\acute{\epsilon}\tau\tau\alpha\mu\mu\alpha\iota$ ($\tau\acute{\epsilon}\tau\tau\alpha\psi\alpha\iota$) — $\tau\epsilon\tau\acute{\rho}\alpha\psi\omicron\mu\alpha\iota$

$\tau\acute{\epsilon}\tau\alpha\gamma\mu\alpha\iota$ ($\tau\acute{\epsilon}\tau\alpha\zeta\alpha\iota$) — $\tau\epsilon\tau\acute{\alpha}\zeta\omicron\mu\alpha\iota$

$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$ ($\pi\acute{\epsilon}\pi\epsilon\iota\sigma\alpha\iota$) — $\pi\epsilon\pi\acute{\epsilon}\iota\sigma\omicron\mu\alpha\iota$

$\pi\epsilon\phi\acute{\iota}\lambda\eta\mu\alpha\iota$ ($\pi\epsilon\phi\acute{\iota}\lambda\eta\sigma\alpha\iota$) — $\pi\epsilon\phi\acute{\iota}\lambda\eta\sigma\omicron\mu\alpha\iota$.

NOTE 1. In those verbs where the vowel of the Fut. 1 is shortened in the Perfect, the Fut. 3 assumes again the *long* vowel; e. g. $\delta\epsilon\delta\acute{\eta}\sigma\omicron\mu\alpha\iota$, $\lambda\epsilon\lambda\acute{\upsilon}\sigma\omicron\mu\alpha\iota$, $\tau\epsilon\tau\acute{\epsilon}\iota\zeta\omicron\mu\alpha\iota$; see § 95. n. 4.†

NOTE 2. The Fut. 3 is never found in the verbs $\lambda\mu\nu\rho$; and very rarely in verbs which have the *temporal* augment; e. g. $\eta\tau\acute{\iota}\mu\acute{\omega}\sigma\omicron\mu\alpha\iota$, $\eta\rho\acute{\eta}\sigma\omicron\mu\alpha\iota$, from $\acute{\alpha}\tau\iota\mu\acute{\omega}$, $\acute{\alpha}\rho\acute{\epsilon}\omega$.—For the periphrase of this tense, see § 138. 4.

* I remark further, that while some have preferred to write $\kappa\epsilon\kappa\tau\acute{\eta}\tau\alpha\iota$, $\lambda\epsilon\lambda\acute{\upsilon}\tau\omicron$, etc. with the circumflex, (see esp. Götting p. 65 sq.) I have adopted that accentuation which is found in a portion of the manuscripts, and which alone is supported by analogy. Thus $\kappa\acute{\epsilon}\kappa\tau\omega\mu\alpha\iota$ and $\kappa\acute{\epsilon}\kappa\tau\eta\tau\omicron$ must have the same relation to $\kappa\acute{\epsilon}\kappa\tau\eta\mu\alpha\iota$, and also $\lambda\acute{\epsilon}\lambda\upsilon\tau\omicron$ to $\lambda\acute{\epsilon}\lambda\upsilon\mu\alpha\iota$, that $\tau\acute{\upsilon}\pi\tau\omega\mu\alpha\iota$ and $\tau\acute{\upsilon}\pi\tau\omicron\iota\tau\omicron$ have to $\tau\acute{\upsilon}\pi\tau\omicron\mu\alpha\iota$. See § 107. m. 33, and the *Ausführl. Sprachl.*

† It must not be inferred from this, that the Fut. 3 is formed from the Fut. 1 Mid. with the reduplication; for whether the $\tau\epsilon\tau\acute{\rho}\alpha\psi\omicron\mu\alpha\iota$ above given really occurs, is more than I know; but the forms which are actually found, $\beta\epsilon\beta\lambda\acute{\eta}\sigma\omicron\mu\alpha\iota$, $\kappa\epsilon\kappa\lambda\acute{\eta}\sigma\omicron\mu\alpha\iota$, (see Anom. $\beta\acute{\alpha}\lambda\lambda\omega$, $\kappa\alpha\lambda\acute{\epsilon}\omega$.) hold us to the Perfect.

‡ 100. *First and Second Aorist Passive.*

1. All verbs form the *Aorist* of the *Passive* either in *ῥην*, or simply in *ην*; many have both forms at once. The former is called *Aorist* 1, and the latter *Aorist* 2. ‡ 89. 3.

2. The *Aor. 1 Passive* appends *ῥην* to the characteristic of the verb. If the characteristic be a *labial* or *palatal*, (a *P* or *K-sound*,) it is of course changed (‡ 20) into the aspirate *φ* or *χ*; e. g.

λείπω, ἀμείβω, στέφω, — ἐλείφθην, ἡμείφθην, ἐστέφθην

λέγω, πλέκω, — ἐλέχθην, ἐπλέχθην

τίπτω (ΤΤΠΩ) — ἐτύφθην

τάσσω (ΤΑΓΩ) — ἐτάχθην.

If the characteristic be a *lingual* (or *T-sound*), it is changed to *σ*, according to ‡ 24. 2; e. g.

πείθω, Perf. Pass. πέπεισμαι, — ἐπείσθην

κομίζω, Perf. Pass. κεκόμισμαι, — ἐκομίσθην.

If the characteristic be a vowel, the ending *ῥην* (like *μαι* in Perf. Pass.) is appended directly to the vowel of the Future; e. g.

ποιέω (ποιήσω πεποιήμαι) — ἐποιήθην

τιμάω (τιμήσω τετίμημαι) — ἐτιμήθην

φωράω (φωράσω πεφώραμαι) — ἐφωράθην.

NOTE 1. The few verbs in *έω* and *ύω*, in which the vowel of the Aor. does not accord with the Future, see in ‡ 95. n. 4.

3. In other respects the *Aor. 1 Pass.* conforms mainly to the Perf. Passive. Thus, in the same circumstances, it assumes *σ*; e. g.

σειώ (σέσεισμαι) — ἐσειόθην

τελέω (τετέλεσμαι) — ἐτελέσθην.

In most instances, also, it changes the vowel of the preceding syllable in the same manner as the Perf. Passive; e. g.

τεύχω (τέτυγμαι) — ἐτύχθην. ‡ 98. n. 4.

NOTE 2. A few verbs which have a vowel for the characteristic, assume *σ* in the *Aorist 1 Passive*, although they do not have it in the Perfect Passive; e. g. παύω, πέπαυμαι, Aor. 1 ἐπαύθην and ἐπαύσθην; also μνάομαι, μέμνημαι, Aor. 1 ἐμνήσθην; see generally the complete list of verbs with the euphonic *σ* in the Pass. ‡ 112. 20.—That on the other hand ἐσώθην from σώζω does not take the *σ*, arises from a double form; see σώζω in ‡ 114.

NOTE 3. Those which without being verbs λ μ ν ρ, change in the Perf. Pass. their *ε* into *α* (‡ 98. n. 3), retain here their *ε*; e. g. στρέφω (ἔστραμμαι) — ἐστρέφθην. τρέπω, ἐτρέφθην. τρέφω ἐθρέφθην.—But the Ionics and Dorics have ἐτράφθην, ἐστράφθην.

4. The *Aorist 2 Passive* appends *ην* to the simple characteristic of the verb; and follows in this respect all the rules given above under the *Aor. 2 Active*. Hence it is only necessary to form this latter tense, whether in actual use or not, and then change *ον* into *ην*; e. g.

τίπτω, ἔτυπον — ἐτύπην. τρέπω, ἔτραπον — ἐτράπην.

NOTE 4. In the Passive, it is impossible to confound the Aor. 2 and the

Imperfect, which is so easily done in the Active; and therefore such verbs as cannot for this reason form an Aor. 2 *Active* (§ 96. 3), have nevertheless the Aor. 2 *Passive*. In such instances, this tense can be formed directly from the Imperfect Active, just as elsewhere from the Aor. 2 Active; except that according to the rule, the long vowel becomes *short* in the Aor. 2. E. g.

γράφω (Impf. ἔγραφον) — ἐγράφην
τρίβω (Impf. ἔτριβον) — ἐτρίβην (short ι).

NOTE 5. For the same reason, most of those verbs, which (without being verbs λ μ ν ρ) have ε as the stem-vowel, do not in the Aor. 2 assume the alternate α, viz. βλέπω, λέπω, λέγω, φλέγω, ψέγω, and commonly πλέκω: hence ἐβλέπην, ἐλέγην, Part. συλλεγείς, ἐπλέκην (also ἐπλάκην), all of which verbs form no Aor. 2 Active; and consequently their Aor. 2 Pass. must be formed after the Imperfect. Only κλέπτω and τρέπω have always α; the latter because it is the *only* verb which forms at the same time both the Aor. 2 *Act. and Pass.* (and Mid.) and therefore takes in the Act. the alternate α to distinguish it from the Imperfect. The same analogy is followed by κλέπτω and in part by πλέκω. Comp. § 101. 8. n.

5. So far as it regards usage, it may be taken as a rule, that with the exception of τρέπω just mentioned, (note 5; comp. also ἀγγέλλω in marg. note to § 101. 8, and τέμνω in § 114,) *all verbs* which actually have *in use* an Aor. 2 Active, with or without an alternate vowel, can in the Passive form *only the Aor. 1*.

NOTE 6. On the other hand, from many verbs which have no Aor. 2 Act. there exists an Aor. 2 Pass. as a weaker or smoother form, along with the Aor. 1. E. g. ἐκρύβην, ἐτύπην, ἐβλάβην, ἐρρίφην, ἐγράφην, ἐκλάπην, which in prose are perhaps more common than ἐκρύφθην, ἐδρέφθην, etc. But these latter fuller and antique sounding forms are preferred by the poets, especially the tragic poets.

NOTE 7. The only example in which the *long* vowel of the stem is retained, is ἐπλήγην; see πλήσσω § 114.

NOTE 8. The verb ψύχω commonly assumes γ in the Aor. 2 Pass. as ἐψύγην, ψυγήναι. See § 114.

NOTE 9. The characteristics δ, θ, τ, are not found in the Aor. 2 Passive. There are also no examples of a vowel before the ending, except ἐκάην from καίω, and these three, which have an Active signification, viz. ἐδάην, ἐρρύην, ἐφύην; see the Anom. ΔΑ-, ῥέω, φύω, § 114. All other verbs in *pure* and *contracted*, and all verbs in δω, θω, ζω, have only the *first* Aor. Passive.

NOTE 10. Finally, there is an obvious coincidence, both in form and flexion, between the two Aorists Passive, and the Active forms of *Verbs* in μι. Compare the Aorists Pass. in the paradigm of τύπτω with the Imperfect and subordinate moods of the Present of τίθημι.

§ 100 a. Table of Changes in the Characteristic.

1. For the purpose of easier survey in respect to the formation of the tenses, the whole number of regular verbs may be divided into *five* classes; *four* of which have already been clearly brought into view in the preceding paragraphs, from § 95 onward. The classes are as follows:

- 1) Verbs with a *labial* or *P-sound* as their characteristic:
e. g. λείβω, τύπτω.

- 2) Verbs with a *palatal* or *K-sound* as their characteristic;
e. g. λέγω, τάσσω.
- 3) Verbs with a *lingual* or *T-sound* as their characteristic;
e. g. ᾄδω, κομίζω.
- 4) Verbs with a *vowel* as their characteristic; e. g. τιμάω,
φιλέω.
- 5) Verbs λ μ ν ρ, or liquid verbs, *verba liquida*.

2. In the many changes, which take place in the characteristic in order to form the tenses (§§ 95–100), it is hardly possible, but that the learner should sometimes fall into mistake. The following table therefore is introduced for the purpose of easier inspection and to aid the memory. The learner will here perceive the regularity and close analogy of the changes in the four main characteristics, so far as it respects the *second series of tenses* in § 93. 1. The Perf. and Plupf. Pass. as presenting the most difficulties, are inflected throughout.

Labial as Char. β, π, φ, and πτ	Palatal as Char. γ, κ, χ, also σσ, ζ	Lingual as Char. δ, τ, θ, also ζ, σσ	Vowel as Characteristic.
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Active.

Fut. 1.	ψω	ξω	σω	σω
Aor. 1.	ψα	ξα	σα	σα
Perf. 1.	φα	χα	κα	κα
Plupf. 1.	φειν	χειν	κειν	κειν

Passive.

Perf.	μμαι	γμαι	σμαι	μαι
	ψαι πται μμεθον φθον φθον μμεθα φθε	ξαι κται γμεθον χθον χθον γμεθα χθε	σαι σται σμεθον σθον σθον σμεθα σθε	σαι ται μεθον σθον σθον μεθα σθε νται
Plupf.	μμην	γμην	σμην	μην
	ψο πτο μμεθον φθον φθην μμεθα φθε	ξο κτο γμεθον χθον χθην γμεθα χθε	σο στο σμεθον σθον σθην σμεθα σθε	σο το μεθον σθον σθην μεθα σθε ντο
Fut. 3.	ψομαι	ξομαι	σομαι	σομαι
Aor. 1.	φθην	χθην	σθην	θην
Fut. 1.	φθήσομαι	χθήσομαι	σθήσομαι	θήσομαι

Middle.

Fut. 1.	ψομαι	ξομαι	σομαι	σομαι
Aor. 1.	ψάμην	ξάμην	σάμην	σάμην.

‡ 101. VERBS IN λ μ ν ρ.

1. Verbs whose characteristic is one of the letters λ, μ, ν, ρ, deviate so often from other verbs in the formation of their tenses, that it is here necessary to bring the whole together into one view.

2. These verbs do not commonly form the Future in σω, or Fut. 1; but always take the *Future* 2 in ῶ, Ion. έω; ‡ 95. 7, 8, 11. Thus

νέμω, Fut. Ion. νεμέω, comm. νεμῶ

μένω, Fut. Ion. μενέω, comm. μενῶ.

The further flexion is, νεμῶ εἰς εἷ· οὔμεν εἶτε οὔσιν· Mid. οὔμαι εἰ εἴται, etc. See the Paradigm of ἀγγέλλω. This whole form of flexion is also to be compared with that of contract verbs in έω, ‡ 105.

3. The syllable before the ending, if long in the Present, is in this Future made *short*, e. g.

κρίνω, ἀμύνω — F. κρίνῶ, ἀμύνῶ

ψάλλω, στέλλω — F. ψάλλῶ, στελλῶ.

The diphthong αι is changed to short α, and ει into ε; e. g.

σαίρω, κτείνω — F. σᾶρῶ, κτενῶ, Ion. κτενέω.*

4. These verbs form the *Aorist* 1 in like manner without σ, and simply in α. They retain in this tense the characteristic as it is found in the Future; but make the syllable before the ending again *long*. This is done however independently of the Present; either by simply lengthening the vowel of the Future, e. g.

τίλλω (τῖλῶ) — ἔτιλα· κρίνω (κρίνῶ) — ἔκρινα

ἀμύνω (ἀμύνῶ) — ἤμυνα,

or by changing ε of the Fut. into ει, and α commonly into η; e. g.

μένω, στέλλω, τείνω,

(μενῶ, στελλῶ, τενῶ) — ἔμεινα, ἔστειλα, ἔτεινα

ψάλλω, φαίνω,

(ψαλλῶ, φανῶ) — ἔψηλα, ἔφηνα.

Several verbs, however, which have αι in the Present, take long α in the Aor. 1, when ι or ρ precedes; e. g.

περαίνω, περανῶ — ἐπέραναι Inf. περᾶναι :

πιαίνω, πιανῶ — ἐπιᾶναι Inf. πιᾶναι.

Exceptions are τετρήναι and μῆναι, from τιτραίνω, μαινώ.

NOTE 1. We may also account for this shortening and lengthening of the vowel in the Future and Aorist in this manner, viz. that the Future, as belonging to the series of *second* tenses (§ 93. 1), must be first formed from the simple stem. As now this latter is found in the Present *long*, either by doubling the λ or by lengthening the vowel, the original *short* vowel everywhere re-appears in the Future. Hence the two Futures τεμῶ and καμῶμαι, from Anom. τέμνω and κάμνω (Present forms with strengthened

* The Ionic forms, e. g. ἀγγέλλω F. ἀγγελέω; κρίνεις, κτενέεις, φᾶνεις from φαίνω, πλύνεις from πλύνω, etc. Plur. έομεν etc. are of course explained from § 95. 8, 10. For the Doric-Ionic forms with the contraction εο into ευ, e. g. βαλεῖμεν, βαλεῖμαι, see ‡ 95. n. 17.

characteristic for ΤΕΜΩ, ΚΑΜΩ, like τύπτω ΤΥΠΩ), appear as formed regularly from the simple themes. On the other hand, in the Aorist 1, as being one of the *first* tenses, the long vowel again appears. But as these tenses are also formed from the simple characteristic (§ 93. 2), though for the most part after some change; so the Aorist 1 does not return to the strengthened form of the Present, but prefers such a mode of lengthening as gives more prominence to the simple stem; e. g. τίλαι, ψήλαι.

NOTE 2. Most verbs in αἶνω and αἶρω are found among the Attics regularly with η; e. g. σημαίνω σημῆναι; χαλεπῆναι, λυμῆνασθαι, etc. ἐχθαίρω ἐχθήραι, καθῆραι, etc.—Exceptions nevertheless are κοιλᾶναι, λευκᾶναι, πεπᾶναι, κερδᾶναι, ὀργᾶναι, ἰσχᾶναι. Later writers, or the κοινοί (§ 1. 9), form also many others with long ā, as σημάναι, ἐχθάραι, and again according to rule μᾶναι. The Dorics of course always do the same; while the Ionics almost everywhere have their η.—The verbs αἶρω *take up* and ἀλλομαι *leap*, with initial α, have ā in the Aor. 1; which in the Indicative only, because of the augment, passes over into η; thus ἦρα, ἄραι, ἄρας, etc. ἡλάμην, δλασθαι, etc.*

NOTE 3. The early language and the Æolics formed the *Future* 1 and *Aorist* 1 from these verbs with σ; Hom. ἔκερσα, Theocr. ἔτερσα, from κείρω, τείρω. This remained the sole form in some verbs even in the common language, as κέλλω *land*, ἔκελσα; φύρω *knead*, φύρσω. See also the Anom. ἀραρίσκω, θέρομαι, κυρίω, ὀρνυμι, § 114.

5. The *Aorist* 2 retains the vowel as it is in the *Future*, e. g.

βάλλω (βαλῶ) — ἔβαλον

φαίνω (φανῶ) — A. 2 Pass. ἐφάνην

κλίνω (κλινῶ) — A. 2 Pass. ἐκλίην (short ι);

excepting that ε in the Fut. of *dissyllabic* verbs, passes over into α; see in 8 below.

NOTE 4. The *Aor.* 2 *Act.* is in use only in the smaller number of these verbs; and where both Aorists are found, the Aor. 2 is chiefly poetical; thus ἔκτανον, ἠγγελον, is less frequent than ἔκτενα, ἠγγελα. See for ἠγγελον the next marg. note.—In the *Passive*, on the contrary, the *Aor.* 2 is far more common in verbs of two syllables than the Aor. 1; which last, when it retains the consonant before the ϑ (see 9 below), is commonly peculiar to the poets, as is so often the case in the mute verbs (§ 100. n. 6); e. g. φαίνω ἐφάνην, στέλλω ἐστάλην, σφάλλω ἐσφάλην, πείρω ἐπάρην.—Still αἶρω and all verbs of more than two syllables, have only the Aor. 1 *Passive*; except ἀγγέλω, from which come ἠγγέλην and ἠγγέλθην.

6. The *Perfect* 2 of these verbs is already included in the rules above given, § 97. 3, 4. E. g.

θάλλω — τέθηλα· φαίνω — πέφηνα.

These verbs have the peculiarity, that the diphthong ει of the Present passes over in the Perf. 2, not into οι, but into ο; because, as appears from the Future, this diphthong ει arises not from a radical vowel ι, but from ε; § 97. 4. c. E. g.

κτείνω (κτενῶ) ἔκτονα· φθείρω (φθερῶ) ἔφθορα.

7. The *Perfect* 1 *Active*, the *Perf. Pass.* and the *Aorist* 1

* It is here necessary to caution the learner against two errors. *First*, nothing is more common, than to find ἦρα, ἄραι, ἡμίηνα, etc. written with a subscript; which is incorrect on the same grounds as above in the Perf. 2 (§ 97. 4. marg. note). *Secondly*, we often find in otherwise good editions the accentuation πεπᾶναι, σημάναι, etc. the incorrectness of which is sufficiently apparent from the above, and from § 11.

Passive, follow in like manner the general rules, and annex the endings κα, μαι, θην, etc. to the characteristic, retaining the changes of the Future; e. g.

σφάλω (σφαλῶ) — ἔσφαλκα, ἔσφαλμαι
φαίνω (φανῶ) — πέφαγκα, ἐφάνθην, (Perf. Pass. see n. 7, 8.)
αἶρω (ἀρῶ) — ἤρκα, ἤρμαι, Part. ἡρμένος
Aor. 1 P. ἤρθην, Part. ἀρθείς.

Here too the *Perf. Pass.* drops the σ of the endings σθαι, σθε, etc. as in § 98. 2; e. g.

ἔσφαλμαι, 2 Plur. ἔσφαλθε
φύρω, πέφυρμαι, Inf. πεφύρθαι.

It is to be noted, that verbs in μω (νέμω) and strengthened μνω (τέμνω, fut. τεμῶ, n. 1) cannot form these tenses at all in the manner specified; see n. 9.

8. When the Fut. has ε, verbs of *two syllables* assume the alternate α in most of the tenses derived from the stem of the Future; except in the Aor. 1 Act. and Mid. the Perf. 2, and Plupf. 2; that is to say, in the Aor. 2, Perf. 1, the Perf. Pass. and Aor. 1 Pass. and the tenses derived from these; e. g. from στέλλω, F. στελῶ,

Aor. 2 Act. (ἔσταλον) — ἐστάλην, σταλήσομαι (ἐσταλόμην)
Perf. 1 ἔσταλκα — ἐστάλκειν
Perf. Pass. ἔσταλμαι — ἐστάλμην
Aor. 1 Pass. ἐστάλθην — σταλήσομαι.

So too from πείρω, F. περῶ,

Perf. 1 πέπαρκα, Perf. Pass. πέπαρμαι, Aor. 2 Pass. ἐπάρην.
κτείνω, F. κτενῶ, — Aor. 2 ἔκτανον, comp. 9 below.

On the other hand, verbs of *more than two syllables* retain their ε in all these tenses; e. g. from ἀγγέλλω, F. ἀγγελῶ,

Aor. 2 Act. ἡγγέλον,* Pass. ἡγγέλην, Perf. 1 ἡγγελκα, Perf. Pass. ἡγγελμαι, Aor. 1 Pass. ἡγγέλθην.

NOTE 5. Those verbs only of two syllables which begin with ε, retain it, as above; e. g. ἔελμαι, ἔερμαι, from Anom. εἶλω, εἶρω, § 114.—For the use of the Aor. 1 and 2 Pass. see n. 4.

9. The following verbs in ἴνω, εἴνω, ὕνω, viz.

κρίνω, κλίνω, τείνω, κτείνω, πλύνω,

drop the ν in the Perf. 1, Perf. Pass. and Aor. 1 Passive, and assume the short vowel of the Future; but in such a way, that those in εἴνω change the ε into α, as in the preceding rule; e. g.

κρίνω (κρίνῶ) — κέκρικα, κέκριμαι, ἐκρίθην
τείνω (τενῶ) — τέτακα, τέταμαι, ἐτάθην †
πλύνω (πλύνῶ) — πέπλυκα, πέπλυμαι, ἐπλύθην.

* The existence of this tense (ἡγγελον) has been doubted by many critics, in spite of its frequent occurrence in manuscripts; because it needed only the casual omission of an ι or λ in copying to produce this form instead of the Aor. 1 or Im perfect. See *Ausf. Sprachl.* § 114 in ἀγγέλλω. If this tense was actually in use, then ἀγγέλλω is a second instance corresponding to τρέπω in § 100. n. 5.

† Compare also the Anom. ΦΕΝΩ πέφαμαι. It is not necessary to have recourse to obsolete themes, as ΤΑΩ, ΚΤΑΩ, ΦΑΩ.

So too Inf. Perf. Pass. *κεκρίσθαι, τετάσθαι*; but 3 Plur. again as usual, *κέκλινται, κέκρινται* Xen.

NOTE 6. In the *Aor. 1 Pass.* the *ν* is often retained in poetry, in order to form a position; e. g. *κτανθεῖς, διακρινθεῖς, ἐκλίνθη, ἐπλύνθη*; see n. 4. The same occurs in the prose of later writers.

NOTE 7. Verbs which retain the *ν* occasion some difficulty in the *Perfect Passive*. They retain it however *unchanged* as follows:

- a) In the 2 pers. Sing. where it remains even before *σ*; e. g. *φαίνω—πέφανσαι*.
- b) Before the endings which begin with *σθ*; where however (Text 7) the *σ* is dropped before the *ν*; e. g. Inf. *πεφάνθαι· τραχύνω*, Inf. *τετραχύνθαι*.
- c) In the 3 pers. Sing. e. g. *πέφανται* *he has appeared*, *παρώξυνται* *he has become angry*.

Whether the 3 pers. Plur. was also formed in this latter manner is doubtful; e. g. *κέκρανται* Eurip. Hipp. 1255 from *κραίνω*, where consequently an *ν* must have fallen away. The periphrase is more certain; as *λελυμασμένοι εἰσιν* Demosth.

NOTE 8. Before the endings beginning with *μ* in the same tense, there is a threefold usage in respect to the *ν*; which, however, in certain verbs does not seem to have been entirely fixed:

- a) The *ν* is regularly changed into *μ*; e. g. *ῥσχυνμαι* from *αἰσχύνω*, Il. σ 180. But we find further perhaps only *ξηραίνω* (*ἐξήραμμαι* Athen. 3. p. 80. d) and *δξύνω*.
- b) Most commonly *σ* is assumed instead of *ν*; e. g. *φαίνω πέφασμαι, μολύνω μεμόλυσμαι*. So too with most other verbs in *αίνω* and *ύνω*; but this *σ* never passes over into the *Aor. 1 Pass.*
- c) Less frequently the *ν* is dropped and the vowel made long; e. g. *τετραχῦμένος* Aristot. H. A. 4. 9. So too some other verbs in *ύνω*; see *Ausf. Sprachl.*

These last two modes may likewise be explained from the circumstance, that the endings *αίνω* and *ύνω* are originally lengthened forms from *άω* and *ύω*.*

NOTE 9. Generally speaking, in verbs in *νω* the regular formation of the Perf. Pass. as also of the Perf. Active (in *γκα*) is very rare; inasmuch as the verbs in *νω* are for the most part lengthened Present-forms (e. g. *τίνω*); and hence make these tenses from another theme upon other principles.—Further, verbs in *μω* and *μνω*, which regularly can form neither these tenses nor the *Aor. 1 Passive*, pass over into the formation *έω*; thus *νενέμκα, ἐνεμήθην*; *τέτμηκα*, etc. See Anom. Verbs § 114; also § 110. 11.

† 102. VERBALS IN ΤΕΟΣ AND ΤΟΣ.

1. With the formation of the tenses, it is necessary to connect that of the two *Verbal Adjectives* in *τέος* and *τός*; which, in signification and use, approach very near to the Participles. See note 2.

2. Both these endings always have the *tone*, and are appended immediately to the characteristic of the verb; which therefore

* The Perfect 1 Active also fluctuates between the two modes of formation, in *γκα* and *κα*; because it was so seldom required (§ 97. n. 6), that writers probably formed it mostly according to the ear. We find, though not in the earlier writers, *πέφαγκα, μεμίλαγκα*, and *έβεβραδύκει, κέκέρδακα* or *-γκα*. See anom. *κερδαίνω*, § 114.

must be changed, according to the general rules, just as before *ται* of the 3 pers. Sing of the Perf. Passive. But when the *Aor. 1 Pass.* deviates from the formation of the Perf. Pass. in respect to the stem-vowel or otherwise, these Verbals *always conform to the Aorist*; except, of course, that where the Aorist has *φθ, χθ*, they take *πτ, κτ*.

3. Thus there is formed from

πλέκω	(πέπλεκται, ἐπλέχθην)	— πλεκτέος, πλεκτός
λέγω	(λέλεκται, ἐλέχθην)	— λεκτός
γράφω	(γέγραπται, ἐγράφη)	— γραπτός
στρέφω	(ἔστραπται, ἐστρέφθην)	— στρεπτός
φωράω	(πεφώραται, ἐφωράθην)	— φωρατέος
φιλέω	(πεφίληται, ἐφιλήθην)	— φιλητέος
αίρέω	(ἤρηται, ἤρέθη)	— αἰρετός*
παύω	(πέπαυται, ἐπαύσθη)	— παυστέος*
στέλλω	(ἔσταλται, ἐστάλη)	— σταλτέος
τείνω	(τέταται, ἐτάθη)	— τατέος
χέω	(κέχυται, ἐχύθη)	— χυτός.

NOTE 1. In the earlier Ionic and Attic, the *σ* in many verbals in *τος* is sometimes dropped; especially in compounds like *ἀγνωτος, ἀδάματος, εὐτικτος, πάγκλαντος*. The poets could even form *θανματός*, from *θανμάζω*.

NOTE 2. For the use of these Verbals in general, see Syntax § 134. 8 sq. Here it need only be noted, that both are Passive, as follows:

- 1) Those in *τός* express *possibility*, corresponding to Latin adjectives in *ilis*; and indeed they often become simple adjectives. E. g. *στρεπτός*, *one who can be turned about*, Lat. *versatilis*.
- 2) Those in *τέος* express *necessity*, corresponding to the Lat. particip. in *ndus*; e. g. *στρεπτέος*, *one who must be turned about*, Lat. *vertendus*.
- 3) The Neut. in *τέον* with *ἐστί* corresponds to the Lat. periphrase with the Neut. particip. in *ndum*; e. g. *στρεπτέον ἐστί σοι*, Lat. *tibi vertendum est*, *thou must turn about*.

§ 103. PARADIGM OF BARYTONE VERBS.

1. The conjugation of all the above verbs, and likewise the details of flexion by persons and moods, will now be brought together and exemplified, first, in a general example of an ordinary barytone verb with a strengthened Present-form, viz. *τύπτω*. But it must be borne in mind, that all which is here exhibited, is by no means found in actual use in these verbs; and for *τύπτω* especially see Anom. § 114. Then follow some other examples out of different classes; and last of all, an example from the class in *λμνρ*, viz. *ἀγγέλλω*.

2. A *Barytone Verb* is properly the verb in its natural state; since in this the ending of the Present is always *unaccented*. It stands in opposition to those verbs which contract the last two syllables, and whose ending therefore has the *circumflex*, viz. *Contract Verbs* (*Verba contracta* or *perispomena*), for which see § 105.

* For the *σ* *euphonic*, so called, in these forms, see § 112. 20.

SYNOPTICAL TABLE.

ACTIVE.					
	Indicative.	Subjunctive.	Optative.	Imperative.	Infinitive.
Present	τύπτω	τύπτω	τύπτομαι	τύπτε	τύπτειν
Imperfect	ἐτύπτον				
Perfect 1	τέτυφα	τετύφω	τετύφοιμι	(τέτυφε)	τετυφέναι
Pluperfect 1	ἐτέτυφευ				
Perfect 2	τέτυγα	τετύγω	τετύγοιμι	(τέτυγε)	τετυγέναι
Pluperfect 2	ἐτετύπευ				
Future 1	τύψω	—	τύψοιμι	—	τύψειν
Aorist 1	ἐτύφα	τύψω	τύψαιμι	εὗψον	τύψαι
Future 2	(See in Parad. of ἀγγέλλω)				
Aorist 2	ἔτυπον	τύπω	τύποιμι	τύπε	τυπῶν
PASSIVE.					
Present	τύπτομαι	τύπτομαι	τυπτοίμην	τύπτου	τυπτόμενος
Imperfect	ἐτυπτόμην				
Perfect	τέτυμαι	τετυμένος (η, ου)	τετυμένος (η, ου) εἶην	τέτυθο	τετυμένος
Pluperfect	ἐτέτυμην				
Future 1	τυφθήσομαι	—	τυφθήσοιμην	—	τυφθήσεται
Aorist 1	ἐτύθην	τυφθῶ	τυφθείην	τύθθητι	τυφθῆναι
Future 2	τυπήσομαι	—	τυπήσοιμην	—	τυπήσεται
Aorist 2	ἐτύτην	τυπῶ	τυπείην	τύπηθι	τυπῆναι
Future 3	τετύφομαι	—	τέτυφοίμην	—	τετυφείσεται
MIDDLE.					
Future 1	τύψομαι	—	τυψοίμην	—	τύψεται
Aorist 1	ἐτύψαμην	τύψομαι	τυψαίμην	τύψαι	τυψάμενος
Future 2	(See in Parad. of ἀγγέλλω)				
Aorist 2	ἐτυπόμην	τύπομαι	τυποίμην	τυποῦ	τυπόμενος

A C T-

	Indicative.		Subjunctive.	Optative.
Pres-ent.	S.	τύπτω <i>I strike</i>	τύπτω <i>I strike</i>	τύπτοιμι <i>I would</i>
		τύπτεῖς <i>thou strikest</i>	τύπτῃς	τύπτοῖς [<i>strike</i>
		τύπτει <i>he, she, it strikes</i>	τύπτῃ	τύπτοι
	D.	—	—	—
		τύπτετον <i>ye two strike</i>	τύπτητον	τύπτοῖτον
		τύπτετον <i>they two strike</i>	τύπτητον	τυπτοῖτην
	P.	τύπτομεν <i>we strike</i>	τύπτωμεν	τύπτομεν
		τύπτετὲ <i>ye strike</i>	τύπτητε	τύπτοῖτε
	τύπτουνσι (ν) <i>they strike</i>	τύπτωσι (ν)	τύπτοῖεν	
Im-per-fect.	S.	ἐτύπτον	D. —	P. ἐτύπτομεν
		ἐτύπτε	ἐτύπτετον	ἐτύπτετε
		ἐτύπτε (ν)	ἐτυπτέτην	ἐτυπτον
} <i>I struck or was striking, thou</i>				
Per-fect 1	S.	τέτυφα <i>I have struck,</i>	τετύφω	τετύφοιμι
		τέτυφας [etc.	like the Subj.	like the Opt.
		τέτυφε (ν)	Present.	Present.
	D.	—		
		τετύφατον		
	τετύφατον			
	P.	τετύφαμεν		
	τετύφατε			
	τετύφασι (ν)			
Plupf. 1	S.	ἐτετύφειν	D. —	P. ἐτετύφειμεν
		ἐτετύφεις	ἐτετύφειτον	ἐτετύφειτε
		ἐτετύφει	ἐτετυφέτην	ἐτετύφεισαν or εσαν
} <i>I had</i>				
Perf. 2 τέτυπα, through all the moods like the Perf. 1.				
Plupf. 2 ἐτετύπειν, like the Plupf. 1.				
Fut. 1.	S.	τύψω <i>I will strike</i>	Subjunctive	τύψοιμι
		like the Present.	wanting.	like the Pres.
Aor. 1.	S.	ἐτύψα <i>I struck, or have</i>	τύψω	τύψαιμι
		ἐτύψας [<i>struck, etc.</i>	like the Subj.	τύψαις or
		ἐτύψε (ν)	Present.	τύψαις*
		—		τύψαι or
		—		τύψει (ν)
	D.	—		—
		ἐτύψατον		τύψαιτον
		ἐτυψάτην		τυψαίτην
	P.	ἐτύψαμεν		τύψαμεν
	ἐτύψατε			τύψατε
	ἐτυψαν			τύψαιεν or
				τύψαιαν*
Aor. 2.	ἐτυπον	τύπω	τύποιμι	
	like the Imperfect.	like the Present.		

* See below, § 103. m. 14.

I V E.

<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
τύπτε <i>strike</i> τυπτέτω <i>let him, her, it strike</i>	τύπτειν <i>to strike</i>	τύπτων τύπτουσα τύπτον <i>striking</i> G. τύπτοντος.
τύπτετον <i>strike (both)</i> τυπτέτων <i>let them (both) strike</i>		
τύπτετε <i>strike ye</i> τυπτέτωσαν οι τυπτόντων <i>let them strike</i>		

didst strike, etc.

(τέτυφε) like the Present. For this Imper. see § 137. n. 13.	τετυφέναι <i>to have struck</i>	τετυφώς <i>having struck</i> τετυφῖα τετυφός Gen. τετυφότης
--	---------------------------------	---

struck, etc.

Imperat. wanting	τύψειν	τύψων, οὔσα, ὄν G. ὄντος, like Pr.
τύψον <i>strike</i> τυψάτω τύψατον τυψάτων τύψατε τυψάτωσαν οι τυψαντων	τύψαι <i>to strike</i>	τύψας τύψασα τύψαν Gen. τύψαντος
τύπε like the Present.	τυπεῖν	τυπών, οὔσα, ὄν G. ὄντος

PASS-

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
Pres-ent.	S. τύπτομαι <i>I am struck</i> τύπτη οἱ εἰ* τύπτεται D. τυπτόμεθον τύπτεσθον τύπτεσθον P. τυπτόμεθα τύπτεσθε τύπτονται	τύπτωμαι τύπτη τύπτηται τυπτώμεθον τύπτησθον τύπτησθον τυπτώμεθα τύπτησθε τύπτωνται	τυπτοίμην τύπτοιο τύπτοιοτο τυπτοίμεθον τύπτοισθον τυπτοίσθην τυπτοίμεθα τύπτοισθε τύπτοιωτο
Im-per-fect.	S. ἐτύπτομην D. ἐτυπτόμεθον P. ἐτυπτόμεθα ἐτύπτον ἐτύπτεσθον ἐτύπτεσθε ἐτύπτετο ἐτυπτέσθην ἐτύπτοντο	} <i>I was</i>	
Per-fect.	S. τέτυμμαι <i>I have been</i> τέτυψαι [struck] τέτυπται D. τετύμμεθον τέτυφθον τέτυφθον P. τετύμμεθα τέτυφθε 3 pers. wanting; for it τετυμμένοι (αι) εἰσίν	See § 98. 4.	See § 98. 4.
Plupf.	S. ἐτετύμμην D. ἐτετύμμεθον P. ἐτετύμμεθα ἐτέτυψο ἐτέτυφθον ἐτέτυφθε ἐτέτυπτο ἐτετύφθην 3 pers. wanting; for it τε-	<i>I had been</i>	
Fut. 1.	τυφθήσομαι <i>I shall be</i> τυφθήσῃ or εἰ, [struck] like the Present.	Subjunctive wanting.	τυφθήσοίμην τυφθήσοιο etc. like the Pres.
Aor. 1.	S. ἐτύφθην <i>I was struck</i> ἐτύφθης ἐτύφθη D. — ἐτύφθητον ἐτυφθήτην P. ἐτύφθημεν ἐτύφθητε ἐτύφθησαν	τυφθῶ τυφθῆς τυφθῇ — τυφθῆτον τυφθῆτον τυφθῶμεν τυφθῆτε τυφθῶσι (ν)	τυφθείην τυφθείης τυφθείη — τυφθείητον τυφθείήτην τυφθείημεν τυφθείμεν τυφθείητε τυφθείετε τυφθείησαν τυφθείεν †
Fut. 2.	τυπήσομαι	through all the moods	
Aor. 2.	ἐτύπην	like Aor. 1.	
Fut. 3.	τετύψομαι	through all the moods	

* See § 103. m. 18.

† The syncopated form is more commonly used in the

IV E. *To be struck.*

<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
τύπτου <i>be thou struck</i> τυπτέσθω	τύπτεσθαι <i>to be struck</i>	τυπτόμενος, η, ον <i>being struck</i>
τύπτεσθον τυπτέσθων		
τύπτεσθε τυπτέσθωσαν οἱ τυπτέσθων		

struck, etc.

τέτυψο τετύφω	τετύφθαι <i>to have been struck</i>	τετυμμένος, η, ον <i>having been struck</i>
τέτυφθον τετύφθων		
τέτυφθε τετύφθωσαν οἱ τετύφθων, see § 103. m. 15.		

struck, etc.

τυμμένοι (αι) ἦσαν

Imperat. wanting	τυφθήσεσθαι	τυφθησόμενος, η, ον
τύφθητι <i>be thou struck</i> τυφθήτω	τυφθῆναι <i>to be struck</i>	τυφθεῖς τυφθεῖσα τυφθέν Gen. τυφθέντος
τύφθητον τυφθήτων		
τύφθητε τυφθήτωσαν, see § 103. m. 15.		

like Fut. 1.

τύπηθι, τυπήτω, etc.

like Aor. 1.

like Fut. 1.

1 and 2 person; in the 3 pers. almost always.

M I D-

To strike

Present and Imperfect, Perfect and Pluperfect,

	<i>Indicative.</i>	<i>Subjunct.</i>	<i>Optative.</i>
Fut. 1.	τύφρομαι like the Pres. Pass.	wanting.	τυφροίμην like the Pres. Pass.
Aor. 1. S.	ἐτύφάμην ἐτύφω ἐτύφατο	τύφωμαι τύφῃ τύφῃται	τυφάιμην τύφαιο τύφαιτο
D.	ἐτύφάμεθον ἐτύφασθον ἐτύφασθην	τυφώμεθον τύφῃσθον τύφῃσθον	τυφάιμεθον τύφαισθον τυφάισθην
P.	ἐτύφάμεθα ἐτύφασθε ἐτύφαντο	τυφώμεθα τύφῃσθε τύφωνται	τυφάιμεθα τύφαισθε τύφαιντο
Aor. 2.	ἐτυπόμην like the Imperf. Pass.	τύπωμαι these two moods as in the Pres. Pass.	τυποίμην

Verbal Adjectives (§ 102)

DECLENSION OF

	Aor. 1. Act.				Aor. 2. Act.		
<i>Sing.</i>				<i>Sing.</i>			
N.	τύφας	τύφασα	τύφᾶν	τυπῶν	τυποῦσα	τυπόν	
G.	τύφαντος	τυφάσης	τύφαντος	τυπόντος	πούσης	πόντος	
D.	τύφαντι	τυφάσῃ	τύφαντι	τυπόντι	πούσῃ	πόντι	
A.	τύφанта	τύφασαν	τύφαν	τυπόντα	πούσαν	πόν	
V.	τύφας*	τύφασα	τύφαν	τυπῶν*	πούσα	πόν	
<i>Dual.</i>				<i>Dual.</i>			
N.	τύφαντε	τυφάσα	τύφαντε	τυπόντε	πούσα	πόντε	
G.	τυφάντων	τυφάσαι	τυφάντων	τυπόντων	πούσαι	πόντων	
<i>Plur.</i>				<i>Plur.</i>			
N.	τύφαντες	τύφασαι	τύφанта	τυπόντες	πούσαι	πόντα	
G.	τυφάντων	τυφάσων	τυφάντων	τυπόντων	πούσων	πόντων	
D.	τύφᾶσι	τυφάσαις	τύφᾶσι	τυπούσι	πούσαις	πούσι	
A.	τύφαντας	τυφάσας	τύφанта	τυπόντας	πούσας	πάντα	

* See § 45. 1.

D L E.

oneself. (See Hdot. 2. 40. extr.)

are the same as the Passive.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
wanting		τύψεσθαι	τυψόμενος, η, ον
τύψαι τυψάσθω		τύψασθαι	τυψάμενος, η, ον
τύψασθον τυψάσθων			
τύψασθε τυψάσθωσαν οι τυψάσθων			
τυπού τυπέσθω τύπεσθον τυπέσθων τύπεσθε τυπέσθωσαν οι τυπέσθων		τυπέσθαι	τυπόμενος, η, ον

τυπτός, τυπτέος.

THE PARTICIPLES.

	<i>Perf. 1. Act.</i>			<i>Aor. 2. Act.</i>	
<i>Sing.</i>			<i>Sing.</i>		
τετυφώς	τετυφύα	τετυφός	τυφθείς	τυφθείσα	τυφθέν
τετυφότης	φυίας	φότης	τυφθέντος	θείσης	θέντος
τετυφότει	φυίᾳ	φότει	τυφθέντι	θείσῃ	θέντι
τετυφότα	φυίαν	φός	τυφθέντα	θείσαν	θέν
τετυφώς*	φύια	φός	τυφθείς*	θείσα	θέν
<i>Dual.</i>			<i>Dual.</i>		
τετυφότε	φύια	φότε	τυφθέντε	θείσα	θέντε
τετυφότοι	φυίαν	φότοι	τυφθέντοι	θείσαν	θέντοι
<i>Plur.</i>			<i>Plur.</i>		
τετυφότες	φυίαι	φότα	τυφθέντες	θείσαι	θέντα
τετυφόντων	φυίων	φόντων	τυφθέντων	θειῶν	θέντων
τετυφόσι	φυίαις	φόσι	τυφθείσι	θείσαις	θείσι
τετυφότας	φυίας	φότα	τυφθέντας	θείσας	θέντα

* See § 45. 1.

EXAMPLES OF OTHER BARYTONE VERBS,

as they are actually in use.

παιδεύω bring up (a child). Middle, cause to bring up.

ACTIVE.

Pres. Ind.	Subj.	Opt.	Imp.
παιδεύω	παιδεύω	παιδεύοιμι	παιδεύε
παιδεύεις	παιδεύης	παιδεύοις	παιδεύετω etc.
παιδεύει etc.	παιδεύῃ etc.	παιδεύοι etc.	
	Inf. παιδεύειν	Part. παιδεύων, ονσα, παιδεύον	

Imperf. *ἐπαιδεύον*, *ες*, *ε(ν)*, etc.

Perf. Ind.	Subj.	Opt.
πεπαιδευκα,	πεπαιδευκω	πεπαιδευκοίμι
ας, <i>ε(ν)</i> , etc.	Imp. not in use.	Inf. πεπαιδευκέναι
	Part. πεπαιδευκώς, νία, ός	

Pluperf. *ἐπεπαιδευέκων*, *εις*, *ει*, etc.

Fut. παιδεύσω	Opt. παιδεύσοιμα	Inf. παιδεύσειν	Part. παιδεύσων
Aorist.	Subj.	Opt.	Imp.
ἐπαιδεύσα,	παιδεύσω	παιδεύσαιμι	παιδεύσον
ας, <i>ε(ν)</i> , etc.	ης, η, etc.	παιδεύσαις or ειας etc.	παιδεύσάτω etc.
	Inf. παιδεύσαι	Part. παιδεύσας, σασα, παιδεύσας	

PASSIVE.

Pres. Ind.	Subj.	Opt.	Imp.
παιδεύομαι	παιδεύωμαι	παιδεύοίμην	παιδεύου
παιδεύῃ or <i>ει</i>	παιδεύῃ etc.	παιδεύοιο etc.	παιδεύεσθω etc.
παιδεύεται etc.	Inf. παιδεύεσθαι	Part. παιδεύόμενος, η, ον	

Imperf. *ἐπαιδευόμην*, *ἐπαιδεύου*, *ἐπαιδεύετο* etc.

Perf. Ind.	D.	P.
πεπαιδευμαι	πεπαιδευέμεθον	πεπαιδευέμεθα
πεπαιδευσαι	πεπαιδευεσθον	πεπαιδευσε
πεπαιδευται	πεπαιδευεσθον	πεπαιδευνται
Subj. and Opt. wanting.	Imper. πεπαιδευσο, πεπαιδεύσθω etc.	
Inf. πεπαιδευσθαι	Part. πεπαιδευμένος	

Pluperf.	D.	P.
ἐπεπαιδευόμην	ἐπεπαιδευέμεθον	ἐπεπαιδευέμεθα
ἐπεπαιδευσο	ἐπεπαιδευεσθον	ἐπεπαιδευσε
ἐπεπαιδευτο	ἐπεπαιδεύσθηγ	ἐπεπαιδευντο

Fut. Ind.	Opt.	Inf.	Part.
παιδευθήσομαι	παιδευθσοίμην	παιδευθήσεσθαι	παιδευθήσόμενος
Aor. Ind.	Subj.	Opt.	Imp.
ἐπαιδεύθηγ	παιδευθῶ	παιδευθείην	παιδεύθητι
	Inf. παιδευθῆναι	Part. παιδευθείς	
Fut. 3. Ind.	Opt.	Inf.	Part.
πεπαιδεύσομαι	πεπαιδευσοίμην	πεπαιδεύσεσθαι	πεπαιδευσόμενος

MIDDLE.

Fut. Ind. παιδεύσομαι	Opt. παιδευσοίμην	Inf. παιδεύσεσθαι
	Part. παιδευσόμενος	
Aor. Ind. ἐπαιδενσάμην, σω, σατο, etc.	Subj. παιδύσωμαι ἦ, ἦται, etc.	Opt. παιδενσαίμην αἶο, αἶτο, etc.
	Inf. παιδεύσασθαι	Part. παιδενσάμενος

Verbal Adjectives: παιδεντέος, παιδεντός.

σειώ *shake*; Mid. *move myself violently*.

ACTIVE.

Pres. σείω, etc. (Imp. σείε, σείετω, etc.)	
Impf. ἔσειον	Pf. σέσεικα
Aor. ἔσεισα	Subj. σείσω
	Opt. σείσαιμι
	Imper. σείσον, άτω, etc.
	Inf. σείσαι
	Part. σείσας, σείσασα, σείσαν

PASSIVE.

Pres. σείομαι	Imperf. ἐσειόμην
Perf. σέσεικα	D. σέσεισμεθον
σέσεισαι	σέσεισθον
σέσεισται	σέσεισθον
	3 pers. wanting.
	Subj. and Opt. wanting.
	Imp. σείσο, σείσθω, etc.
	Inf. σείσθαι
	Part. σείσμενος
Plupf. ἐσέσεισμαι	D. ἐσέσεισμεθον
ἐσέσεισο	ἐσέσεισθον
ἐσέσειστο	ἐσέσεισθον
	3 pers. wanting.
Fut. σείσθήσομαι	Aor. ἐσεισθην
	Fut. 3 σείσεισομαι

MIDDLE.

Fut. σείσομαι	Aor. ἐσεισάμην
	(Imperat. σείσαι)

Verbal Adjectives: σείστέος, σείστός.

λείπω *leave*; Mid. *poetical, remain behind*.

ACTIVE.

Pres. λείπω	Impf. ἔλειπον
Perf. (2) ἔλειπα	Plupf. ἐλελοίπειν
Fut. λείψω	Aor. (2) ἔλειπον
	Subj. λίπω, etc.

PASSIVE.

Pres. λείπομαι	Imperf. ἐλειπόμην
Perf. ἔλειμμαι, ψαι, πται, etc.	Imp. λείψω, λείψθω, etc.
	Inf. λείψθαι
	Part. λειπόμενος
Plupf. ἐλελείμην, ψο, πτο, etc.	
Fut. λειφθήσομαι	Aor. ἐλείφθην
Fut. 3 λελείψομαι	

MIDDLE.

Fut. λείψομαι	Aor. (2) ἐλειπομην
	Subj. λίπομαι, etc.

Verbal Adj. λειπτέος, λειπτός.

ἄρχω lead on, rule ; Mid. begin.

ACTIVE.

Pres. ἄρχω Impf. ἤρχουν

Perf. (ἤρχα) and Plupf. (ἤρχειν) scarcely occur

Fut. ἄρξω

Aor. ἤρξα Subj. ἄρξω Opt. ἄρξαιμι, ἄρξαις, ἄρξαι, etc.

Imp. ἄρξον, ἄρξάτω, etc. Inf. ἄρξαι Part. ἄρξας

PASSIVE.

Pres. ἄρχομαι Imperf. ἤρχόμην

Perf. ἤργμαι D. ἤργμεθον P. ἤργμεθα

ἤρξαι ἤρχθον ἤρχθε
ἤρξται ἤρχθον 3 pers. wanting.

Subj. and Opt. wanting. Imp. ἤρξο, ἤρχθω, etc.

Inf. ἤρχθαι Part. ἤργμένος

Plupf. ἤργμην D. ἤργμεθον P. ἤργμεθα

ἤρξο ἤρχθον ἤρχθε
ἤρξτο ἤρχθην 3 pers. wanting.

Fut. ἀρχθήσομαι

Aor. ἤρχθην Subj. ἀρχθῶ Opt. ἀρχθείην Imp. ἀρχθῆτι

Inf. ἀρχθῆναι Part. ἀρχθείς

Fut. 3 wanting, see † 99. n. 2.

MIDDLE.

Fut. ἀρξόμαι

Aor. ἤρξάμην Subj. ἀρξώμαι Opt. ἀρξάιμην Imp. ἀρξαι, ἄσθω, etc.

Inf. ἀρξασθαι Part. ἀρξάμενος

Verbal Adj. (in the sense of both Act. and Mid.) ἀρκτέος, ἀρκτός.

σκευάζω prepare.

ACTIVE.

Pres. σκευάζω Imperf. ἐσκευάζον

Perf. ἐσκεύακα Subj. ἐσκενάκω Opt. ἐσκενάκοιμι Imp. not in use.

Plupf. ἐσκενάκειν || Inf. ἐσκενακέναι Part. ἐσκενακώς

Fut. σκευάσω Aor. ἐσκεύασα Subj. σκενάσω

Opt. σκενάσαιμι Imp. σκεύασον Inf. σκενάσαι Part. σκενάσας

PASSIVE.

Pres. σκευάζομαι Imperf. ἐσκευαζόμην

Perf. ἐσκευάσμαι, ασαι, ασαι, etc. (comp. σείω)

Imp. ἐσκεύασο, ἐσκευάσθω, etc. Inf. ἐσκευάσθαι Part. ἐσκευασμένος

Plupf. ἐσκευάσμην, ασο, ασο, etc.

Fut. σκευασθήσομαι Aor. ἐσκευάσθην

Fut. 3 (ἐσκευάσσομαι) does not occur.

MIDDLE.

Fut. σκευάσομαι

Aor. ἐσκευασάμην Subj. σκενάσωμαι Opt. σκενασαιμην

Imp. σκεύασαι, σκευασάσθω, etc. Inf. σκενάσασθαι Part. σκενασάμενος

Verb. Adj. σκεναστέος, σκεναστός.

κομίζω *bring*; Mid. *receive*.

ACTIVE.

Pres. κομίζω	Fut. κομίσω	
Fut. Att. κομιῶ	D. —	P. κομιούμεν
κομιέω	κομιέτον	κομιέετε
κομιεῖ	κομιέιτον	κομιούσι(ν)
	Opt. κομοίμῃ, οἷς, etc.*	Inf. κομίζειν
	Part. κομῶν, οὔσα, οὖν	G. οὔντος
Aor. ἐκόμισα	Subj. κομίσω	Inf. κομίσαι

PASSIVE, see σκενάζω.

MIDDLE.

Fut. κομίσομαι		
Fut. Att. κομοῦμαι	D. κομοούμεθον	P. κομοούμεθα
κομείτῃ	κομείσθον	κομείσθε
κομείται	κομείσθον	κομοῦνται
	Opt. κομοίμην, κομοίοι, etc.*	
	Inf. κομείσθαι	Part. κομοούμενος
Aor. ἐκομισάμην	Subj. κομίσωμαι, etc.	

* See Opt. Pres. of ποιέω § 105.

† See note below, m. 18.

φυλάσσω *guard*; Mid. *guard myself*.

ACTIVE.

Pres. φυλάσσω	Impf. ἐφύλασσον
φυλάττω	ἐφύλαττον
Perf. πεφύλαχα	Plupf. ἐπεφύλαχεν
Fut. φυλάξω	Aor. ἐφύλαξα

PASSIVE.

Pres. φυλάσσομαι	Imperf. ἐφυλασσόμην
φυλάττομαι	ἐφύλαττόμην
Perf. πεφύλαγμαι	D. πεφυλάγμεθον
πεφύλαξαι	πεφύλαχθον
πεφύλακται	πεφύλαχθον
Subj. and Opt. wanting.	Impr. πεφύλαξο, πεφυλάχθω, etc.
Inf. πεφυλάχθαι	Part. πεφυλαγμένος
Plupf. ἐπεφυλάγμην	D. ἐπεφυλάγμεθον
ἐπεφύλαξο	ἐπεφύλαχθον
ἐπεφύλακτε	ἐπεφύλαχθον
Fut. φυλαχθήσομαι	Aor. ἐφυλάχθην
Fut. 3 πεφυλάξομαι	

MIDDLE.

Fut. φυλάξομαι	Aor. ἐφυλαξάμην
Verb. Adj. φυλακτέος, φυλακτός.	

EXAMPLE OF VERBS λ μ ν ρ.

ἀγγέλλω *I announce.*

ACTIVE.

Pres. Ind. ἀγγέλλω	Subj. ἀγγέλλω Inf. ἀγγέλλειν	Opt. ἀγγέλλοιμι Part. ἀγγέλλων	Imp. ἀγγελλε
Imperfect ἤγγελλον			
Perf. Ind. ἤγγελκα	Subj. ἤγγελκω Inf. ἤγγελκέναι	Opt. ἤγγελκοιμι Part. ἤγγελκώς	Imp. not in use.
Pluperfect ἤγγελκευν			
Future (2) Indic.			
ἀγγελῶ ἀγγελεῖς ἀγγελεῖ	D. — ἀγγελεῖτον ἀγγελεῖτον	P. ἀγγελοῦμεν ἀγγελεῖτε ἀγγελοῦσι(ν)	
Optat. S. ἀγγελοῖμι ἀγγελοῖς ἀγγελοῖ	D. — ἀγγελοῖτον ἀγγελοῖτην	P. ἀγγελοῖμεν ἀγγελοῖτε ἀγγελοῖεν	
or Attic			
ἀγγελοῖην, οἴης, οἴη · —, οἴητον, οἴητην · οἴημεν, οἴητε, οἴησαν see below, note II. 3. (m. 13.)			
Inf. ἀγγελεῖν Part. ἀγγελῶν, ἀγγελοῦσα, ἀγγελοῦν	Gen. ἀγγελοῦντος		
Aor. 1. Ind. ἤγγειλα	Subj. ἀγγείλω Imp. ἀγγείλον, ἄτω	Opt. ἀγγείλαιμι ἀγγείλαις or -ειας ἀγγείλαι or -εις, etc. Inf. ἀγγεῖλαι Part. ἀγγείλας	
Aor. 2. Ind. ἤγγελοι*	Subj. ἀγγέλω Inf. ἀγγελεῖν	Opt. ἀγγελοῖμι Part. ἀγγελῶν	Imp. ἀγγελε

* For the use of this tense in this particular verb, see the marg. note to § 101. 8.

PASSIVE.

I am announced.

Pres. Ind. ἀγγέλλομαι	Subj. ἀγγέλλωμαι Opt. ἀγγελλοίμην Impr. ἀγγέλλου Inf. ἀγγελλέσθαι Part. ἀγγελλόμενος
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Imperfect ἡγγελλόμην

Perf. ἡγγέλμαι ἡγγέλσαι ἡγγέλται	D. ἡγγέλμεθον ἡγγέλθον ἡγγέλθον Subj. and Opt. wanting. Impr. ἡγγέλσο, ἡγγέλθω, etc.	P. ἡγγέλμεθα ἡγγέλθε 3 pers. wanting. Part. ἡγγελμένος
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Plupf. ἡγγέλμην ἡγγέλσο ἡγγέλτο	D. ἡγγέλμεθον ἡγγέλθον ἡγγέλθην	P. ἡγγέλμεθα ἡγγέλθε 3 pers. wanting.
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Fut. 1. ἀγγελθήσομαι, etc.

Aor. 1. Ind. ἡγγέλθην	Subj. ἀγγελθῶ Opt. ἀγγελθείην Impr. ἀγγελθῆτι Inf. ἀγγελθῆναι Part. ἀγγελθείς.
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Fut. 2. ἀγγελήσομαι, etc.

Aor. 2. Ind. ἡγγέλην	Subj. ἀγγελῶ Opt. ἀγγελείην Impr. ἀγγεληθί Inf. ἀγγεληναι Part. ἀγγελεῖς.
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Fut. 3 wanting, see § 99. n. 2.

MIDDLE.

I announce myself, i. e. promise for myself.

Future Indic. ἀγγελοῦμαι ἀγγελῇ or εἰ ἀγγελείται	D. ἀγγελούμεθον ἀγγελεῖσθον ἀγγελεῖσθον	P. ἀγγελουμεθα ἀγγελεῖσθε ἀγγελοῦνται
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Optat. S. ἀγγελοίμην ἀγγελοῖο ἀγγελοῖτο	D. ἀγγελοίμεθον ἀγγελοῖσθον ἀγγελοίσθην Inf. ἀγγελεῖσθαι Part. ἀγγελουμενος, η, ου	P. ἀγγελοίμεθα ἀγγελοῖσθε ἀγγελοῖτο
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Aor. 1. Ind. ἡγγειλάμην	Subj. ἀγγείλωμαι Opt. ἀγγεिलाίμην, ἀγγεilaω, etc. Impr. ἀγγεilaι, ἀτω, etc. Inf. ἀγγεilaσθαι Part. ἀγγεilaμένος
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Aor. 2. Ind. ἡγγελόμην	Subj. ἀγγέλωμαι Opt. ἀγγελοίμην, ἐλοω, etc. Impr. ἀγγελοῦ Inf. ἀγγελέσθαι Part. ἀγγελόμενος.
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Verbal Adjectives ἡγγελτέος, ἀγγελτός.

NOTES ON ALL THE PARADIGMS.

I. *Accent.*

- 1 1. As the foundation for all rules respecting the *tone* in verbs, it is to be assumed, that the tone is regularly thrown as far back as possible. Consequently, in forms of *two* syllables, it is always on the first,

τύπτω, τύπτε, λείπω, λείπε,

and in those of *three* or *more* syllables, on the *antepenult*, when the nature of the final syllable permits,

τύπτομεν, τύπτουσι, τετύφᾱσι, τύπτομαι

ἔτυπτε, ἔτυψα, ἐπαίδεον, ἐφύλαξα,

and the Imperatives

φύλαττε, φύλαξον, φύλαξα.

On the other hand we find *παιδεύω*, *φυλάττειν*, etc. on account of the long final syllable.—Hence, forms of two syllables in *composition* throw back the tone upon the preposition, whenever the final syllable permits it (but see below, m. 10); e. g.

φέρε, λείπε—πρόσφερε, ἀπόλειπε.

- 2 2. When in the dialects an accented *augment* falls away, the accent always passes in simple verbs to the next syllable of the verb; e. g. ἔβαλε, ἔφηνε—βάλε, φῆνε; but in compound verbs, it passes to the preposition; e. g. ἐνέβαλε, προσέβη—ἔμβαλε, πρόσβη. Here it is to be noted, that in the first case those monosyllabic forms whose vowel is long, always take the tone as circumflex; e. g. ἔβη—βῆ.

- 3 3. Apparent exceptions to the above fundamental rule, are the instances where a *contraction* lies at the basis; consequently, besides the contract verbs which are hereafter to be exhibited, we must here reckon the following portions of the ordinary conjugation:

1) The Fut. 2 and Attic Fut. of every kind, § 95. 7—11.

2) The *Subjunct.* Aor. Pass. τυφῶ, τυπῶ, which come from the Ion. -έω, -έης; see below m. 38, and § 107. m. 29.

3) The temporal augment in trisyllabic compounds; e. g. ἀνάπτω, ἀνήπτον, § 84. n. 4, and m. 10 below.

- 4 4. Real exceptions are the following:

1) The *Aor.* 2, in order to distinguish it from the Present, takes the tone upon the *ending*, in the following forms:

a. In the Inf. and Part. Act. and Inf. Mid. always; e. g.

τυπεῖν * τυπών, οὔσα, ὄν· τυπέσθαι.

b. In the Sing. of the Imperat. Aor. 2 Mid. commonly; e. g. γενοῦ, λαβοῦ; but Plur. γίνεσθε, λάβεσθε.†

c. In the Sing. of the Imperat. Aor. 2 Act. only in the following: ἐπέ, ἄθε, εὔρε, and in the more accurate Attic pronunciation also λαβέ, ἰδέ.

The compound Imperatives follow the general rule; e. g. ἐπιλάβου, ἄπελθε, εἰσίδε.

- 5 2) The *Inf.* and *Part.* of the *Perfect Passive* are distinguished from all the rest of the Passive form in respect to the tone also, which they always have upon the *penult*:

τετύφθαι, τετυμμένος; πεποιῆσθαι, πεποιημένος.

* The Inf. Aor. 2 Act. might be reckoned among the apparent exceptions under 3 above; because the Ionics formed this also, like the Fut. 2, in *εἶν*, e. g. λαβέειν for λαβεῖν, see below, m. 38. But here the process is probably reversed. The tone was thrown upon *εῖν* for the same reason as upon *ῶν* and *έσθαι*; and the Ionics, in their fondness for vowels, caused this accent to pass over into the prolonged double sound; see § 28. n. 3. § 105. n. 10.

† On the other hand we find written: ἵκου Eurip. Or. 1231; πύθου Hdot. 3. 68.

- 3) All *Infinitives* in *vai*, except the dialect-form in *μεναι* (m. 33), have the tone upon the *penult*; e. g. *τετυφέναι, τυφθῆναι, τυπῆναι*. See also the *Infinitives of Verbs* in *μι*. 8
- 4) The *Inf. Aor. 1 Act.* in *αι*, and the 3 *pers. Opt. Act.* in *οι* and *αι*, always have the tone on the *penult*, even when they are polysyllables; e. g. 7

Inf. φυλάξαι, παιδεύσαι

3 *Opt. φυλάττωι, φυλάξαι, παιδεύσαι.**

- 5) All *Participles* in *ως* and *εις* have the acute upon the final syllable; as *τετυφώς, τυφθείς, τυπείς*. So in *Verbs* in *μι* the participles in *εις*, as, *ους, vs.* 8
- 6) When the *masculine* of a participle has the tone on a particular syllable, the other genders retain it on the same, without further regard to the nature of the syllables; thus *φυλάττων, φυλάττουσα, φυλάττον· τιμήσων, τιμήσουσα, τιμήσον· τετυφώς, τετυφύϊα, τετυφός.* 9
- 7) In compound verbs the accent can *never go further back than the augment*; e. g. *ἀνέσχων, ἀνίσταν*. But if the augment is dropped, the case falls under note 2 above, as *πρόσβη.* 10

II. Ionic and Attic Peculiarities.

1. The Ionics have in the Imperfect and both Aorists a form called the *Iterative in -σκον, Pass. -σκόμην*, which is used to denote a *repeated action*. These forms are found only in the Indicative, have usually no augment, and are to be made after the model of *τύπτω*, e. g. 11

τύπτεσκον, τυπτεσκόμην, from *ἔτυπτον, ὄμην*

τύψασκον, τυψασκόμην, from *ἔτυψα, ἄμην*

τύπεσκον, τυπεσκόμην, from *ἔτυπον, ὄμην*.

The aorist Iteratives belong rather to epic poetry. In the Ionic prose (Hdot.) those from the Aor. 2 occur but seldom; and those from the Aor. 1, not at all. See also the notes to the contract verbs and verbs in *μι*.—There are some remarkable epic forms of this kind, which unite the *a* of the Aor. 1, with the characteristic of the Present and Imperfect: *ρίπτασκον, κρύπτασκε, ροίζασκεν, ἀνασσείασκε* Hymn. Apoll. 403. See on these words and on this whole subject, *Ausf. Sprachl.* § 94. 4.

2. The *Pluperfect* (1 and 2) *Active* in *ειν*, is formed by the Ionics in the 1 pers. in *εα*, and in the 3 pers. in *εε* or *εεν*; as *ἑτετύφεα, ἑτετύφει* or *-εεν*. From this there is an Attic contracted form, of which the *first person* is *η*, from *εα*, e. g. 12

ἐπεπόνθη for *ἐπεπόνθειν*.

This was the usual form among the earlier Attics. But the *second person* in *ης* from *εας*, and the *third* in *ειν* (before a vowel) from *εεν*,—as *πεποιθειν* for *επεποιθεί* Aristoph. Nub. 1347; *ἐσθήκειν* Il. ψ. 691, (comp. 3 Impf. *ἤσκειν* below in § 105. n. 3,)—were perhaps less usual even among the Attics. Hitherto at least all the examples which have been brought forward of these forms, as well as of a third person in *η* instead of *ει*, (except from the Plupf. *ᾗδειν*, see in *οἶδα* § 109. III. 2,) rest only on the authority of some single passages, and the somewhat indefinite assertions of the ancient Grammarians. See *Ausf. Sprachl.* § 97. n. 14 sq.

* By this accentuation, and from the circumstance that the 3 pers. Opt. never takes the circumflex upon the penult (§ 11. n. 3), are distinguished the three similar forms of the Aor. 1; e. g.

Inf. Act.
παιδεύσαι

3 *Opt. Act.*
παιδεύσμι

Imperat. Mid
παιδεύσαι.

But see the same forms in the Parad. of *σείω, κομίζω, τύπτω*.

- 13 3. Instead of the *Opt. Act.* in *οιμι*, there was a secondary form in *οιην*, *οίης*, *οίη*, Plur. *οίμεν*, *οίητε*, *οίησαν*, which is called the Attic form. It is found for the most part only in contract verbs (§ 105), and consequently in the circumflexed Future; e. g. *ἐροίη* for *ἐροί* from Fut. *ἐρῶ*, Xen. Cyr. 3. 1. 11; *φανοίην* Soph. Aj. 313. Besides these instances, it occurs in barytones only in the Perfect; e. g. *πεφηνόην*, *ἐληλυθοίην*; and in the *Opt.* of the anomalous *Aorist* *ἔσχον*, *σχοίην*; see § 114 *ἔχω*.
- 14 4. Instead of the *Opt. Aor. 1 Act.* in *αιμι*, there was an *Æolic* form in *εια*, as *τύφεια*, *ειας*, *ειεν*, etc. of which the three endings exhibited above in the paradigm of *τύπτω*, viz.
Sing. 2 *τύφειας* 3 *τύφειε* (*ν*), for *-αις*, *-αι*
Plur. 3 *τύφειαν* for *-αιεν*,
were far more usual than the regular forms.
- 15 5. The form of the 3 Plur. of the *Imperative* in *-ντων*, Pass. *-σθων*, is called Attic, because it was, among the Attics, the most usual form; although it is found in the other dialects. In the Active, this form is always like the Genitive Plur. of the Participle of the same tense, except in the Perfect; e. g. Perf. *πεποιθέωσαν* or *πεποιθόντων*—Part. *πεποιθόντων*. Hence also in the Aor. Pass. which is inflected like the Active, it should end in *έντων*; and it is actually once so read, and without variation, e. g. *πεμφθέντων* Plato Legg. p. 856. d. But see *Ausf. Sprachl.* § 88, and comp. *τιθέντων*, *δύτων*, *λόντων*, from *τίθημι*, *εἰμί*, *εἶμι*. For the same pers. in the Perf. Pass. Plato for instance has the periphrase *πεπεισμένοι ἔστων* Rep. 6. p. 502.

III. Second Person Sing. Passive.

- 16 1. The original ending of the *second person Sing.* of the *Passive*, *σαι* and *σο* (§ 87. n. 4), has been retained only in the Perfect and Plupf. of the ordinary conjugation, and in Verbs in *μι*, § 106. n. 2. The less cultivated dialects perhaps continued to say in the 2 pers. *τύπτεσαι*, *ἐτύπτεσο*, Imperat. *τύπτεσο*, Aor. 1 Mid. *ἐτύψαιο*,—Subj. *τύπτησαι*, etc.*
- 17 2. The Ionics dropped the *σ* from this old ending, and formed *εαι*, *ηαι*; *εο*, *αο*. The common language contracted these endings again into *η*, *ου*, *ω*; e. g.
- | | | | | | |
|---------------------|--|--------------|----------|----------------|----------------|
| | Ion. | Comm. | | Ion. | Comm. |
| 2 Pres. Ind. | <i>τύπται</i> | <i>τύπτη</i> | Imperat. | <i>τύπτεο</i> | <i>τύπτου</i> |
| — Subj. | <i>τύπτηαι</i> | <i>τύπτη</i> | 2 Impf. | <i>ἐτύπτεο</i> | <i>ἐτύπτου</i> |
| 2 pers. Aor. 1 Mid. | Ion. <i>ἐτύψαιο</i> , comm. <i>ἐτύψω</i> . | | | | |

In the same manner in the Optative, instead of *οισο* is formed *οιο*, which remained as the common form, because it cannot be contracted.—In the Perf. and Plupf. on the contrary, the *σ* is never dropped, except in *ἔσσο*; see Anom. *σεύω* § 114.

- 8 3. The Attics had the further peculiarity, that instead of *η* contr. from *εαι*, they wrote *ει*. This form, which also is noted in the paradigms, was the usual one in the genuine Attic writers, the tragedians excepted; and also in the common language. In the verbs *βούλομαι*, *οἶομαι*, and Fut. *δύσομαι* (see Anom. *δράω*), this form of the 2 pers. became the only usual one, viz.
- βούλει, οἷει, δύσει,*
so that *βούλη* and *οἷη* can only be Subjunctive.—This form in *ει* is also very common in the *Attic* or *circumflexed Future*; e. g. *βαδίει*, *διδεί*.
- 19 4. The Dorics and Ionics, instead of *εο* or *ου*, have here *ευ*; as *ἐτύπτεν*,

* The 2 pers. Present Pass. of the contracted verbs seems most frequently to have occurred in this form in the later common language; e. g. in the New Test Rom. 2. 17. 23, *καυχᾶσαι* for *καυχάσσαι*, comm. *καυχᾷ* contr. from *καυχᾶν*; see *τιμάω* § 105. Also *ἀποξενούσαι*, etc.

(Imperat. *τύπεν*, see § 28. n. 5. The epic writers could in the Imperative lengthen the *ε* into *ει*, which however rarely occurs; e. g. *ἔρειο* for *ἔρεο* * from *ἔρομαι*, Il. λ. 611; also *σπεῖο* from *ἔπομαι*, Il. κ. 285.

IV. *Ionic Form of the 3 pers. Plur. Pass. in αται, ατο.*

1. In the 3 *Plur. Pass.* of the *Indic.* and *Opt.* but never in the Subjunctive, the Ionics changed the *ν* into *α*, and wrote, e. g.

Opt. *τυπτοῖατο* for *τύπτοντο*
 Perf. *πεπαιδέαται* for *πεπαίδενται*
 — *κεκλῖαται* for *κέκλινται*.

This is sometimes imitated by the Attic poets, for the sake of the metre. See also below under verbs in *έω* and *άω*, § 105. n. 9.

2. The ending *οντο* is sometimes treated by the Ionics in the same manner, but with a change of the *ο* into *ε*; e. g.

έβουλέατο for *έβούλοντο*.

On the other hand, the ending *ονται* (*τύπτονται*, *τύψονται*, etc.) and the ending *ωνται* of the Subjunctive, are never changed. See § 105. n. 9.

3. By the help of this Ionic ending, the 3 *Plur. Perf.* and *Plupf. Pass.* can be formed, when the characteristic of the verb is a *consonant*; and this is done sometimes even by Attic prose writers, as Thucydides, Plato, etc. (§ 98. 2, and n. 2.) E. g.

τέτυμμαι (*τέτυφα*) — *τετύφαται*
τέταγμαι (*τέταχα*) — *έτετάχατο*
έσταλμαι, *έφθαρμαι* — *έστάλαται*, *έφθάραται*.

In *άπικαται*, Ion. for *άφικαται* (see the Anom. *ικνέομαι*), instead of *χ*, the characteristic of the verb remains unchanged. The like case in pure verbs see in § 105. n. 9.

4. In verbs where the characteristic is a *lingual* (or *T-sound*), the simple characteristic always reappears before the endings *αται, ατο*; e. g.

πειθω, *πέπεισμαι*, 3 Pl. *πεπείθαται*
έρειδω, *έρηρεισμαι*, — *έρηρέδαται* Hom.

Here the diphthong is shortened because of the Attic reduplication (§ 85.

2). So with a restoration of the *δ* which is contained in *ζ* (§ 92. n. 6),

έσκενάδαται, *κεχωρίδαται*, from *σκενάζω*, *χωρίζω*.

5. In the editions of Homer we find some other verbs formed in the manner last mentioned, which have neither *δ* nor *ζ* in the Present. Of these the form *έρράδαται*, from *ράινω*, *έρράσμαι* (§ 101. n. 8. b), can be derived from a secondary form *PAZΩ*, from which also *ράσσετε* occurs in Homer. The other examples, however, are too uncertain for any grammatical use.*

V. *Miscellaneous.*

1. Some of the less cultivated dialects, especially the Alexandrine (§ 1. n. 8) gave to the 3 *pers. Plur.* in all the historical tenses and in the Opt. the ending *σαν*; hence especially in the Greek version of the Old Testament the frequent forms *έφαινοσαν*, *έφύγosan*, *λείποισαν*, for *έφαινον*, *έφυγον*, *λείποιεν*, etc. also contr. *έγενώσαν*, *έποιούσαν*, etc.

* Il. ρ. 637 *άκηχέδαται* from *άκηχεμαι* (see Anom. *άκαχίζω*), and Od. η. 86 *έληλάδατο* from *έλδω*, *έληλαμαι*; both with various readings of sufficient authority to excite suspicion. See *Ausf. Sprachl.* § 98. n. 13. marg.

- 26 2. The Dorics and poets, on the other hand, have in some instances, instead of the tense-ending of the third person *σαν*, a syncopated form in *ν* with a short vowel. This takes place in barytone verbs only in the Aorists Passive :

3 Pl. *ἐτύφθεν*, *ἐτυπεν*, for *-σαν*.

Other instances belong to the conjugation of verbs in *μ*.—This syncope is never into *-ην* ; as to the Homeric *μῑάνθην*, see the Anom. *μῑαίνω*, § 114.

- 27 3. The dialects mentioned above in 1, by a still greater anomaly, gave to the 3 pers. Plur. Perfect, instead of *ᾶσι*, the (historical) ending *αν* ; hence in the New Testament *ἔγνωκαν*, *εἶρηκαν*, *Batrachom.* 178 *ἔοργαν*.—For a similar change in the 3 pers. Dual of the historical tenses, e. g. *Ἦ. κ.* 364 *διώκετον* instead of *-την*, see in § 87. n. 7.

- 28 4. The 3 Plur. of the primary tenses, instead of *σιν* or *σι*, has in the Doric dialect commonly *ντι* (§ 87. n. 3) ; thus

τύπτοντι, *τετύφαντι*, for *τύπτονσι*, *τετύφασιν*

Subj. *τύπτωντι* for *τύπτωσιν*

Fut. 2 *μένεοντι*, *μενεύντι*, for (*μενέουσι*) *μενοῦσιν*.

This form does not take the movable *ν*.—Another Doric form is *τύπτοισι* for *τύπτονσι*.

- 29 5. Further, in the participial endings *ουσα* and *ᾶς*, *ᾶσα*, the long sound arises from the dropping of *ν* or *ντ*, which is found in the Gen. of the masculine. Instead of these long sounds, the Dorics employ always *αι* and *αι*, e. g.

τύποισα for *τύπτοισα*. Aor. 2 *λαβοῖσα** for *λαβοῦσα*

Aor. 1 *τύψαις*, *τύψαισα*, for *τύψας*, *ασα*.

- 30 6. The epic poets sometimes lengthen the accented *ο* in the oblique cases of the Part. Perf. Act. e. g. *τετριγῶτας* for *-ότας*.

- 31 7. The Dorics introduced their long *α* into the endings *ἐτυπτόμαν*, *ἐτετυμμαν*, *τυπτοίμαν*, etc. for *-μην* ; in those of the Dual, *κησάσθαν*, *ἐποησάταν* ; and also into the ending of the Aor. Pass. e. g. *ἐτύπαν* Theocr. 4. 53. This last however occurs only in the later Doric.

- 32 8. The 1 Plur. Act. in *μεν* is made by the Dorics in *μες*, as *τύπτομες*, *ἐτύψαμες* ; and in the 1 Plur. and Dual Pass. in *μεθα*, *μεθον*, the Dorics and all poets insert *σ*,

τυπτόμεσθα, *τυπτόμεσθον*.

- 33 9. The Infinitives in *ειν* and *ναι* had, in the ancient language and in the dialects, forms in *μεναι* and *μεν* ; thus

τυπτέμεναι, *τυπτέμεν* — for *τύπτειν*

τετυφέμεναι, *τετυφέμεν* — for *τετυφέναι*

τυπήμεναι, *τυπήμεν* — for *τυπῆναι*.

Sometimes there was also a syncope, as *ἔδμεναι* for *ἐδέμεναι* from *ἔδειν* ; see the Anom. *ἐσθίω*, § 114.

- 34 10. The Dorics, in particular, form the Infinitive in *ειν* or *ην* instead of *ειν*, without either drawing back or changing the acute accent ; e. g. *μερίσδειν*, *εὔδειν*, *ἀείδειν*, for *μερίζειν*, *εὔδειν*, *ἀείδειν* ; Aor. 2 *ἀγαγέιν* for *ἀγαγεῖν* ; also *χαίρειν* for *χαίρειν*, not *χαίρην*.—For the Infinitives in *-ναι* also there was an Æolic and Doric form in *-ην* (and *-ειν*) with the accent drawn back ; as *μεθύσθην*, *δεδύκην*, *γεγάκειν*. For this last form see espec. § 111. n. 1.

* Not *λαβεῖσα*, because there is here no contraction ; see § 105. n. 13, marginal note.

11. It is under the same analogy that we find among the Dorics the *second* person of the *Present Act.* sometimes formed in *er* instead of *eus*, without change of accent; e. g. ἀμέλγες for ἀμέλγεις, Τηοορίτς.

12. The old language had in the *second* person of the *Active* form, instead of *ς*,

the ending *σθα*,

which in Homer and other poets is often appended in the Subjunctive, and sometimes in the Optative; e. g. ἐβέλσθα for ἐβέλς, κλαίοσθα for κλαίεις. In the common language, however, this has been preserved only in some anomalous verbs; see below in §§ 108, 109, εἰμί, εἶμι, φημί, and οἶδα.

13. In the earliest language, the three endings which are now regarded as peculiarities of the conjugation in *μι*, viz. 1 Sing. *μι*, 3 Sing. *σι*, Imperat. *ς*, probably belonged to the verb in general. Hence the *Imperative* in *ς*, not only in the Aor. Pass. but also in the syncopated Perfects (§ 110). The *first* person in *μι* has been preserved in the ordinary conjugation only in the Optative; but the earliest epic writers had it also in the *Subjunctive*; e. g.

ἴκωμι, ἀγάγωμι, for ἴκω, ἀγάγω.

Finally, the *third* person Singular in *σι* or *σιν* is also in the epic language very common in the *Subjunctive*; e. g.

τύπτησιν, ἔχῃσι, for τύπτῃ, ἔχῃ.

For the 3 Sing. Indicat. in *ησι* instead of the usual form, see § 106. n. 9.

14. The circumflexed forms are by the Ionics either resolved, or prolonged into the double sound (§ 105. n. 10). Thus the *Inf. Aor. 2 Active* in *εῖν*, into *εῖω*, e. g.

φυγέειν for φυγεῖν from ἔφυγον,

see marg. note to m. 4, above. So likewise the Subjunctive of both *Aorists* Pass. in *ῶ*, into *έω*, epic *έω*, see m. 3, above; thus

Subj. A. 1 Pass. εὐρεθέω for εὐρεθῶ from εὐρέθη

Subj. A. 2 Pass. τυπέω, epic τυπέω, for τυπέω.

In those personal forms of this Subjunctive which have *η* in the ending, the usage of the epic writers varies between this mode of lengthening the preceding *ε* into *ει*, and the doubling of the *η*; e. g. (ἐδάμην, δαμῶ, δαμείω,) δαμείης, δαμείη Il. γ. 436. χ. 246; (ἐσάπην, σαπῶ, σαπείω,) σαπήη Il. τ. 27. Compare the forms of the dialects under verbs in *μι*, since these must here also be assumed as the basis of such changes. For the orthography of δαμείης, δαμείη (Subj.) see § 107. m. 43. marg.

15. The *Subjunctive* loses sometimes in the epic writers its long vowel, and takes *ο* and *ε* instead of *ω* and *η*; e. g. ἴομεν let us go, see in εἶμι Subj. ἴω, § 108. V; ἐγείρομεν for -ωμεν Il. β. 440; ἐρύσσομεν for Subj. Aor. 1 ἐρύσσωμεν Il. α. 141; ἱμείρεται for -ηται Od. α. 41; ναυτίλλεται Od. δ. 672. See also εἶδομεν under οἶδα § 109. III. 6. This occurs most frequently in the form just adduced of the Subjunct. Aor. Pass. e. g. δαμείομεν, δαμείετε; and hence it clearly appears that the other forms are not Indicatives, as some suppose. Indeed, all the above passages require the Subjunctive.

§ 104. Usual and Unusual Tenses.

1. To determine in respect to every verb what tenses are actually in use, and what not, is not a matter of definite rules; and must therefore be left to the lexicons and to the fuller lists of verbs; see § 114 and App. F.

2. Thus much, however, may be noted from the mass of particulars: The *second* tenses, so called, viz. the *Aor. 2. Act. the Perf. 2*, and the *Aor. 2. Pass.* occur almost exclusively and alone in *primitive* verbs; which however often have in the Present a strengthened form; e. g. those in *-άνω*. As however these primitives, when they thus form the second tenses, are all enumerated in the said lists of verbs and in the course of this whole division on the Verb, the learner may assume, that all verbs, in which such forms are not expressly specified, follow the other formation, i. e. have the *first* tenses. To these belong then almost all *derivative* verbs.*

3. We can indeed assume it as a *rule*, that all *derived* verbs of *three or more syllables*, which have the following very common derivative endings,

άζω, ἰζω, αἰνώ, ὑνώ, εὔω, ὀω, ᾶω, ἑώ,

e. g. σκευάζω from σκευή, νομίζω from νόμος, σημαίνω from σημα, εὐθύνω from εὐθύς, παιδεύω from παῖς, δουλόω from δούλος, τιμάω from τιμή, φιλέω from φίλος, form throughout only the

Aor. 1 Active, Perf. 1 (in κα), and Aor. 1 Passive.

See also § 96. 4.

NOTE 1. Of these endings also, some in certain verbs are not derivative endings, but serve merely to lengthen out a verb; i. e. they belong to the strengthened forms of the Present (§ 92), by which the whole becomes anomalous; e. g. αἰταινώ, Aor. 2 ἤλιτον; δαμάω, Aor. 2 ἐδάμην, etc.

NOTE 2. Under the same head belong those derived verbs, which are formed from *nouns* by means of such endings as σσω, πτω, λλω, etc. § 119. 4. Of these ἀλλάσσω is the only one which forms the Aor. 2 Pass. ἡλλάγην.

§ 105. CONTRACTED CONJUGATION.

1. Verbs in *ξω, ᾶω, and ὀω*, correspond entirely, in their general formation, to the rules and examples given above; and in the sections which treat of the formation of the tenses, we have everywhere had reference also to these verbs. But in the *Present and Imperfect* of the Active and Passive (and Middle) forms, where the vowels *a, e, o*, stand immediately before the vowels of the personal endings, there arises in the Attic and common language a *Contraction*, which in the Ionic dialect is often neglected; see below in note 1.

* Precisely as in English, by far the greater number of verbs and especially derivatives, have the regular form of the Imperf. and of the past or Passive Participle in *ed*, as *ask, asked, asked*; *love, loved, loved*; while comparatively few, and those primitive, have the monosyllabic Imperf. and the Part. in *en* or *n*, as *speak, spoke, spoken*; *give, gave, given*, etc.

2. This contraction conforms throughout to the general rules in § 28; except in some endings of *verbs in óω*. In these verbs, instead of contracting *οει* into *ου*, and *οη* into *ο*, according to the general rule, the *ι* of the *second* and *third* person Sing. becomes predominant, so that the endings *όεις* and *όης* are contracted into *οῖς*, and the endings *όει* and *όη* into *οῖ*. Thus

2 pers. Ind. Act. <i>μισθόεις</i>	} contr. <i>μισθοῖς</i>
— Subj. — <i>μισθόης</i>	
3 pers. Ind. Act. <i>μισθόει</i>	} contr. <i>μισθοῖ</i>
— Subj. — <i>μισθόη</i>	
2 pers. Ind. and Subj. Pass. <i>μισθόη</i>	contr. <i>μισθοῖ</i> .

Since now *όοι* is also contracted into *οῖ*, the three moods, *Indic. Subjunct.* and *Opt.* become in these two persons in the *Active* entirely alike.—The *Infin.* in *όειν* is regularly contracted, e. g. *μισθόειν* contr. *μισθοῖν*.

3. Verbs in *άω*, which everywhere follow the general rules of contraction, have the whole *Indicative* and *Subjunctive* in both *Active* and *Passive* alike; inasmuch as both *αε* and *αη* are contracted into *α*; *αει* and *αη* into *α*; and *αο*, *αου*, *αω*, into *ω*.

4. Where there is an *ι* or *ι* subscript in the ending, the contracted vowel (*α*, *η*, *ω*) usually and by rule takes *ι* subscript. But in the *Infin. Pres.* of verbs in *άω*, the omission of the *ι* subscript (*-άν*) is perhaps more common than its insertion.*

* Comp. *Ausf. Sprachl.* § 105. n. 17. The *ι* in the ending of the *Infin.* is not so essential as in the second and third person of the *Indicative*; hence also in *μισθόω* we have in the *Infin.* the contraction *μισθοῖν*, but in the *Indic.* *μισθοῖς*, *μισθοῖ*. Compare also the Doric Infinitive-ending *-ειν*, § 103. m. 34. § 105. n. 15.

ACTIVE.

Present.

Indicative.	(make)		(honour)		(let out, hire)	
	S.	ποιέω ποιέεις ποιέει	τιμάω τιμάεις τιμάει	τιμῶ τιμᾶς τιμᾷ	μισθῶ μισθῶεις μισθῶει	μισθῶ μισθοῖς* μισθοῖ
D.	—	ποιέειτον ποιέετε	—	—	—	—
P.	ποιέοντων ποιέομεν ποιέετε	ποιέουσιν(ν) ποιέετε	τιμάοντων τιμάομεν τιμάετε	τιμῶντων τιμῶμεν τιμῶτε	μισθῶοντων μισθῶομεν μισθῶετε	μισθοῶντων μισθοῶομεν μισθοῶτε
			τιμάουσι(ν)	τιμῶσι(ν)	μισθοῶουσι(ν)	μισθοῶσι(ν)
						* See § 105. 2.
Subjunctive.						
S.	ποιέω ποιέῃς ποιέῃ	ποιῶ ποιῇς ποιῇ	τιμῶ τιμᾶς τιμᾷ	τιμῶ* τιμᾶς τιμᾷ	μισθῶ μισθῇς μισθῇ	μισθῶ μισθοῖς† μισθοῖ
D.	—	ποιέοντων ποιέομεν ποιέετε	—	—	—	—
P.	ποιέοντων ποιέομεν ποιέετε	ποιέουσιν(ν) ποιέετε	τιμάοντων τιμάομεν τιμάετε	τιμῶντων τιμῶμεν τιμῶτε	μισθῶοντων μισθῶομεν μισθῶετε	μισθοῶντων μισθοῶομεν μισθοῶτε
			τιμάουσι(ν)	τιμῶσι(ν)	μισθοῶουσι(ν)	μισθοῶσι(ν)
						† See § 105. 2.

ACTIVE.—Present, continued.

Optative.

S.	ποιόιμι ποιόις ποιόι	ποιόιμι ποιόις ποιόι
D.	— ποιόοιτον ποιόοιτην ποιόοιμεν ποιόοιτε ποιόοιεν	— ποιόοιτον ποιόοιτην ποιόοιμεν ποιόοιτε ποιόοιεν
P.	ποιόοιμεν ποιόοιτε ποιόοιεν	ποιόοιμεν ποιόοιτε ποιόοιεν

or Attic
ποιόην, οίης, οίη
-οίητον, οίητην
οίημεν, οίητε, (οίησαν)

μισθοίμι μισθοίς μισθοί	μισθοίμι μισθοίς μισθοί
— μισθοόιτον μισθοόιτην μισθοόιμεν μισθοόιτε μισθοόιεν	— μισθοόιτον μισθοόιτην μισθοόιμεν μισθοόιτε μισθοόιεν
or Attic μισθοήν, οίης, οίη -οίητον, οίητην οίημεν, οίητε, (οίησαν)	or Attic μισθοήν, οίης, οίη -οίητον, οίητην οίημεν, οίητε, (οίησαν)

For this Attic form see below, note 4.

Imperative.

S.	ποίη ποιέτω ποιέτω	ποίη ποιέτω ποιέτω
D.	— ποιέοιτον ποιέοιτην ποιέοιμεν ποιέοιτε ποιέοιεν	— ποιέοιτον ποιέοιτην ποιέοιμεν ποιέοιτε ποιέοιεν
P.	ποιέοιμεν ποιέοιτε ποιέοιεν	ποιέοιμεν ποιέοιτε ποιέοιεν

μισθοίμι μισθοίς μισθοί	μισθοίμι μισθοίς μισθοί
— μισθοόιτον μισθοόιτην μισθοόιμεν μισθοόιτε μισθοόιεν	— μισθοόιτον μισθοόιτην μισθοόιμεν μισθοόιτε μισθοόιεν
or Attic μισθοήν, οίης, οίη -οίητον, οίητην οίημεν, οίητε, (οίησαν)	or Attic μισθοήν, οίης, οίη -οίητον, οίητην οίημεν, οίητε, (οίησαν)

ACTIVE.—Present, continued

<i>Infinitive.</i>	<i>ποιέν</i>	<i>ποιών</i>	<i>τιμάειν</i>	<i>τιμῶν†</i>	<i>μισθεύειν</i>	<i>μισθοῦν</i>
<i>Participle.</i>						
	<i>ποιῶν, ῥόντα, ῥόν</i>	<i>ποιέοντος</i>	<i>τιμῶν, ῥόντα, ῥόν</i>	<i>τιμῶντος</i>	<i>μισθῶν, ῥόντα, ῥόν</i>	<i>μισθοῦντος</i>
cont. <i>ποιῶν, ῥόντα, ῥόν</i>	<i>ποιών</i>	<i>ποιόντος</i>	<i>τιμῶν, ῥόντα, ῥόν</i>	<i>τιμῶντος</i>		

† See § 105. 4.

Imperfect.

S. <i>ἐποίουν</i>	<i>ἐποίουν</i>	<i>ἐτίμαον</i>	<i>ἐτίμαον</i>	<i>ἐμισθεον</i>
<i>ἐποίεις</i>	<i>ἐποίεις</i>	<i>ἐτίμας</i>	<i>ἐτίμας</i>	<i>ἐμισθοῖς</i>
<i>ἐποίει(ν)</i>	<i>ἐποίει(ν)</i>	<i>ἐτίμαε(ν)</i>	<i>ἐτίμαε(ν)</i>	<i>ἐμισθοε(ν)</i>
D. —	—	—	—	—
<i>ἐποιέετον</i>	<i>ἐποιέετον</i>	<i>ἐτίματον</i>	<i>ἐτίματον</i>	<i>ἐμισθεόντων</i>
<i>ἐποιέετην</i>	<i>ἐποιέετην</i>	<i>ἐτίματην</i>	<i>ἐτίματην</i>	<i>ἐμισθοῦτην</i>
P. <i>ἐποιέομεν</i>	<i>ἐποιέομεν</i>	<i>ἐτίμαμεν</i>	<i>ἐτίμαμεν</i>	<i>ἐμισθοῦμεν</i>
<i>ἐποιέετε</i>	<i>ἐποιέετε</i>	<i>ἐτίματε</i>	<i>ἐτίματε</i>	<i>ἐμισθοῦτε</i>
<i>ἐποίουν</i>	<i>ἐποίουν</i>	<i>ἐτίμαον</i>	<i>ἐτίμαον</i>	<i>ἐμισθεον</i>

The following four Tenses are declined like the same Tenses of τῆντε or παιδεύω.

<i>Perf. πεποίηκα</i>	<i>Inf. πεποιηκέναι</i>	<i>Part. -κως, etc.</i>	<i>Perf. μεμισθώκα</i>	<i>Inf. μεμισθωκέναι</i>	<i>Part. -κως, etc.</i>
<i>Plupf. ἐπεποίηκα</i>	<i>Inf. πεποιηκέναι</i>	<i>Part. -κως, etc.</i>	<i>Perf. μεμισθώκα</i>	<i>Inf. μεμισθωκέναι</i>	<i>Part. -κως, etc.</i>
<i>Fut. 1 ποιήσω</i>	<i>Inf. ποιήσας</i>	<i>Part. -κως, etc.</i>	<i>Perf. μεμισθώκα</i>	<i>Inf. μεμισθωκέναι</i>	<i>Part. -κως, etc.</i>
<i>Aor. 1 ἐποίησα</i>	<i>Inf. ποιήσας</i>	<i>Part. -κως, etc.</i>	<i>Perf. μεμισθώκα</i>	<i>Inf. μεμισθωκέναι</i>	<i>Part. -κως, etc.</i>

PASSIVE.

Present.

<i>Indicative.</i> S. ποιῶμαι ποιῶ or -εἶ ποιέται D. ποιούμεθον ποιέσθον ποιέσθον P. ποιούμεθα ποιέσθε ποιούνται	ποιῶμαι	τιμῶμαι	μισθῶμαι	μισθῶμαι
	ποιῶ or -εἶ	τιμᾶ	μισθῶ	μισθῶ
	ποιέται	τιμᾶται	μισθῶται	μισθῶται
	ποιούμεθον	τιμώμεθον	μισθούμεθον	μισθούμεθον
	ποιέσθον	τιμάσθον	μισθίσθον	μισθίσθον
<i>Subjunctive.</i> S. ποιῶμαι ποιῶ ποιῆται D. ποιούμεθον ποιήσθον ποιήσθον P. ποιούμεθα ποιήσθε ποιούνται	ποιῶμαι	τιμῶμαι*	μισθῶμαι	μισθῶμαι
	ποιῶ	τιμᾶ	μισθῶ	μισθῶ
	ποιῆται	τιμᾶται	μισθῶται	μισθῶται
	ποιούμεθον	τιμώμεθον	μισθούμεθον	μισθούμεθον
	ποιήσθον	τιμᾶσθον	μισθίσθον	μισθίσθον
<i>Optative.</i> S. ποιούμην ποιούο ποιούτο D. ποιούμεθον ποιούσθον ποιούσθον P. ποιούμεθα ποιούσθε ποιούνται	ποιούμην	τιμῶμην	μισθοίμην	μισθοίμην
	ποιούο	τιμῶο	μισθοίο	μισθοίο
	ποιούτο	τιμῶτο	μισθοίτο	μισθοίτο
	ποιούμεθον	τιμαίμεθον	μισθοίμεθον	μισθοίμεθον
	ποιούσθον	τιμάσθον	μισθοίσθον	μισθοίσθον

† See § 105. 2.

* See § 105. 3.

PASSIVE.—Present, *continua**Imperative.*

S. ποιέον	ποιῶν	τιμάον	τιμῶν	μισθῶν	μισθοῦν
D. ποιέσθον	ποιέσθων	τιμάσθον	τιμάσθων	μισθίσθον	μισθίσθων
P. ποιέσθε	ποιέσθε	τιμάσθε	τιμάσθε	μισθίσθε	μισθίσθε
οἱ ποιέσθων	οἱ ποιέσθων	οἱ τιμάσθων	οἱ τιμάσθων	οἱ μισθίσθων	οἱ μισθίσθων

Infinitive.

ποιέσθαι	τιμάσθαι	μισθίσθαι
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Participle.

ποιόμενος	τιμώμενος	μισθόμενος
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Imperfect.

S. ἐποιούμην	ἐποιούμην	ἐτιμώμην	ἐμισθοῦμην
ἐποιέοντο	ἐποιέοντο	ἐτιμῶντο	ἐμισθύνοντο
ἐποιέοντο	ἐποιέοντο	ἐτιμώμεθον	ἐμισθόμεθον
ἐποιέσθην	ἐποιέσθην	ἐτιμάσθην	ἐμισθίσθην
ἐποιούμεθα	ἐποιούμεθα	ἐτιμώμεθα	ἐμισθόμεθα
ἐποιέσθε	ἐποιέσθε	ἐτιμάσθε	ἐμισθίσθε
ἐποιούντο	ἐπιμάντο	ἐτιμάντο	ἐμισθύντο

The following tenses suffer no contraction; but we exhibit here the *Perfect* and *Pluperfect Passive* fully inflected, in order that the analogy of these forms, in comparison with the same tenses from παιδεύω, may be clearly seen.

Perfect.		
<i>Indic. S.</i>	πεποιήμαι	τετίμημαι
	πεποιήσαι	τετίμησαι
	πεποιήται	τετίμηται
<i>D.</i>	πεποιήμεθον	τετιμήμεθον
	πεποιήσθον	τετίμησθον
	πεποιήσθον	τετίμησθον
<i>P.</i>	πεποιήμεθα	τετιμήμεθα
	πεποιήσθε	τετίμησθε
	πεποιήνται	τετίμηνται
<i>Infinit.</i>	πεποιῆσθαι	τετιμῆσθαι
<i>Partic.</i>	πεποιημένος	τετιμημένος
		μεμισθώσθαι
		μεμισθώσαι
		μεμισθώται
		μεμισθώμεθον
		μεμισθώσθον
		μεμισθώσθον
		μεμισθώμεθα
		μεμισθώσθε
		μεμισθώνται
		μεμισθώσθαι
		μεμισθώμενος

Subjunct and *Optat.* are wanting. For the few verbs which can form them, see § 98. n. 9.

<i>Imper. S.</i>	πεποιήσο	τετίμησο	μεμισθώσο
	πεποιήσθω, etc.	τετιμήσθω, etc.	μεμισθώσθω, etc.

Pluperfect.

<i>S.</i>	ἔπεποιήμην	ἔτετιμήμην	ἔμεμισθώμην
	ἔπεποιήσο	ἔτετιμήσο	ἔμεμισθώσο
	ἔπεποιήτο	ἔτετιμήτο	ἔμεμισθώτο
<i>D.</i>	ἔπεποιήμεθον	ἔτετιμήμεθον	ἔμεμισθώμεθον
	ἔπεποιήσθον	ἔτετιμήσθον	ἔμεμισθώσθον
	ἔπεποιήσθον	ἔτετιμήσθον	ἔμεμισθώσθον
<i>P.</i>	ἔπεποιήμεθα	ἔτετιμήμεθα	ἔμεμισθώμεθα
	ἔπεποιήσθε	ἔτετιμήσθε	ἔμεμισθώσθε
	ἔπεποιήντο	ἔτετιμήντο	ἔμεμισθώντο

<i>Fut. 1.</i>	ποιηθήσομαι	τιμηθήσομαι	μισθωθήσομαι
<i>Aor. 1.</i>	ἐποιήθην	ἐτιμήθην	ἐμισθώθην
<i>Fut. 3.</i>	πεποιήσομαι	τετιμήσομαι	μεμισθώσομαι

MIDDLE.*

<i>Fut. 1.</i>	ποιήσομαι	τιμήσομαι	μισθώσομαι
<i>Aor. 1.</i>	ἐποιήσάμην	ἐτιμησάμην	ἐμισθωσάμην

Verbal Adjectives.

ποιητέος	τιμητέος	μισθωτέος
ποιητός	τιμητός	μισθωτός

* Ποιῆσθαι to make for oneself; τιμᾶσθαι to honour, as in the Active; μισθοῦσθαι to cause to let to oneself, i. e. to hire.

NOTE 1. The older Grammarians taught without any limitation, that the *uncontracted* forms of these verbs were *Ionian* forms. They may be more correctly called the *old* or the *ground-forms*; and it is only in verbs in *έω* that they are in the proper sense *Ionian*, i. e. such as are used by all *Ionian* writers. They belong however exclusively to the later *Ionian* prose; for the epic writers very often used the contracted forms, and sometimes also employed the lengthened *είω* instead of *έω*; e. g. *ὀκείω, πλείειν, νεικείσκες*, etc.—The uncontracted form of verbs in *άω* is only so far to be called *Ionian*, as the epic writers sometimes avail themselves of it; although in only a few words and forms; e. g. *δοιδάει, πεινάοντα, ναυεράουσιν*, etc.—Verbs in *ώω* are found uncontracted only in this *first pers.* Singular; elsewhere they are always either contracted, or take the double sound peculiar to the epic writers; see notes 10, 11.—In the *Ionian* prose, verbs in *άω* and *ώω* never occur, except either in the usual contracted form (as above in the Att. Fut. § 95. n. 11), e. g. in Herodot. *νικᾶν, ἐνίκων, νικῶν, εἰρώτα, βιῶ* for *βιάου*; also *δῆλοι, ἔμισθόυντο, ἔτεροιούντο*; or else with the peculiarities of formation and contraction which are given below, in note 7 sq.

NOTE 2. In the *Attic* and *common* language, none of the contractions which occur in this conjugation were ever neglected; not even in *Attic* poetry, i. e. in the dramatic trimeter. The only exceptions are the *shorter* verbs in *έω*, whose present Act. in the uncontracted form has only *two* syllables, as *τρέω*. These admit only the contraction in *ει*; e. g. *τρέει τρεῖ, ἔτρεε ἔτρει, πνέειν πνέιν*;^{*} in all other forms they remain uncontracted; e. g. *ρέω, χέομαι, τρέομεν, πνέουσι, πνέη*, etc. There are to be excepted nevertheless *δεῖν* to *bind*, e. g. *τὸ δοῦν, τῷ δοῦντι* Plat. Cratyl. 419, 421; (*ὁ*) *ἀναδῶν* Aristoph. Plut. 589; *διαδοῦμαι*, etc. On the contrary *δεῖν* to *need*, *want*, has commonly *τὸ δεῖν, δέομαι*, for the sake of distinction.[†]

NOTE 3. The movable *ν* is taken by the 3 pers. *Sing. Impf.* only in the uncontracted form, as Hom. *ἔρρεεν, ἤτρεεν*, and even Xen. Hell. 6. 2. 27 *ἔπλεεν*; but not in the contracted one. Yet Homer has once *ἤσκειν* from *ἀσκέω*. Comp. the Plupf. in § 103. m. 12.

NOTE 4. The form of the Optative, known by the name of the *Attic Optative*, which is in a measure peculiar to contract verbs (§ 103. m. 13), is fully given in the paradigm (p. 169), in order that the analogy of it may be clearly understood. It is however to be observed, that the *Attic* usage, which was governed only by a regard to euphony and clearness, preferred certain parts selected from each of the forms, viz.

- 1) The *Plural* of the *Attic* form was less used, because of its length, especially in verbs in *έω* and *ώω*; least of all the 3 pers. Plur. in *οίησαν, ᾤσαν*. The *Attics* said almost always *ποιοῖεν, τιμῶεν, μισθοῖεν*.
- 2) In the *Singular*, however, the Opt. in *οίην* from verbs in *έω* and *ώω*, is far more usual than the other form.
- 3) In verbs in *άω* the *Attic* Opt. (*τιμῶην* etc.) is in the *Sing.* used almost exclusively; and also in the *Plur.* (with the exception of the 3 pers.) far more frequently than in the other two classes of verbs.

NOTE 5. Some verbs in *άω* are contracted in the *Doric* manner into *η* instead of *α* (see note 15); viz.

ζῆν to *live*, *χρῆσθαι* to *use*,
πεινῆν to *hunger*, *διψῆν* to *thirst*,

^{*} Likewise in the Imperat. e. g. *πλέε, πλέετ* Aristoph. Av. 598, and often. But also *ἀπόχεε* Dig. Laert. II. 77.

[†] But see the Anom. *δέω*.—In the verb *χέω* we must take care not to confound the 3 *Sing.* *ἔχεε* from Aor. 1 *ἔχεα* (see Anom. *χέω*) with the same person of the Imperfect; the latter is contracted, *ἔχεε ἔχει*, the former not; e. g. Aristoph. Nub. 75 *κατέχεεν*.

from ζῶω, χράω, (see both in § 114,) πεινάω, διψάω. These make ζῆς, ζῆ, ἐζῆ, χρῆται, etc. The following verbs also, so nearly related to each other in their signification, viz.

κνάω *scrape*, σμάω *stroke*, ψάω *rub*,

are contracted in the same manner, at least in the genuine Attic.*

NOTE 6. The verb ῥιγῶω *I am cold* has an irregular contraction, viz. into ω and φ instead of ου and οι; e. g. Inf. ῥιγῶν, Opt. ῥιγῶην. But this peculiarity is not always observed, at least in our editions.—In the verb ἰδρόω *I sweat*, which in signification is opposed to the preceding, the same rule holds in the Ionic dialect; e. g. ἰδρώσα Il. δ. 27; ἰδρῶν Hippocr. de Aër. Aq. Loc. 17.

DIALECTS.

NOTE 7. Since the Ionics form the 2 pers. Pass. in the ordinary conjugation in εαι and εο (§ 103. m. 17), there arises in verbs in έω an accumulation of vowels in this person, which the Ionic prose writers retain, as ποίεαι, έπαινέαι, etc. The epic writers contract sometimes the *first two* vowels, e. g. μυθείαι, like μυθέεσαι μυθείται. Sometimes one ε is elided, and in έεο always; e. g. μυθείαι from μυθέομαι Od. β. 202; φοβέο from φοβέομαι Herod. 9. 120; αλνέο, έξηγέο, etc. The form ανακουέο (Theogn.) from a verb in έω, stands alone. The forms of this 2 person in έη, άη, όη; έου, άου, δου, which we have placed in the paradigm for the sake of uniform analogy, never occur.

NOTE 8. Verbs in άω, as we have seen (note 1), are not commonly used by the Ionics in their proper uncontracted form; but many of them are so resolved that the α passes over into ε; e. g.

όρέω, όρόμεν, for όράω, όράομεν

φοιτέοντες for φοιτάοντες

χρέται, μηχανέεσθαι, for άται, άσθαι

and the like. Sometimes they change αο into εω (§ 27. n. 10); e. g. μηχανώνται, χρέωμαι, όρμώμενος, όρέωντες, etc. Others, as νικάν, αἰδάν, etc. never take this change of α into ε.

NOTE 9. In the 3 pers. Plur. where the Ionics change ν into α (§ 103. IV.) and put -εατο for -οντο, they sometimes employ in these verbs the same ending for -έοντο, where of course there is an elision of one ε; but this is done only in verbs in άω, as έμηχανέατο for -άοντο, -έοντο, comm. έμηχανώντο.—In the Perf. and Plupf. they not only change ηται and ωνται into ήται, ώται, e. g. πεποτήται, κεχολώατο, Homer; but likewise commonly shorten the η into ε, e. g.

οίкіεται, έτετιμέατο, for όκηνται, έτετίμηντο.

NOTE 10. The old Ionic of the epic writers sometimes contracts the forms, and sometimes not. In verbs in άω however, which are seldom employed in their primary uncontracted form (note 1), the Ionic allows these poets the peculiar license of again resolving the vowel or improper diphthong of contraction into a *double sound*, by repeating before it the *same sound*, either long or short, according to the necessities of the metre (§ 28 n. 3). Thus a in

(όράειν) όρᾶν — όράαν; on the ι subscr. see n. 15. marg.

(άσχαλάει) άσχαλάῃ — άσχαλάα

2 pers. Pass. (μνάη) μνᾶ — μνάα

άγοράσθε, μνάσθαι — άγοράασθε, μνάασθαι.

* Two other Infinitive forms, μαλκιῆν and ούρην, from μαλκίδω to be cold, μυμβό, and ούρέω, may with tolerable certainty be shewn from grammarians to be Attic; see *Ausf. Sprachl.* p. 487.

Further, *o* or *ω* in

(*δράω*) *δρῶ* — *δρόω*
Imperat. Pass. (*ἀλάου*) *ἀλῶ* — *ἀλόω*
 (*βοάουσι*) *βοῶσι* — *βοόωσι*
Opt. (*αἰτιάουτο*) *αἰτιῶτο* — *αἰτιόωτο*
 (*δράουσι*) *δρῶσι* — *δρώωσι*
Part. Fem. (*ἡβάουσα*) *ἡβῶσα* — *ἡβῶωσα*.

In the Ionic prose this species of resolution occurs seldom: *Hdot.* ἡγορόωντο 6. 11; κομόωσι 4. 191.—Sometimes the *o* is placed after *ω*, e. g.

ἡβῶοντες, ἡβῶοιμι, for ἡβῶντες, ἡβῶμι, from *-δόντες, -δοίμι*, and for γελῶντες may stand either γελῶοντες or γελῶοντες, as the metre may require. From these forms we can understand, how in some verbs this doubling of the sound by means of *ω*, passed over into a peculiar formation, *-ώω, -ώεις, -ώει*; see the *Anom.* ζάω, ΜΑΩ, and μνάω in *μιμνήσκω*.—A peculiar anomaly is the Homeric *Particip. Fem.* ναιετάωσα for *-άουσα* or *-ῶσα*; also σάω, see σῶζω § 114; and the form μενοινῆσι *Il.* o. 82; for which however another quite as early reading is μενοινήσει *Opt.*

NOTE 11. All forms with the double sounds *ow* and *wo* are also common to verbs in *ῶω*; though in these they can arise neither by regular resolution, nor by doubling the vowel of contraction; e. g.

(*δρόουσι*) *δροῦσι*, epic *ἄρῶωσι*
 (*δηϊόοντο, δηϊόοιεν*), *δηϊούντο, δηϊοίεν*, epic *δηϊῶοντο, δηϊόφεν*
 (*ὑπνῶοντας*) *ὑπνῶντας*, epic *ὑπνῶοντας*.

NOTE 12: The *iterative Imperfect* in *σκον* (§ 103. m. 11) is more seldom employed by the Ionics in these verbs; e. g. φιλέσκον *Hdot.* βουκολέσκες *Homer.* This form was never contracted; but was sometimes syncopated in the earlier poets by dropping *ε*; e. g. ἤχεσκε for ἤχεσκε from ἤχέω; ἔασκε from ἔάω; and so with a doubling of *a*, ναιετάασκον from ναιετάω.

NOTE 13. That the Dorics contract *eo* into *eu* instead of *ou*, and that this is followed by the Ionics when they contract, has already been mentioned, § 28. n. 5. Thus e. g. from ποιέω they make

ποιεῦμεν, ποιεῦμαι, ποιεῦντες, ἐποιεῦν.

But in verbs in *ῶω* likewise we often find in Herodotus and others *eu*, contrary to analogy, instead of *ou* contracted from *oo*; e. g.

ἐδικαίεν, ἐδικαίεν, πληρέυντες, from δικαίω, πληρώω.

And this same contraction takes place, through the change of *a* into *ε* (note 8), in verbs in *ῶω*, e. g.

εἰρώτευν, ἀγαπεῦντες, from εἰρωτάω, ἀγαπάω.

Finally, *eu* stands not only for *εou*, and consequently for *ου*, but also for *ουου*; e. g.

ποιεῦσι, φιλεῦσα,* for ποιέουσι, οὔσι, φιλέουσα, οὔσα
 γελεύσα for γελῶουσα, ὥσα
 δικαίεῦσι for δικαίουσι, οὔσι.

Closer observation must teach, which of these different forms occurs most frequently in each of the two dialects. But it follows of course, that the 3 Plur. ποιεῦσι, γελεύσι can be only Ionic; because the Dorics form ποιεῦντι, γελεύντι. *Comp.* § 103. m. 28.

NOTE 14. In another mode of contraction, which is rather *Æolic* than *Doric*, *o* is often absorbed by a preceding *a*, which thereby becomes long; e. g. φυσᾶντες for φυσῶντες, 3 Pl. πεινῶντι or πεινᾶντι.

NOTE 15. When the Ionics sometimes change the *a* and *q* of contraction into *η* and *η*, e. g. ὀρήν, φοιτῆν, ἴσθαι, etc. this coincides entirely with the nature of their dialect; but it is done only by a part of the Ionic writers, e. g.

* The Doric εἶσα can be contracted only into εῦσα, and not into οῖσα, which occurs only in the *Particip.* Aor. 2 λαβοῖσα, where there is no contraction; see § 103. m. 29.

Hippocrates. Herodotus has *ὄρᾱν*, *νικᾶν*, and from *χράω* even *χρᾶσθαι*, *χρᾶ*, etc. On the contrary, among the Dorics, who everywhere else employ long *α* instead of *η*, this contraction into *η* instead of *α* is a peculiarity, (where too in the contraction from *αι* they omit the *ι* subscript,*) e. g. *ὄρῃν*, *ἐρῃ* for *ἐρᾶ*, *τολμῇτε* for *τολμάτε*, etc. Nevertheless, in flexion, they say, Inf. aor *τολμάσαι*, etc. They have the same contraction in the Infin. of verbs in *έω* e. g. *κοσμήν* for *κοσμεῖν*.

NOTE 16. The epic writers avail themselves in like manner of *η* as the vowel of contraction; but only in some forms from *άω* and *έω*, chiefly in the Dual in *την*, e. g. *προσανδήτην*, *ὁμαρτήτην*, from *αὐδάω*, *ὁμαρτέω*; and in the lengthened Infinitive forms in *ῆναι*, *ῆμεναι*, instead of *εῖν* and *ᾶν*; e. g. *φορῆναι* from *φορέω*, *φιλήμεναι*, *γοήμεναι* for *γοᾶν*.†

NOTE 17. From verbs in *όω* the epic Inf. *ἀρόμμεναι* for *ἀροῦν*, is a solitary example.

NOTE 18. Other rare Æolic forms are, the Infinitives in *ς* from verbs in *άω* and *όω* with the accent drawn back; e. g. *γέλας*, *ὑψοίς*, § 27. n. 4. Also Part. fem. *γελάισα* for *γελάοισα*, *-ουσα*, comp. § 103. m. 29.

A Catalogue of the Verbs Contract see in Appendix F.

IRREGULAR CONJUGATION.

§ 106. VERBS IN *μι*.

1. We commence our account of the *Anomaly* of the Greek verb, with that which is called, from the ending of the 1 pers. Pres. Indicative, the *Conjugation in μι*. This does not, like the two preceding forms of conjugation (barytone and contract), contain a multitude of Greek verbs; but only a limited number, which differ from the regular analogy of the great mass of verbs in some essential points.

2. All verbs in *μι* have one root or stem, which in the ordinary formation would terminate in *ω pure* (§ 28. 1); and chiefly in *έω*, *άω*, *όω*, *ύω*. It is therefore usual in grammar, to trace back this less usual formation to the other more familiar one; and to say e. g. that the verb *τίθημι* comes from a simpler form *ΘΕΩ*. —There is only one example from the stem-vowel *ι*, viz. *εἰμι* from *ἸΩ*, for which see below in § 108. V. 3.

3. The peculiarities of the conjugation in *μι* are confined to these three tenses, viz.

Present, Imperfect, Aorist 2.

* For this omission of the *ι* subscript see § 105. 4, and 103. m. 34. Some of the Grammarians always omitted it in the double sounds, e. g. *ὄρδαν*, *ὄρδας*.

† Here belongs *ὄρῃαι*, for which see the marg. note to § 106 n. 9; and *δέησθαι*, see the Anom. ΘΑΩ. Comp. also *έθηῆτο* under the Anom. *δαομαι*. Both modes of contraction, (that into *η*, and that into *ει* and *αι*), which in the development of the language became the property of particular dialects, were unquestionably, in the earliest language, like so many other forms, in common fluctuating usage. Of the form in *η* some examples (*ζῆν*, etc.) always remained common; and no wonder that we find in the epic language still more instances of this kind, which have been retained on account of some special euphony.

The essential feature in all these peculiarities is, that the endings of flexion, e. g. *μεν, τε, ν, μαι*, are not annexed by means of a union-vowel (*ομεν, ετε, ου, ομαι*), but are appended immediately to the stem-vowel of the verb, e. g.

τιθε-μεν, ιστα-μαι, διδο-τε, εδελαν-τε, εθη-ν.

How far this may be regarded as a *syncope* of the union-vowel, and also for the *syncopated formation* in general, see below in notes 6, 7, 8, and † 110.

4. There are moreover some *peculiar endings*, viz.

μ — in the 1 person Pres. Sing.

σι or *σιν* — in the 3 person Pres. Sing.

συ — in the 2 person *Imperat.* Sing.

Further, the *Infinitive* of the Pres. and Aor. 2 always ends in *ναι*; and the Masc. of the *Participle* in the Nom. ends, not in *ν*, but always in *ς*, before which *ν* has been dropped; on which account the stem-vowel is lengthened before the *ς* in the usual manner, *ās, εις, ους, υς*, Gen. *υτος*. These endings of the participle *always have the tone*, in the form of the acute accent.

NOTE 1. In the *Imperat.* of the Aor. 2 Act. some verbs have nevertheless instead of *συ* a simple *ς*; as *ῥές, δός, ἔς*; see *τίθῃμι, δίδωμι, ἵκῃμι*, and comp. *σχές* and *φρές* in anom. *ἔχω* and *φρέω*, † 114.

5. The *Subjunctive* and *Optative* unite the stem-vowel of the verb with the vowel of their endings into a mixed vowel or diphthong, upon which they regularly *always* have the tone. The mixed vowel of the *Subjunctive*, when the stem has either *ε* or *α*, is *ω* or *η*:

ῶ, ῆς, ῆ, ὦμεν, ῆτε, ὦσι(ν); Pass. *ὦμαι, ῆ*, etc.

But when the stem has *ο*, the *Subjunctive* has always *ω*:

ῶ, ῶς, ῶ, ὦμεν, ὠτε, ὦσι(ν); Pass. *ὦμαι, ῶ*, etc.

The mixed sound of the *Optative* is a diphthong with *ι*, to which in the Active the ending *ην* is always joined; in the Pass. as usual, *μην*:

τιθ-είην, ιστ-αίην, διδ-οίην; Pass. *τιθ-είμην*, etc.

See † 107. m. 29 sq.—Verbs in *νμι* form these two moods most commonly from the ordinary conjugation in *-ύω*.

6. Several of the shorter stem-forms receive a *reduplication*, which consists in repeating the initial consonant with *ι*; e. g.

ΔΟΩ διδωμι, ΘΕΩ τίθῃμι.

But when the stem begins with *στ, πτ*, or with an aspirated vowel, it merely prefixes the *ι* with the rough breathing:

ΣΤΑΩ ἵστημι, ΠΤΑΩ ἵπταμαι, ἘΩ ἵκῃμι.

It is only in such words that the Aorist 2 is possible in this form of conjugation; since it is chiefly by the want of this reduplication, that this tense in the Indicative is distinguished from the Imperfect; and in the other moods, from the Present; see † 96 n. 2. E. g.

Pres. *τίθῃμι* (*Subj. τιθῶ*) Impf. *ἐτίθην* Aor. *ἔθην* (*Subj. θῶ*).

7. The short stem-vowel (ε, ᾱ, ο, ὕ), in its connection with the endings of this formation, always becomes *long* in the *Sing.* of the *Indic. Active* in all the three tenses. Thus we have from

ε	}	(ΘΕ)	τίθη-μ, ἐτίθη-ν, ἔθη-ν
ᾱ	— η,	(ΣΤΑ)	ῥστη-μ, ῥστη-ν, ἔστη-ν
ο	— ω,	(ΔΟ)	δίδω-μ, ἐδίδω-ν, ἔδω-ν
ὕ	— ὕ,		δείκνυ-μ, ἐδείκνυ-ν.

And so too *ι* becomes *ει* in the verb *εἶμι*. In the *Plural* of the same tenses, in the other moods, and everywhere in the *Passive*, the vowel appears most frequently in its original form as *short*; e. g. *τίθεμαι, ἔθεσαν, τιθέναι, τίθεται, τίθεμαι*, etc. Yet the following are exceptions from this rule, and retain the *long* vowel:

- 1) The Dual and Plural, as also the *Infin.* and *Imperative*, of the Aor. 2 of *ῥστημι*; thus *ἔστημεν*, etc. The same flexion is followed by nearly all *syncopated* Aorists, † 110.
- 2) The *Infinitives* Aor. 2 of *δίδωμι* and *τίθημι* (*ῖημι*), which change ε into *ει*, ο into *ου*; thus *δεῖναι, δοῦναι*.

Other exceptions, as *κιχῆναι, δίζημαι*, see in † 114.

8. Verbs in *ννμ* strictly form a special class of the verbs in *μ*. For the *νν* which precedes the personal endings does not belong to the pure verbal stem, but is a mere strengthening of the latter; and hence these verbs can form no analogous Aor. 2, i. e. in *ὕν*; see note 4. That is to say, certain verbs append to the stem of the verb the ending *ννμ* or *νννμ*; viz. the former, *ννμ*, when the stem ends in a *consonant* or *diphthong*, as *δεῖκ-ννμ, οἶγ-ννμ, δαλ-ννμ*; and the latter, *νννμ*, when the stem ends in a *short* (or simple) *vowel*, as *κορέ-νννμ, τί-νννμ*. Before the latter ending *ο* is lengthened into *ω*, as *χάω-νννμ* from *χάω*; and also by transposition, as *στρώ-νννμ* for *στορέ-νννμ*, † 110. n. 7. See the examples † 112. 15.

NOTE 2. Since the ending of the 2 pers. Pass. in the ordinary conjugation (η, ου) comes from *εσαι, εσο*; and since in the conjugation in *μ* this union-vowel (ε) falls away; the ending of this 2 pers. Pass. in these verbs is simply *σαι, σο*, e. g. *τίθε-σαι, ἐτίθε-σο, ῥστα-σαι*, etc. just as in the Perf. and Plup. Pass. of the ordinary conjugation. Still, a similar contraction occurs here with the stem-vowel, in some verbs more, in others less frequently; see marg. note on p. 184.

9. All the *other* tenses are derived as in the ordinary conjugation from the simple theme, and without the reduplication; e. g. *τίθημι* (ΘΕΩ) Fut. *θήσω*. Nevertheless, some of the verbs which belong here have, as anomalous verbs, peculiarities in these tenses also. These however must be separated from the peculiarities of the formation in *μ*; and, so far as they are common to several of these verbs, we proceed to exhibit them here in one general view.

10. The two verbs *ῥστημι* and *δίδωμι* shorten the vowel in those *Passive* tenses which belong to the ordinary conjugation:

Act. στήσω *Perf.* ἔστηκα *Pass. Perf.* ἔσταμαι *Aor.* ἐστάθην
 — δώσω — δέδωκα — — δέδομαι — ἐδόθην.

The verbs *τίθημι* and *ἵημι* (§ 108. I.) do the same, but only in the *Aorist Pass.* and in the *Future* which depends on it:

ἐτέθην (for ἐθέθην, from *ΘΕΩ*), τεθήσομαι
 ἐθείς *Part. Aor. 1 Pass.* (from *ΕΩ*).

In the *Perfect* of both *Act.* and *Pass.* these two verbs change the stem-vowel into *ει*: τέθεικα, τέθειμαι· εἶκα, εἵμαι.

11. The three verbs *τίθημι*, *ἵημι*, *δίδωμι*, have a peculiar form of the *Aor. 1* in *κα*, e. g.

ἔθηκα, ἦκα, ἔδωκα,

which must of course be distinguished from the *Perfect*. On the other hand, *ἵστημι* has regularly the *Aor. 1* ἔστησα, ἑστησάμην.

12. Verbs in *νυμι* or *ννυμι* form all these tenses quite regularly from the simple unused form of the *Pres.* in *ω*. Thus *δείκνυμι* from *ΔΕΙΚΩ*, δείξω, ἐδείχθην; *κορέννυμι* from *ΚΟΡΕΩ*, κορέσω, κέκορεσμαι, etc.

NOTE 3. In the more current dialects, no verbs in *ημι* and *ωμι* are to be found, which, exclusive of the reduplication, have more than two syllables; excepting perhaps *ἄημι* and some *deponents* in *ημαι* (instead of *εμαι*), *αμαι*, and *ομαι* (from *-όω*); which, as also *ἄημι*, are to be sought under the anomalous verbs; e. g. *δίξημαι*, *δύναμαι*, *δύνομαι*. See the details, § 112. 15.

NOTE 4. Instead of the *Aor. 2* of verbs in *νυμι*, which is wanting, the syncopated *Aorist* of some verbs in *ύω* is employed; e. g. *ἔδυνν*, from *Anom. δύω*.—In order to know at once, where the *υ* is *long* or *short*, we have only to compare *ἵστημι*; thus *δείκνυμι* is long like *ἵστημι*; *δείκνυμεν* is short like *ἵσταμεν*; *Aor. 2* *ἔδυνμεν* (see the *Anom. δύω*) is long like *ἑστήμεν*, etc.

NOTE 5. All verbs in *μι* increase their anomaly still more by the circumstance, that the *Present* and *Imperf.* in many single persons and moods, forsake the formation in *μι*, and are formed in the ordinary manner from *έω*, *άω*, *όω*, i. e. like *contract* verbs, retaining nevertheless the *reduplication*; consequently as if from *ΤΙΘΕΩ*, etc. Those in *νυμι* are also formed from *ύω*. Meanwhile, in order to have a full view of the whole analogy, it is necessary to inflect them throughout according to the formation in *μι*; and where the other formation predominates in common usage, we shall point it out in the notes. On the whole, the formation in *μι* belongs to the more genuine *Attic*.

NOTE 6. That the learner may form a correct judgment of the formation in *μι*, we premise further some general remarks. There are, in most languages, two modes of appending the endings in the inflection of the verb, viz. either with or without a *union-vowel*; something as in *English*, e. g. in *blessed* or *bless'd* (*blest*). On general principles, it is difficult to determine which of these two modes is the oldest in any language; but in grammar it is more natural—when not opposed by a stronger analogy—to assume the longer form as the original one, and then to consider the other as *Syncope* from it. Comp. also § 95. n. 15 and marg.

NOTE 7. The syncopated form is the most natural, when without it two vowels would come together in pronunciation. While now in the greatest number of Greek verbs of this kind (verbs pure) the full form was preferred, which then passed over into the contracted form (*φιλέω-μεν*, *φιλοῦμεν*); in some others the syncopated form was retained (*ἰέ-μεν*). This syncope could not have had place in the endings of the ordinary conjugation, which consist only of a vowel sound (*ἰέ-ω*, *ἰέ-ει*, *ἰέ-ε*); and these are precisely the instances where another form of the ending, *μι*, *σι*, *υι*, has been retained; by

which means, in these persons also, a consonant came to stand immediately after the stem-vowel. This vowel too was in part *lengthened*; and thus arose e. g. from the root *ῥε-* the forms *ῥη-μι, ἔθῃ-ν, ῥε-μεν, ῥε-θι*, etc.—The *reduplication* probably only served to strengthen these shorter verbs in the Present; and thus were distinguished a shorter form (*ἔθῃν*) for the Aorist, and a longer one for the Present and Imperfect, *τίθῃμι, ἐτίθην*.—An anomalous reduplication see in *δύνῃμι*, § 114.

NOTE 8. From this view of the subject it is evident, that the formation which at present constitutes the essential character of verbs in *μι*, could just as well occur in *single parts* of any verb; and that therefore it is entirely unnecessary to assume an appropriate 1 pers. Present in *μι*, for every single tense or form in which this flexion appears. Indeed, we shall find below (§ 110. 10) forms of the *Perfect*, whose Plural, etc. is made in this manner; and also (§ 110. 6) *second Aorists* of this kind (hence called *syncopated*) from some verbs, which have in the Present either the ordinary form, as *βίωω, δύω* — A. 2 *ἐβίων, ἔδυν*; or a form entirely different, as *βαίνω, γινώσκω* — A. 2 *ἐβην, ἔγνω*.

NOTE 9. Some branches of the Doric dialect, however, actually formed the 1 pers. Pres. of many common verbs in *μι* instead of *ω*; e. g. *ῥρημι, φίλημι*, instead of *ῥράω, φιλέω*; and likewise the 3 pers. in *σι*, e. g. *κρίνησι* for *κρίνει*. Of this there are still some traces extant in the early epic writers; e. g. *αἴνημι* in Hesiod; and hither the Grammarians refer some Homeric forms, viz. the 3 pers. in *ησι*, e. g. *Π. ε. 6 παμφαίνῃσι*; *Π. ι. 323 προφέρῃσι*;* and the 2 pers. Pass. *ῥρηαι* Od. ξ. 343, as if from Pass. *ῥρηαι* (for *-amai*) from *ῥράω, ῥρημι*.†

§ 107. *Paradigms of the Conjugation in μι.*

ACTIVE.

Present.

<i>set, put</i> (from <i>ΘΕΩ</i>)	<i>place†</i> (from <i>ΣΤΑΩ</i>)	<i>give</i> (from <i>ΔΟΩ</i>)	<i>show</i> (from <i>δεικνύω</i>)
<i>Indicative.</i>			
S. <i>τίθῃμι</i>	<i>ἵσθῃμι</i>	<i>δίδωμι</i>	<i>δείκνυμι</i>
<i>τίθης</i>	<i>ἵσθης</i>	<i>δίδως</i>	<i>δείκνυς</i>
<i>τίθῃσι(ν)</i>	<i>ἵσθῃσι(ν)</i>	<i>δίδωσι(ν)</i>	<i>δείκνυσι(ν)</i>
D. —	—	—	—
<i>τίθετον</i>	<i>ἵστατον</i>	<i>δίδοτον</i>	<i>δείκνυτον</i>
<i>τίθετον</i>	<i>ἵστατον</i>	<i>δίδοτον</i>	<i>δείκνυτον</i>
P. <i>τίθεμεν</i>	<i>ἵσταμεν</i>	<i>δίδομεν</i>	<i>δείκνυμεν</i>
<i>τίθετε</i>	<i>ἵστατε</i>	<i>δίδοτε</i>	<i>δείκνυτε</i>
<i>τιθέασι(ν)</i>	<i>ιστάσι(ν)</i>	<i>διδάσι(ν)</i>	<i>δεικνάσι(ν)</i>
or		or	or
<i>τιθείσι</i>		<i>διδούσι</i>	<i>δεικνύσι</i>

* It is however to be considered, that this form occurs in Homer only after a *relative* (*ὅστε, ὥς*, etc.) and therefore ought everywhere to be written, as is now actually done in most of the instances, with *ι* subscript, *ῃσι*. It is thus to be regarded as a freer use of the Subjunctive.

† A part only of the ancient Grammarians accent the word thus, *ῥρηαι*; others write *ῥῥῃαι*, which is nothing more than a contraction of *ῥάρεαι* into *ῃ* instead of *α*, according to § 105. n. 16. In this case, the *η* was probably preferred for the sake of euphony; since Homer has elsewhere regularly *ῥᾶται, ῥᾶτο*, etc.

‡ For the anomaly in the signification of this verb, see the notes under II, below.

- 1 NOTE I, 1. The 3 Plur. in *ασι(ν)* is alone usual in good Attic; in the ancient Grammarians it is called Ionic, because it was erroneously considered as the resolved form. In usage however it is so far from Ionic, that on the contrary only the circumflexed form, *τιθείσι, διδοῦσι, δεικνύσι*, is to be found in Herodotus. The earlier Attics have the same; and later it was regarded as belonging to the common language.
- 2 NOTE I, 2. The contracted form *τιθεῖς, ἰσάτς*, etc. (§ 106. n. 5,) is in the Present least used by the Attics. From *διδωμι* Homer and the Ionics have *διδούς, διδοῖ*; Homer also 2 pers. *διδούσθα*.

Infinitive.

<i>τιθέναι</i>	<i>ιστάναι</i>	<i>διδόναι</i>	<i>δεικνύναι</i>
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Participle.

<i>τιθείς (έντος)</i>	<i>ιστάς (έντος)</i>	<i>διδούς (έντος)</i>	<i>δεικνύς (έντος)</i>
<i>τιθείσθ</i>	<i>ιστάσα</i>	<i>διδούσα</i>	<i>δεικνύσα</i>
<i>τιθέν</i>	<i>ιστάν</i>	<i>διδόν</i>	<i>δεικνύν</i>

Subjunctive.

S. <i>τιθῶ</i>	<i>ιστῶ</i>	<i>διδῶ</i>	from <i>δεικνύω</i>
<i>τιθῆς</i>	<i>ιστῆς</i>	<i>διδῆς</i>	
<i>τιθῇ</i>	<i>ιστῇ</i>	<i>διδῇ</i>	
D. — ἦτον, ἦτον	— ἦτον, ἦτον	— ὦτον, ὦτον	
P. ὦμεν, ἦτε, ὦσι	ὦμεν, ἦτε, ὦσι	ὦμεν, ὦτε, ὦσι	

For these Subjunctives see notes under III.

Optative.

S. <i>τιθείην</i>	<i>ισταίην</i>	<i>διδοίην</i>	from <i>δεικνύω</i>
<i>τιθείης</i>	<i>ισταίης</i>	<i>διδοίης</i>	
<i>τιθείη</i>	<i>ισταίη</i>	<i>διδοίη</i>	
D. —	—	—	
<i>τιδείητον</i>	<i>ισταίητον</i>	<i>διδοίητον</i>	
<i>τιδείητην</i>	<i>ισταίητην</i>	<i>διδοίητην</i>	
P. <i>τιδείημεν</i>	<i>ισταίημεν</i>	<i>διδοίημεν</i>	
<i>τιδείητε</i>	<i>ισταίητε</i>	<i>διδοίητε</i>	
<i>τιδείησαν</i>	<i>ισταίησαν</i>	<i>δεδοίησαν</i>	

- 3 NOTE I, 3. We find also *διδῶν*; but this is a corrupt orthography of the later writers; as is also the Aor. 2 *δῶν*.

- 4 NOTE I, 4. This is strictly the proper form of the Opt. in verbs in *μι*, with which the Aor. Pass. in the ordinary conjugation agrees. There exists however here, as well as there, a very common *syncopated* form of the Dual and Plural, which especially in the 3 Plur. has almost entirely supplanted the longer form, viz.

D. <i>τιθείτον</i>	<i>ισταίτον</i>	<i>διδοίτον</i>
<i>τιθείτην</i>	<i>ισταίτην</i>	<i>διδοίτην</i>
P. <i>τιδείμεν</i>	<i>ισταίμεν</i>	<i>διδοίμεν</i>
<i>τιδείτε</i>	<i>ισταίτε</i>	<i>διδοίτε</i>
<i>τιδείεν</i>	<i>ισταίεν</i>	<i>διδοίεν</i>

Imperative.

* <i>τίθει</i>	* <i>ιστάθι</i>	* <i>διδόθι</i>	* <i>δεικνύθι</i>
έτω, etc.	άτω, etc.	ότω, etc.	ήτω, etc.
3 Pl. <i>τιθέτωσαν</i>	<i>ιστάτωσαν</i>	<i>διδότωσαν</i>	<i>δεικνύτωσαν</i>
or <i>τιθέντων</i>	or <i>ιστάωντων</i>	or <i>διδόντων</i>	or <i>δεικνύντων</i>

- 5 NOTE I, 5. For *τίθει* instead of *τιθεθι*, see § 18. 3. — The 2 Sing. in *θι* is little used, (Homer with the stem-vowel lengthened, *διδωθι, ἐμπίληθι*;) but instead of it the apocopated form, with the stem-vowel lengthened, viz.

<i>τίθει</i>	<i>ίστη</i>	<i>δίδου</i>	<i>δείκνυ</i>
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Imperfect.

S. *ἐτίθην	ἴστην	*ἐδίδων	*ἐδείκνυν
ἐτίθης	ἴστης	ἐδίδως	ἐδείκνυς
ἐτίθη	ἴσθη	ἐδίδω	ἐδείκνυ
D. —	—	—	—
ἐτίθετον	ἴστατον	ἐδίδοτον	ἐδείκνυτον
ἐτίθέτην	ἴσάτην	ἐδιδότην	ἐδεικνύτην
P. ἐτίθεμεν	ἴσταμεν	ἐδίδομεν	ἐδείκνυμεν
ἐτίθετε	ἴστατε	ἐδίδοτε	ἐδείκνυτε
ἐτίθεσαν	ἴστασαν	ἐδίδοσαν	ἐδείκνυσαν

NOTE I, 6. The *Singular* of this tense, except in ἴστημ, is most commonly 6 formed after the contracted conjugation, and from the form ὦν :

ἐτίθουν, εἰς, εἰ · ἐδίδουν, οὐς, οὐ · ἐδείκνυν, ες, ε(ν).

Perf. τέθεικα	ἔστηκα	δέδωκα	from
Plupf. ἐτεθείκειν	ἐστήκειν or εἰστήκειν	ἐδεδώκειν	ΔΕΙΚΩ

NOTE I, 7. In this Perfect and Plupf. of ἴστημ, we have to remark : 7

- 1) The *Augment*; since contrary to the custom of other verbs (§ 82. 5), the *ε* which stands here instead of the ordinary reduplication of the Perfect, takes the *rough breathing*; and the Plupf. often increases this augment by the temporal augment *ει*.
- 2) The *syncopated forms*, ἴσταμεν, etc. which are commonly used instead of the regular forms; see below note II. 3.
- 3) The difference of *signification*, see notes II. 1, 2.

Fut. θήσω	στήσω	δώσω	from
Aor. 1 ἔθηκα	ἔστησα	ἔδωκα	ΔΕΙΚΩ

NOTE I, 8. This irregular Aorist in *κα* (§ 106. 11), in good writers, is 8 used principally in the *Singular*; in the Plural, especially in the 1 and 2 pers. the Attics generally preferred the Aor. 2.—The other moods and participles never occur from the form in *κα*; except the participle of the Middle; see under the Middle form below, note I, 17.

Aorist 2.

Indicative.

S. *ἔθην like the	ἔστην	*ἔδων like the	wanting.
*ἔθης Impf.	ἔστης	*ἔδως Impf.	
*ἔθη	ἔστη	*ἔδω	
D. —	—	—	
ἔθετον	ἔστητον	ἔδοτον	
ἔθέτην	ἔστήτην	ἔδότην	
P. ἔθεμεν	ἔστημεν	ἔδομεν	
ἔθετε	ἔστητε	ἔδοτε	
ἔθεσαν	ἔστησαν	ἔδοσαν	

NOTE I, 9. The Aor. 2 ἔστην deviates from the analogy of the Impf. and 9 of verbs in *μ* in general, by its long vowel in the Dual and Plural (§ 106. 7).—The 3 Plur. ἔστησαν has the same form with the 3 Plur. Aor. 1, and can therefore be distinguished only by the connection; the two tenses having different significations; see notes II.

- 10 NOTE I, 10. Of the Aor. 2 *ἔθην* and *ἔδων*, the Sing. Indic. Act. has not been retained in actual use. The remaining parts, however, are usual; some as the sole forms, and others on the ground of preference; see n. 8.
- 11 NOTE I, 11. The Aor. *ἔστην* serves also as model for the *syncopated Aorists* so called, § 110. 6.

Inf.	δεῖναι	στήναι	δοῦναι
Part.	δεῖς, δεῖσα, δέν	στάς, στάσα, στάν	δούς, δοῦσα, δόν
Subj.	ἴω, ἴῃς, ἴῃ, etc.	σῶ, σῆς, σῆ, etc.	δῶ, δῶς, δῶ, etc.
Opt.	δείην	σταίην	δοίην

The Subj. and Opt. are declined like the Present.

Imperat. (ἴετ) Δές	στήθι	(δόθι) δός
ἴετω	στήτω	δότω
ἴετον, ἴετων	στήτον, στήτων	δότον, δότων
ἴετε, ἴέτωσαν or ἴέντων	στήτε, στήτωσαν or στήντων	δότε, δότωσαν or δόντων

- 12 NOTE I, 12. For the Subj. and Opt. the same holds good here, that was said of these moods in the Present; only that in the Opt. the *longer* form is here more frequent than there, *δείημεν, δοίητε*. Also of the 3 pers. *δοίσηαν*, etc. several examples are found.
- 13 NOTE I, 13. The monosyllabic Imperative, *Δές, δός*, etc. (§ 106. n. 1, throws back its accent in composition, but not further than the penult syllable; e. g. *περίθες, ἀπόδος*.
- 14 NOTE I, 14. The Imperat. *στήθι* in composition sometimes suffers an *apocope*, as *παράστώ*. So also *βῆθι*, see the Anom. *βαίνω*, § 114.

PASSIVE

Present.

Indicative.

S. τιθεμαι	ἵσταμαι	δίδομαι	δείκνυμαι
τίθειςαι, poet.	ἵσασαι	δίδοσαι	δείκνυσαι
τίθη*			
τίθεται	ἵσεται	δίδεται	δείκνυται
D. τιθέμεθον	ἵσάμεθον	διδόμεθον	δεικνύμεθον
τίθεσθον	ἵσασθον	δίδοσθον	δεικνυσθον
τίθεσθον	ἵσασθον	δίδοσθον	δεικνυσθον
P. τιθέμεθα	ἵσάμεθα	διδόμεθα	δεικνύμεθα
τίθεσθε	ἵσασθε	δίδοσθε	δεικνυσθε
τίθενται	ἵστανται	δίδονται	δείκνυνται
Infm. τίθεσθαι	ἵσασθαι	δίδοσθαι	δείκνυσθαι
Part. τιθέμενος	ἵσάμενος	διδόμενος	δεικνύμενος

* The second persons in *σαι* sometimes, and those in *σο* often, have the contraction with the stem-vowel. But the longer form in *σαι* is more certain in the Attic prose. Of *ἵστα* for *ἵσασαι* there is only one example, viz. in Æschylus, *ἐπίστα* for *ἐπίσασαι*; and as the Ionics after dropping *σ* change the stem-vowel *α* into *ε* (see notes IV), they then write *ἵστη* for *ἵσσαι*. From *δύναμαι* the tragic poets and later prose formed 2 pers. *δύνη*, see § 114. But the forms in *ον* and *ω*, as *ἐτίθον, ἔθον, ἐβίδον, ἔδον, ἵστων* (Indic. and Imperat.), *ἐβύνω*, were in very common use, especially in the Aor. 2. Mid.

Subjunctive.

S. τιθῶμαι	ιστῶμαι	διδῶμαι	from
τιθῇ	ιστῇ	διδῷ	δεικνύω
τιθῆται	ιστῆται	διδῶται	
D. τιθώμεθον	ιστώμεθον	διδώμεθον	
τιθῆσθον	ιστῆσθον	διδῶσθον	
τιθῆσθον	ιστῆσθον	διδῶσθον	
P. τιθώμεθα	ιστώμεθα	διδώμεθα	
τιθῆσθε	ιστῆσθε	διδῶσθε	
τιθῶνται	ιστῶνται	διδῶνται	

For some irregularity in the *accentuation* of this Subjunctive, see m. 31 32, below.

Optative.

S. τιθείμην	ισταίμην	διδοίμην	from
τιθείο	ισταίο	διδοίο	δεικνύ
τιθείτο	ισταίτο	διδοίτο	
D. τιθείμεθον	ισταίμεθον	διδοίμεθον	
τιθείσθον	ισταίσθον	διδοίσθον	
τιθείσθον	ισταίσθον	διδοίσθον	
P. τιθείμεθα	ισταίμεθα	διδοίμεθα	
τιθείσθε	ισταίσθε	διδοίσθε	
τιθείντο	ισταίντο	διδοίντο	

For the *Attic Optative* τίθοιτο, ἵστατο, δίδοιτο, etc. see m. 32 below.

Imperative.

τίθεσο or	ἵστασο or	δίδεσο or	δείκνυστο
τίθου	ἵστω	δίδου	
τιθέσθω, etc.	ιστάσθω, etc.	διδόσθω, etc.	δεικνύσθω, etc.

Imperfect.

S. ἐτιθέμην	ἰστάμην	ἐδιδόμην	ἐδείκνυμην
ἐτίθεσο or	ἵστασο or	ἐδίδεσο or	ἐδείκνυστο
ἐτίθου	ἵστω	ἐδίδου	
ἐτίθετο	ἵστατο	ἐδίδετο	ἐδείκνυτο
D. ἐτιθέμεθον	ἰστάμεθον	ἐδιδόμεθον	ἐδείκνυμεθον
ἐτίθεσθον	ἵστασθον	ἐδίδεσθον	ἐδείκνυσθον
ἐτίθεσθον	ἵστάσθον	ἐδίδεσθον	ἐδείκνυσθον
P. ἐτιθέμεθα	ἰστάμεθα	ἐδιδόμεθα	ἐδείκνυμεθα
ἐτίθεσθε	ἵστασθε	ἐδίδεσθε	ἐδείκνυσθε
ἐτίθεντο	ἵσταντο	ἐδίδοντο	ἐδείκνυντο

Perf. τέθειμαι	ἔσταμαι	δέδομαι	from
τέθεισαι, etc.	ἔστασαι, etc.	δέδοσαι, etc.	ΔΕΙΚΩ
Plupf. ἐτεθέμην	ἐστάμην	ἐδεδόμην	

NOTE I, 15. As to the other moods, etc. of the Perfect, it is easy to form 15 the *Inf.* τεθεῖσθαι, δεδόσθαι. *Part.* τεθειμένος, *Imperf.* ἔστασο, etc. The *Subj.* and *Opt.* do not occur.

Fut. 1. τεθήσομαι	σταθήσομαι	δοθήσομαι	from
Aor. 1. ἐτέθην	ἐστάθην	ἐδόθην	ΔΕΙΚΩ

- 16 NOTE I, 16. In *ἐρέθην, τεθήσομαι*, the syllable *τε* must not be taken for a reduplication; it is the radical syllable *θε*, which becomes *τε* because of the *θ* in the ending, according to § 18. n. 2. The form is therefore for *ἐθέθην, θεθήσομαι*.

Fut. 2 and 3, also Aor. 2, are wanting.*

MIDDLE.

Fut. 1	θήσομαι	στήσομαι	δώσομαι	from
Aor. 1	έθηκάμην	έστησάμην	έδωκάμην	ΔΕΙΚΩ

- 17 NOTE I, 17. The Aorists *έθηκάμην, έδωκάμην*, with their participles, be long solely to the Ionic and Doric dialects; the other moods do not occur. The Attic prose uses, from these verbs in the Middle, only the Aor. 2. Comp. the remarks on the Aor. Act. notes 8 sq. above.—The Aor. 1 *έστησάμην* is, on the contrary, very much used; see notes II.

Aorist 2.

Indicative.	έθέμην (έθεσο) ἔθου etc.	*έστάμην see m. 20.	έδόμην (έδοσο) ἔδου etc.	wanting.
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Declined like the Imperf. Passive.

Infjn.	δέσθαι	*στάσθαι	δόσθαι
Part.	δέμενος	*τάμενος	όμενος
Subj.	δῶμαι	*τῶμαι	δῶμαι
Opt.	δείμην	*σταίμην	δοίμην
Imperat.	(δέσο) δοῦ	*στάσο, στῶ	(δόσο) δοῦ

- 18 NOTE I, 18. All these are declined throughout like the corresponding forms of the *Pres. Passive*.—For the Attic forms of the Opt. and Subj. (*πρόσθοιτο, πρόσθωμαι*, etc.) see notes III.
- 19 NOTE I, 19. The *Infinitive* retains the accent even in composition, as *ἀποθέσθαι, ἀποδόσθαι*. The *Imperative* retains it in the Singular in composition, only when the preposition has but *one* syllable; e. g. *προσθού, προσδοῦ, ἀφού* (from *ἦμι*); when the preposition has *two* syllables, the accent is thrown back upon it, e. g. *περίδου, ἀπόδου*. In the Plur. the accent *always* comes upon the preposition; e. g. *ἐπίδεδεσθε, πρόδεδεσθε, ἀφεδεσθε*.
- 20 NOTE I, 20. The Aor. 2 Mid. of *ίστημι* does not occur; and stands in the paradigm only for the sake of the analogy, or on account of other verbs; e. g. *ἐπτάμην* from *ἵπταμαι*; see the Anom. *πέτομαι* § 114.

Verbal Adjectives.

δετέος	στατέος	δοτέος	from
δετός	στατός	δοτός	ΔΕΙΚΩ

* The Aor. 2 and Fut. 2 Pass. are not possible in this formation; except that some verbs in *νμι* can form them from the simple theme; see the Anom. *ξεύγνυμι*. The Fut. 3 does not directly occur from these verbs; though the Anom. Fut. *έστήξομαι* (see m. 24) may perhaps be considered as such.

II. NOTES ON *ἵστημι*.

1. The verb *ἵστημι* is divided between the transitive signification *to place*, 21 *cause to stand*, and the intransitive *to stand*; comp. § 113. 2. In the *Active* there belong to the signification

To place: Pres. and Impf. *ἵστημι, ἵστην*, Fut. *στήσω*, Aor. *ἔστησα*

To stand: Perf. and Plupf. *ἔστηκα, ἐστήκειν*, Aor. *ἔστην*.

The *Passive* signifies throughout *to be placed*; but the Pres. and Impf. *ἵσταμαι, ἵστάμην*, as *Middle*, together with the Future Middle *στήσομαι*, have sometimes the signification *to place oneself*, and sometimes that of *to place*, i. e. *set up, erect*, e. g. a monument. The Aor. 1 Mid. *ἐστήσαμην* always has this latter signification.

2. Besides this the *Perfect Active*, as to its signification, is here not Per- 22 fect, but *Present*; and the Pluperfect is consequently *Imperfect*; comp. § 113. 7. Thus

ἔστηκα I stand, *ἐστήκως* standing, etc.*
ἐστήκειν I stood.

3. In the *Perf.* and *Plupf.* there is commonly used in the Dual and Plural 23 of the Indicative, and throughout the other moods, a *syncopated* form, resembling the Present of verbs in *μι*. As this form is likewise found in other verbs, it will be illustrated below in § 110. 10; but in the mean time it is exhibited here, in order to render the inflection of *ἵστημι* complete.

Perf. Plur. *ἑστώμεν, ἑστάτε, ἐστώσι(ν)*

Du. *ἑστάτον*

Plupf. Plur. *ἑστώμεν, ἑστάτε, ἑστάσαν*

Du. *ἑστάτον, ἐσάτην*

Subjunct. *ἑστώ, ἦς, ἦ, etc.* *Opt.* *ἐσταῖην*

Imperat. *ἑστώθι, ἐστάτω, etc.*

Infinit. *ἐστάναι*

Particip. (*ἐσταώς*) *ἐστός, ἐστώσα, ἐστός, † Gen. ἐστώτος*

Ion. *ἐστρώς, ἐώσα, ἐώς· ἐώτος.*

Hence it appears, that this Perfect and Pluperfect have assumed, in the greater part of their flexion, both the *form* and the *signification* of the Present and Imperfect.

4. In consequence of the *Present* signification of this Perfect, and because 24 the Fut. *στήσω* means *I will place*, and Fut. *στήσομαι* *I will place myself or for myself*, there has been formed from the Perf. *ἑστηκα* I stand, a special anomalous

Future *ἐστήξω* or *ἐστήξομαι*, *I will stand*, with which is to be compared the similar Fut. in the Anom. *θήσκω*.

5. In like manner for the transitive signification, there is also a 25

Perfect *ἑστάκα* I have placed,

which nevertheless belongs to a later period. The old Attic employed in stead of the Perf. in both significations, either the two Aorists, or a periphrase, § 97. n. 6.

6. In some of the editions of Homer, the syncopated form of the Plupf. 26 3 Plur. *ἑστασαν* is found both in the transitive and intransitive sense. But the more correct orthography seems to be this, viz. *ἑστασαν* in its usual

* In some compounds, however, whose Middle passes over into the intransitive signification, the Perf. Act. can be translated in English as a real Perfect with the same signification; e. g. *ἀνίστημι* I set up, *ἀνίσταμαι* I rise up, *ἀνέστηκα* I have risen up.—In consequence of this usual Present signification, the later corrupt Greek formed from this tense a peculiar Present, *στήκω* I stand; hence 3 pers. *στήκει* Rom. 14, 4; Imper. *στήκετε* 1 Cor. 16, 13. al.

† The irregular form of the Nom. and Acc. of this Neuter, viz. *ἐστός*, instead of *ἐστός*, is more common. See *Ausf. Sprachl.* under *ἵστημι*, § 114.

sense as Imperfect, *they stood*; and ἔστασαν shortened for ἔστησαν from Aor. 1 ἔστησα, *they placed*, as Aorist, Od. σ. 307; which then, like the Aorists, could also be used for the Pluperf. *they had placed*, Il. μ. 56. Comp. the similar shortened form ἔπρεσε in the Anom. πίμπρημι.

- 27 7. The form ἔστητε ye stand, Il. δ. 243, 246, is a Homeric syncope for ἔστηκατε or ἔστατε. Compare with this some forms in Herodotus, e. g. προσεστάτε 5. 49; also 3 Plur. ἐστάσι 1. 200. ib. 3. 62.

III. NOTES ON THE SUBJUNCTIVE AND OPTATIVE.

- 28 1. The *Subjunctive* and *Optative* of the conjugation in *μ*, in their regular form, have the accent constantly upon the ending; e. g. τιθῶ, διδῶμεν, τιθεῖν, τιθέιντο, etc.
- 29 2. The cause of this accentuation is to be sought simply in the circumstance, that the syncope, which is so essential to the form in *μ* (§ 106. n. 6, 7), cannot properly have place in these moods. Hence they cause the long mood-vowel to flow together with the stem-vowel into one long sound; which consequently, according to the rule, takes the accent of a contraction, § 28. 6.
- 30 3. Nevertheless, this mode of forming a mixed sound is a different thing from the ordinary contraction of these moods in verbs in *άω, έω, όω*; as may be seen in the Paradigms.—The Subjunct. ἰσῆς, ἰσῆ, which is also adduced, belongs consequently to the form ἰσῶ, and is, like the Inf. ἰσῆν, ἀνισῆν (Plut.), less correct and less usual; see § 106. n. 5.
- 31 4. But the tendency to render these moods conformable in their accent to the general analogy,—according to which the accentuation of the conjugation in *μ* does not differ from that of ordinary barytone verbs,—has caused in the *Passive* several deviations, which in some verbs were more, in others less usual. In the two verbs τιθεῖν and ἵημι (§ 108), the deviations are for the most part peculiar to the *Attics*, and consist in this, viz. that the *stem-vowel is dropped*, and then the endings of both moods are assumed from the ordinary conjugation; while the accent, when possible, is thrown back; so that these forms appear just as if derived from a common barytone verb. In the *Subjunctive* indeed, the accent constitutes the only distinction, e. g. τιθῶμαι instead of τιθέμαι
Aor. 2. Mid. πρόσθηναι, πρόηναι, etc.
But in the *Optative* the diphthong *οι* is further assumed, e. g. τιθοῖτο, περιθοῖτο, πρόσιοιθε.
Comp. κάθημαι under ἤμαι (§ 108. II. 3); and μέμνημαι under the Anom. μνησκω.

- 32 5. From ἵσταμαι the *Optative* alone assumes this accentuation, retaining its usual diphthong, and is thus used by all writers; e. g. ἵσταω, ἵστατο, ἵστασθε, ἵσταντο.
But the *Subjunctive* is always ἰσῶμαι, συνιστήναι, etc. From δίδομαι however we find these moods sometimes accented as in no. 4, which also is regarded as *Attic*:

Subj. δίδωμι Opt. ἀπόδουνο.*

In all other verbs which conform to ἵσταμαι and δίδομαι, these moods always have the accent on the antepenult; e. g. δύνωμαι, δύνατο, δυναιτο, ἐπίσσηται, from δύναμαι, ἐνίμμαι, ἐπίσταμαι (see in § 114); δνοῖτο from Anom. δνομαι with radical *ο*. We find too in verbs in *αμαι*, examples of transition to the form *-οίμην*; see the Anom. μάργαμαι and κρέμαμαι.

* Our knowledge of this supposed Atticism, (see Fischer ad Weller. II. p. 469 sq. and espec. Gottling Acc. p. 79, 81–85,) is still very imperfect and uncertain; and more accurate investigation has yet to determine and rectify much in the above specifications.

6. Verbs in *νμι* commonly form both these moods from the theme in *ύω*, 33 as *δεικνύης, δεικνύομαι*. Still there are some examples, which shew that they could be formed here after the analogy of other verbs in *μι*, by using simply long *υ* instead of the usual mixed vowel or diphthong; e. g. *Opt. δαίνυτο* Il. *ω*. 665; *πῆγνυτο* Plat. Phæd. extr. *Subj.* 3 Sing. *σκεδανύσι* ib. p. 77. d, like the old form *τύπτησι, τιθήσι*. § 103. m. 37.*

IV. DIALECTS.

1. Many of the variations of the dialects in the ordinary conjugation, are 34 also common to verbs in *μι*; as the *iterative* form in *σκον*, which in these verbs always has the short radical vowel before this ending, e. g.

Impf. *τιθεσκον, δίδοσκον, δεικνυσκον*

Aor. 2 *στάσκον, δόσκον*.

Further the *Infinitives* *τιθέμεν, ιστάμεν, ιστάμεναι* (for *τιθέναι, ιστάναι*), *δέμεν, δέμεναι, δόμεναι* (for *δεῖναι, δοῖναι*), everywhere with a short stem-vowel; but with a long vowel in the *Aor.* 2 of those verbs which always retain the long vowel in this tense, as *στήμεν, στήμεναι, δύμεν, γνώμεναι*, etc. Also the Ionic ending of the 3 Plur. in *αται, ατο*; e. g. *τιθέαται* for *τιθενται, ἐδιδόατο*, etc.—The Dorics of course, in those verbs whose stem-vowel is *α*, everywhere insert their long *α* instead of *η*; e. g. *ιστάμι, στάναι*.

2. For the sake of the metre the epic poets employ the *Inf. τιθήμεναι*, 35 *Part. Pass. τίθήμενος*; and *διδούναι* instead of *διδόναι*. They sometimes retain the reduplication in forms where it is not customary, e. g. *Fut. διδώσω* instead of *δώσω*.

3. The Ionics, in verbs in *νμι* from *άω*, change *α* before a vowel into *ε*; 36 e. g. *ιστέασι* for *ιστάασι* *comm.* *ιστάσι*. *Comp.* § 105. n. 8.—Hence they have in the 3 Plur. *Pass. ιστέαται* (instead of *ιστάαται*) for *ιστανται*; see n. 1 above.

4. The Ionic dropping of the *σ* in the endings *σαι* and *σο* (§ 103. m. 17) 37 appears here less frequently; Herodot. *ἐπίστει* (for *-σαι*) from *ἐπίσταμαι, ἐπίστασαι*. Hom. *δέο* for *δέσο, μάρναο* for *μάρνασο, δαίνυο* for *εἰδάνυσο*.

5. The Dorics have *τι* for *σι*; in the Sing. *τιθήτι* for *τιθήσι*; and in the 38 Plural, (the *ν* being also restored, § 103. m. 28,) *τιθέντι, ιστάντι, διδόντι*, for *-έσι, ᾠσι, οὔσι*.

6. The 3 Plur. of the *Imperf.* and *Aor.* 2 *Act.* in *σαν* is made by the 39 Dorics and the epic writers a syllable shorter, and ends simply in *ν* with the preceding short or shortened stem-vowel; e. g.

ἔτιθεν for *ἐτίθεσαν*

ἔφ᾽αν for *ἔφασαν* (see *φημί* § 109)

ἔστ᾽αν (*στάν*), *βάν*, for *ἔστησαν, ἔβησαν*

ἔδον, ἔδῦν, for *ἔδοσαν, ἔδυσαν*.

7. For the 1 Sing. *Imperf.* *ἐτίθην*, the Ionics say *ἐτίθεα*. 40

8. The Ionic resolution of the Subjunctive-ending (§ 103. m. 38) here always causes the stem-vowel to reappear; yet only according to these rules:

a) Verbs whose stem-vowel is *ε* or *α*, adopt here *ε* as the stem-vowel 41 (see m. 36 above); thus

τιθέω, τιθέης, τιθέγτε, τιθέωσι, τιθέωμαι, etc. for *τιθῶ, ἦς*, etc. *ᾠμαι*, etc.—and *δέω, δέης, δέωμαι*, etc. for *δῶ, ῥῆς*, etc.

ιστέω, ιστέης, στέω, στέης, στέωμεν, etc. for *ιστῶ, στῶ, στῆς*, etc.

b) Verbs whose original stem-vowel is *ο*, take only *ω*; thus *διδῶω, δῶω*, 42 *δῶης, δῶη*, etc. for *διδῶ, δῶ, δῶς, δῶ*, etc.

* See below in § 110. 6, *φύην*; and also ib. 7, *φθίμην*.—The above accentuation of the Passive forms *δαίνυτο, πῆγνυτο*, is founded on the analogy of the examples contained in the preceding notes. *Comp.* *λέλυτο* § 98. n. 9.

9. The *epic* writers have also this Ionic resolution; and can vary it in two different ways, according to the necessities of the metre:

- 43 a) They *prolong* the ϵ . According to the general rules, this can be done only by means of $\epsilon\iota$; and thus we find $\theta\epsilon\iota\omega$, $\theta\epsilon\iota\eta\varsigma$, $\theta\epsilon\iota\omega\mu\epsilon\nu$, etc. for $\theta\tilde{\omega}$, etc. and so also $\sigma\tau\epsilon\iota\omega$ for $\sigma\tilde{\omega}$. But where the original vowel of contraction is η , only the *doubling* of the sound ($\eta\eta$) can have place, § 105. m. 38. This occurs in those verbs whose stem-vowel is α , usually; and for $\sigma\tilde{\omega}$, $\sigma\tilde{\eta}\varsigma$, $\sigma\tilde{\eta}$, etc. from *ἵστημι*, we accordingly find $\sigma\tau\epsilon\iota\omega$, $\sigma\tau\acute{\eta}\eta\varsigma$, $\sigma\tau\acute{\eta}\eta$. In those with the stem-vowel ϵ the usage is variable; and we find both $\theta\epsilon\iota\eta\varsigma$, $\theta\epsilon\iota\eta$, $\theta\epsilon\iota\eta\tau\epsilon$, and $\theta\eta\eta\varsigma$, $\theta\eta\eta$, etc.*
- 44 b) They *shorten* the peculiar vowel of the Subjunctive (§ 103. m. 39); but for the most part only where the stem-vowel is prolonged as above; thus

$\theta\epsilon\iota\omicron\mu\alpha\iota$, $\sigma\tau\epsilon\iota\omicron\mu\epsilon\nu$, for $\theta\epsilon\acute{\omega}\mu\alpha\iota$, $\sigma\tau\acute{\epsilon}\omega\mu\epsilon\nu$
 $\sigma\tau\acute{\eta}\epsilon\tau\omicron\nu$ for $\sigma\tau\acute{\eta}\tau\omicron\nu$ $\sigma\tau\acute{\eta}\eta\tau\omicron\nu$ $\delta\acute{\omega}\omicron\mu\epsilon\nu$ for $\delta\acute{\omega}\omega\mu\epsilon\nu$.

- 45 10. Since the epic writers make the 3 Sing. in all Subjunctives in $\sigma\iota$ (§ 103. m. 37), some forms arise here which must be carefully distinguished both from the Indicative, and from the 3 pers. Plur. e. g. $\iota\sigma\tau\eta\sigma\iota$ for $\iota\sigma\tau\eta$, $\delta\phi\sigma\iota$ for $\delta\phi$.
- 46 11. The Optative is never resolved; except that the Ionics say $\theta\epsilon\omicron\iota\mu\eta\nu$ for $\theta\epsilon\iota\mu\eta\nu$, precisely as if from $\Theta\epsilon\Omega$. Hdot. 1. 53.

§ 108. Verbs in $\mu\iota$ from $\epsilon\Omega$, $\eta\Omega$, $\iota\Omega$.

Among the anomalous verbs in $\mu\iota$ are several short ones, some of which have $\epsilon\Omega$ for their root, and others $\eta\Omega$ and $\iota\Omega$. These are very liable to be confounded; especially in composition, where the breathing in many cases disappears. Thus $\pi\rho\omicron\sigma\epsilon\acute{\iota}\nu\alpha\iota$ can come from both $\epsilon\acute{\iota}\nu\alpha\iota$ and $\eta\acute{\iota}\nu\alpha\iota$, while in $\alpha\phi\epsilon\acute{\iota}\nu\alpha\iota$ and $\alpha\pi\epsilon\acute{\iota}\nu\alpha\iota$ the breathing is distinguished; though not even here in Ionic writers, who in such words omit the aspirate. The theme $\epsilon\Omega$ has three principal significations: 1) *to send*, 2) *to set, place*, 3) *to clothe*; $\eta\Omega$ has the signification *to be*; and $\iota\Omega$, *to go*.

I. *ἴημι*, *send, cast*; from $\epsilon\Omega$.

1. This verb may be compared throughout with $\tau\acute{\iota}\theta\eta\mu\iota$, from which it deviates very little. The ι stands instead of the reduplication (§ 106. 6); in the Attic dialect it is long. When a form begins with the short radical ϵ , it is susceptible of the temporal augment, and ϵ passes over into $\epsilon\iota$, § 84. 2.

NOTE. An actual comparison with the form $\tau\acute{\iota}\theta\eta\mu\iota$ is here presupposed. It may also be remarked, that the *simple* verb *ἴημι* occurs but seldom; and that the greater part of the forms here given are found *only* in the compounds.

* The ancient Grammarians themselves are not uniform on this point, and we find both modes of orthography in the best editions; and besides these a *third*, which drops the ι *subscript* in the 2 and 3 person ($\theta\epsilon\iota\eta\varsigma$, $\theta\epsilon\iota\eta$), and thus makes them precisely like the Optative. Still, this last appears to be the least correct form; and seems to be founded solely on the supposition, that the ι has passed over to the preceding vowel, $\theta\epsilon\iota\eta$, $\theta\epsilon\iota\eta$. See § 103. m. 38.

ACTIVE.

Pres. Sing. ἵημι	ἵης	ἵησι(ν)
Dual —	ἵετον	ἵετον
Plur. ἵεμεν	ἵετε	ἵασι or ἵέσι(ν)

the former contracted from ἰέασσι, comp. τιθέασσι.

Subj. ἴω	Opt. ἰέην	Imper. (ἴεθι) ἴει, ἰέτω, etc.	Inf. ἰέναι
(comp. ἀφίεναι)	Part. ἰείς, ἰέισα, ἰέν.		
Impf. S. ἵην and ἵουν	ἵης and ἰέις	ἵη and ἴει	
D. —	ἵετον	ἰέτην	
P. ἵεμεν	ἵετε	ἰέσαν.	

The form ἵουν is regular from ἰΕΩ, § 106. n. 5. § 107. m. 6. Comp. ἀφίουν or ἡφίουν, § 86. n. 2; 3 Plur. ἡφίσαν.

Perf. εἶκα*	Plupf. εἶκεν
Fut. ἵσω	Aor. 1 ἵκα § 106. 11, Ion. ἔκα.
Aor. 2 Sing. not used; for it the Aor. 1.	
D. —	ἕτον
P. ἕμεν	ἕτε

commonly with the augment: εἵμεν, εἴτε, εἴσαν, comp. καθέμεν, ἀνέιτε, ἀφείσαν.†

Subj. ὦ, ἦς, etc.	Opt. εἴην, Plur. εἵμεν, εἴτε, εἴεν, for εἴημεν, etc.
Imper. ἔς, ἔτω	Inf. εἶναι Part. εἶς, εἶσα, εἶν.

Compounds: ἀφείναι, ἀφῶ, ἄφες, ἀφείς, etc. Opt. Plur. ἀνέιμεν, etc.

PASSIVE and MIDDLE; comp. τίθημι.

Pres. ἵμαι, ἴσαι, ἴται, etc.	Subj. ἰῶμαι Opt. ἰέμην, etc.
Perf. εἵμαι, etc. (μεθείμαι, μεθείσθαι, μεσθείσθω, etc.)	
Plupf. εἵμην, εἶσο, etc. comp. Aor. 2 Mid.	
Aor. 1 Pass. ἔθην, comm. with the augment εἴθην, e. g. ἀφείθην. Part. ἀφειθείς, etc.—Fut. ἰθήσομαι.	
Aor. 1 Mid. ἡκάμην, used only in the Indicative.	
Aor. 2 Mid. ἕμην, comm. with the augment εἵμην, εἶσο, εἶτο, etc. e. g. ἀφείτο, ἐφείντο.†	

Subj. ὦμαι, ἦ, etc.	Opt. εἵμην, εἶο, etc.	Imper. οἶ (ἀφού, προού, πρόσθε, etc. see § 107. m. 19).	Inf. ἴσθαι (ἀφείσθαι) Part. ἕμενος.
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Verbal Adject. ἐτέος, ἐτός (ἀφeros).

2. For the Attic Subjunctive and Optative, e. g. πρόωμαι, πρόηται ἵοιτο, ἀφίοντο, πρόσθε, (even in Act. ἀφίετε, ἀφίη, Plato, Xen.) and also for the dialects, e. g. ἀφῶ, ἀφείω for Subj. ἀφῶ; ἦσι for 3 Sing. Subj. ἦ; see § 107. III. IV.

3. Peculiar to this verb, however, is an Attic-Ionic form of the Imperf. in -εν instead of -ην in the compounds, e. g. προείεν Od. κ. 100; ἡφείεν Plat. Euthyd. 51. See the *Ausf. Sprachl.*

4. To be noted are also the Homeric forms of the Fut. and Aor. ἀνέσει, ἀνέσαιμι, etc. after another (more regular) formation, Il. ξ. 209. φ. 537. Od. σ. 265; but these occur only in composition with ἀνά, and as it would seem only when this preposition has the sense of back, again.

5. An old theme ἰΩ has sometimes been assumed, especially in the compounds ΑΝΙΩ, ΜΕΘΙΩ. But all the forms which are referred to it, are chiefly Ionic and poetical, and depend for the most part on the accent.‡ With more certainty we may refer thither the Homeric ξύνιον, and the Ionic form μεμετιμένος from ΜΕΤΙΩ (Impf. μετίετο or ἐμετίετο) Ion. for ΜΕΘΙΩ, comm. μεθίημι, μεθίετο, μεθειμένος.

* Like τέθεικα.—A less usual form was ἔωκα, with ω inserted (§ 97. n. 2); whence the Passive form 3 Plur. ἀφένονται in the N. Test. Matt. 9, 2. 5, etc. See Lexilog. I. p. 296.

† The accent is not drawn back because of the augment; see § 84. n. 4.

‡ If we write e. g. 2 Sing. Pres. μεθείς, it belongs to ἰΕΩ; but μεθείς to ἰΩ.

II. εἶσα *did set, did place*; ἡμαῖ *sit*.

1. Εἶσα is a defective verb, from which in the *transitive* sense,—yet only in some special significations, as *to lay the foundation of a building, to erect, to place an ambush, etc.*—the following forms occur:

Aor. 1. εἶσα, Mid. εἰσάμην

Part. ἔσας, εἰσάμενος (Hom. ἐφεσάμενος), Inf. ἔσαι (Hom. ἐφέσσαι), Mid.

Imper. ἔσαι, ἔσσαι.

To these may be added: 3 pers. Sing. ἔσσας and with syllabic augment ἔσσαςτο (another reading is ἔσσαςτο Od. ξ. 295), and Fut. Mid. ἔσομαι (Hom. ἐφέσσεσθαι Il. ι. 455, *he will set*); all which forms are liable to be confounded with the similar ones from ἐννυμι below. For the Attic prose only the Middle form εἰσάμην is in use; the Active forms belong to the poets and dialects.—The diphthong εἰ in the Indic. is strictly only augment; still it passed over as a strengthening into the other forms, e. g. Imperat. εἶσον, Part. ἔσας, εἰσάμενος, Hdot. Plut. Fut. Mid. ἔσομαι is rare. All the defective parts were supplied by the forms of ἰδρύω.

2. The Perfect Passive has the following form, which most commonly has the force of an *intransitive Present*, viz.

ἡμαῖ *I sit*.

Pres. ἡμαι, ἦσαι, ἦσται, etc. 3 Pl. ἦνται (Ion. ἔσται, epic εἰσται)

Impf. ἦμην, ἦσο, ἦστο, etc. 3 Pl. ἦντο (Ion. ἔατο, epic εἶατο Od. υ. 106)

Inf. ἦσθαι Part. ἦμενος* Imper. ἦσο, ἦσθω, etc.

3. The compound κάθημαι is in more common use. This verb does not assume the σ in the 3 pers. except in the Imperf. when it does not take the syllabic augment; thus

κάθημαι, 3 κάθηται
ἐκαθήμην or καθήμην, 3 ἐκάθητο or καθήστο†

Inf. καθῆσθαι* Part. καθήμενος* Imper. κάθησο Subj. κάθωμαι, ηῖται, etc. Opt. καθοίμην, 3 καθοίτο.‡

Later writers employ also for the 2 pers. the form κάθη, and in the Imperat. κάθου, for κάθηςαι, πάθησο.—The Ionics in their manner have τ instead of θ; as κάττημαι, 3 Pl. κατέαται, etc.

4. All the defective parts are supplied from ἕζεσθαι or ἵζεσθαι, and its compounds with κατά. § 114, ἵζω.

III. ἐννυμι, Ion. εἴνυμι, *I clothe*.

This verb is inflected like δέκνυμι, and has its defective parts from the theme 'ΕΩ. Comp. § 106. 8, 12. § 112. 15.

Except in composition, this verb is only poetical. Besides the Pres. and Impf. the following forms occur:

Fut. ἔσω, ἔσσω, Aor. ἔσσα, Inf. ἔσαι, ἔσσαι, Mid. εἰσάμην

Perf. Pass. εἶμαι, εἶσαι, εἶται, etc. hence 3 Pl. Plupf. εἶατο Il. σ. 596,—and from a form ἔσμαι, Plupf. 2 Pers. ἔσσο, 3 pers. ἔστο.

Also with the syllabic augment, Aor. ἔέσσαςτο, Plupf. ἔέστο.

In prose the compound ἀμφιέννυμι is usual:

* The present signification occasions also a *present* accentuation in the Participle, but not in the Infinitive; as may be seen in the compound καθῆσθαι. Comp. κείμαι, and espec. § 111. n. 2.

† Nevertheless, contrary to the precept of the grammarians (Thom. Mag.) we sometimes find written καθῆτο, Dem. Cor. p. 285, 300. Bekk.

‡ Comp. § 107. m. 31. Aristoph. Ran. 947, 1073; where it is now accented καθοίτο, ἐπικαθοίτο; see Götting.

Fut. ἀμφιέσω Attic ἀμφιῶ Aor. 1 ἠμφίεσα, ἀμφιέσαι.
 Perf. Pass. ἠμφίεσμαι, ἠμφιέσαι, ἠμφιέσται, etc. Inf. ἠμφιέσθαι.
 Mid. to clothe oneself, Fut. ἀμφιέσομαι, Xen. Plato:

Probably also Aor. 1 ἠμφιέσάμην, since Xenophon (Cyr. 6. 4. 6) has from the compound in ἐρί the Inf. ἐπιέσασθαι, in like manner without elision of the ι. That the vowel of the preposition is commonly not elided (ἐπιειμένος Hom. ἐπιέσται Hdot. 1. 47), is to be explained from § 6. n. 3.

IV. εἰμί I am; from 'ΕΩ.

1. The usual flexion of εἰμί is the following:

Present	S. εἰμί	εἷς, comm. εἷ	ἐστίν, ἐστί (ἔστι 3 below)
	D. —	ἐστόν	ἐστόν
	P. ἐσμέν	ἐστέ	εἰσίν, εἰσί
Inf. εἶναι	Part. ὢν (G. ὄντος), ὄσα, ὄν		
Subj. ὦ, ᾗς, ᾗ	ᾗτον, ᾗτον	ᾗμεν, ᾗτε, ᾗσι(ν)	
Opt. εἴην, εἴης, εἴη	εἴητον, εἴητην	οἷ εἴην· εἴημεν	οἷ εἴην, οἷ εἴητε
	εἴησαν comm. εἴεν*		
Imp. ἴσθε, † ἔστω· †	D. ἔστων, ἔστων	P. ἔσθε, ἔστωσαν	οἷ ἔστων· †
Imperf.	S. ἦν	ἦσθα†	ἦν
	D. —	ἦτον	οἷ ἦτον
	P. ἦμεν	ἦτε	οἷ ἦτε

The Fut. is formed as Middle:

ἔσομαι 2 ἔσῃ or ἔσει 3 ἔσται, old and epic ἔσεται
 Inf. ἔσεσθαι, etc.

Verbal Adjectives (Neut.) ἐστέον (συνεστέον) etc.

2. There is further an Imperf. from the Middle, Impf. 1 Sing. ἦμην,

which is equivalent to that of the Active, but less frequent in earlier writers. A form of the 3 Plur. εἶατο for ἦτο Od. v. 106, is recognized by the ancient Grammarians, but is doubtful; see under ἦμαι, and the *Ausf. Sprachl.*—The Dorics and epic writers have the 2 Sing. Imperat. ἔσο, ἔσοσο.

3. The whole Present εἰμί etc. is *enclitic*; but actually takes the inclination, only when it is merely the logical copula, connecting the subject and its predicate; whenever it signifies actual existence, it retains the tone. The 3 Sing. especially, then takes the tone on the first syllable; e. g. θεός ἐστίν· ἔστι μοι δοῦλος; ἐστίν οἱ (but Plur. εἰσίν οἱ § 150. m. 21). Further, ἐστίν always stands after the unaccented particles ὡς, οὐκ, εἰ, and after τοῦτο and ἀλλά when these words have an apostrophe: οὐκ ἐστί, τοῦτ' ἐστίν. Elsewhere however, when the inclination is only hindered (§ 14. 6), the tone remains on the final syllable; e. g. λόγος ἐστί, ἀγαθός δ' ἐστί, ἐσμέν γάρ.—The 2 pers. εἶ or εἷς is never inclined, except in the dialect-form ἐσσί (4), and sometimes εἷς, e. g. Od. δ. 371.

4. In no verb are the dialects so various and multiplied as in this. We adduce here, for the most part, only such as do not follow of course from the general principles stated in § 103.

Present. Doric, S. ἐμμί, ἐσσί, ἐντί, which last stands likewise for the 3 Plur. εἰσί.—Ionic 2 Sing. also ἐσσί, 1 Plur. εἰμέν, 3 Plur. ἔασι(ν).—A poetical form is ἐμέν for ἐσμέν.

* The particle εἰεν be it so, well, seems to have come from the 3 Sing. εἴη; for the Sing. is requisite, whether we supply τοῦτο or ταῦτα.

† The 2 pers. ἴσθι is not to be confounded with ἴσθι κῆρυ, see οἶδα § 109.—The 3 pers. Sing. has also a later form ἔστω; and the 3 Plur. is in Plato (Legg. p. 879) once ὄντων, Ion. ὄντων.

‡ In later writers ἦς. Comp. § 103. m. 36.

Imperf. Ion. sometimes *ῆα* and *ῆα*, 2 *ῆας*, 3 *ῆε* or *ῆεν*, 2 Pl. *ῆατε*, etc. and sometimes *ῆον* (1 pers. in Hom.) and *ῆσκον*, from the theme *ῆΩ*.
—From the form *ῆα* comes the Attic form of the

1 pers. *ῆ* for *ῆν*.

For the 3 Sing *ῆν* the epic writers have also the doubled sound *ῆην* and *ῆην*.* The Dorics have for the same, by a peculiar anomaly, *ῆς*; for the 1 Plur. *ῆμεν* and *ῆμες*; and for the 3 Plur. *ῆσαν* the Ion. and Dor. is *ῆσαν*.†—Also 2 Sing. in Hom. *ῆσθα*.

Inf. Ancient and Ionic *ῆμεν*, *ῆμεναι*, *ῆμεν*, *ῆμεναι*; Dor. *ῆμεν* and *ῆμες* (like 1 Plur. Impf.), *ῆμεν* and *ῆμες*.

Finally, the Ionics form from the theme *ῆΩ* the Part. *ῆών* with the accent on the final syllable, Subj. *ῆω*, Opt. *ῆοιμι*.

5. In composition the preposition, in all cases not contrary to the general rules (§ 103. m. 1), takes the accent upon itself; e. g. *πάρεμι*, 2 pers. *πάρει*. But in *παρῆν* on account of the augment, *παρίσται* on account of the syncope, *παρίσθαι* (§ 103. m. 6), Subj. *παρῶ*, *ῆς*, *ῆ*, etc. and Opt. 3 Pl. *παρίειν* on account of the formation in *μι* (§ 107. m. 28), the accent remains upon the verb. The participle also retains the tone, *παρών*.—For *πάρα*, *ἔνι*, etc. instead of *πάρεστι*, *ἐνεσσι*, etc. see § 117. 3.

V. *εἶμι* I go; from *ῆΩ*.

1. The radical sound of this verb is *ι*, which when lengthened passes over into *ει*. With this change are connected many anomalies, both of form and of signification. The following are the forms in use.

Present	S. <i>εἶμι</i>	<i>εἶς</i> comm. <i>εἶ</i> (Hom. <i>εἶσθα</i>)	<i>εἶσι(ν)</i>
	D. —	<i>ἴτον</i>	<i>ἴτον</i>
	P. <i>ἴμεν</i>	<i>ἴτε</i>	<i>ἴσσι(ν)</i>

Inf. *λέναι*

Part. *ῖών*, *λοῦσα*, *ῖών*, G. *ῖόντος*, always with the accent on the ending, as in other verbs the Part. Aorist.

Subj. *ῖω* Opt. *ῖοιμι* or *ῖόην*

Imperat. *ἴθι* (in composition *εἶ*, as *πρόσει*, *ἔξει*), *ἴτω* etc. 3 Pl. *ἴωσαν* or *ῖόντων*.

Imperf. S. *ῆειν*, Ion. *ῆια*, Att. *ῆα*
ῆεις or *ῆεσθα*
ῆει or *ῆειν*,† Ion. *ῆιε* or *ῆιεν*
P. *ῆμεν* or *ῆμεν*
ῆετε or *ῆτε*
ῆεσαν, Ion. *ῆισαν*, Hom. and Att. *ῆσαν*

The Dual is formed after the analogy of the 2 pers. Plural.

Verbal Adj. *ῖεός*, *ῖρός*, or *ἱγητός*, *ἱγητός*.

A Middle is also adduced, with the signif. *to hasten, hasten away*; of which however only the Pres. and Impf. are in use: *ἵεμαι*, *ἵεμην*, Imper. *ἵεσο*. But the Middle of *ἵεμι* also, (i. e. *ἵεμαι* i. q. *ὀρμάω*, *to put oneself in motion, to hurry, to rush*), is identical with these forms in signification; and this too accords far better with *ἵεμι*. As now the whole matter depends on merely exchanging the smooth breathing for the rough, and inasmuch as the former (*ἵεμαι*) is feebly supported by ancient testimony, it is usual in

* In Il. λ. 762 *ῆην* stands for the first person, but is doubtful; see the *Ausf. Sprachl.* p. 530, marg.

† That *ῆν* is sometimes adduced as being used for *ῆσαν*, rests solely on some poetical passages, where *ῆν* stands with the Plural, but so that it always precedes the subject, as Hes. θ. 321 *τῆς δ' ῆν τρεῖς κεφαλαί*. It is therefore simply a peculiarity of Syntax; see § 129. n. 6.

‡ This form occurs, for the most part, only in the tragic Senarius before a vowel

recent editions, not only of Homer but of other authors who use these forms, as Plutarch and Lucian, to write everywhere ἔμαι, ἔσο, ἰέμενος, ἔντο, etc.

2. The compounds have the accent like those of εἰμί; and hence e. g. *πάρεμι, πάρει*, are forms of the same persons from that verb; and 3 Sing. *πάρεσι* is the same as the 3 Pl. of the compound of εἰμί.

3. This verb is the sole example of a form in *μι* which has *ι* for its radical or stem-vowel.* And just as verbs whose radical vowel is *ε*, retain this in the Plural, while in the Sing. they change it into *η*, so here the *ι* is prolonged into *ει* (as *εἶμι, εἶσι*), but in Plur. *ἔμεν, ἔτε*; like *τίθημι, ἡσι, ἔμεν, ἔτε*. In the Infin. *ἰέναι*, the *ε* is therefore only an epenthesis; since it strictly would be *ἰναι*, just like *τιθέ-ναι*; and to this analogy correspond the ancient and epic Infinitives *ἔμεν, ἔμεναι*, like *τιθέμεν* for *τιθέναι*.—Entirely analogous, but with *ει* instead of *ι*, is the Homeric Opt. *εἴην* Il. ω. 139. Od. ξ. 496, after the analogy of *φῆην*; see § 107. m. 33, and marg. But likewise, after the literal analogy of *ἰέναι* (*τιθέναι*), tradition has in one instance adopted the Opt. form *ἰεῖην*, like *τιθεῖην*, in Il. τ. 209.

4. Besides the forms above adduced, there occurs nothing further in the common language; and the verb is therefore to be considered as really defective. It serves chiefly to supply the place of some of the less usual forms of the anomalous *έρχομαι*. § 114.

5. This verb has in its signification the peculiar anomaly, that the Present *εἶμι* has the

Signification of the Future, *I will go*.

From this there is no real exception, except in the epic and later writers. This *εἶμι* therefore supplies the place of the Fut. *ἐλεύσομαι* (see the Anom. *έρχομαι*), which form is unwieldy and less used.†

6. The other moods of *εἶμι*, when their nature permits it, can likewise take the signification of the Future; although in the dependent clauses in which they usually stand, this is not at once so obvious. E. g. Thuc. 5. 7 *ἐνόμизεν ἀπέναι ὅπταν βούληται*, ‘he thought he would be able to depart when he pleased;’ where we also can say, ‘he thought to depart.’ So after *ἔμνυμι*, e. g. *ἄμωσεν ἀπέναι* *juravit se abiturum, he swore to depart*. Also Plato. Phaed. p. 103. d, *δοκεῖ σοι τὸ πῦρ προσιώντος τοῦ ψυχροῦ ἢ ἐπ-εξέναι ἢ ἀπολείσθαι*;—It is most obvious in the *Participle*; e. g. Xen. An. 2. 3. 29 *ἦξω συσκευασάμενος, ὡς ἀπ’άων ὑμᾶς εἰς τὴν Ἑλλάδα, καὶ αὐτὸς ἀπ’ίων ἐπὶ τὴν ἑμῶντοῦ ἀρχήν*.—But in most instances, the other moods and the participle appear in a *present* sense, and so stand for the same moods of *έρχομαι*, to which they are commonly preferred because of their shortness.

7. The learner must take care not to be misled by the anomalous accent on *ίων*, so as to regard this participle as an Aorist. The same anomaly appears in the Ion. *έων* from *εἰμί*, and in *κίων* from the Anom. *κίω*.‡

* Single syncopated forms, which follow the same analogy in other verbs (§ 106. n. 8), are the Plur. of the Perf. *δέδια*, and the Aor. 2 Mid. *ἐφθίμην*; see the Anom. *δείσαι, φθίω*.

† This usage is by no means limited to the Attics; see e. g. Hdt. 3. 72 *παρί-μεν*. Hom. Il. κ. 450. In Homer however there are some examples of this verb as *Present*, e. g. Od. κ. 191; while among the Attics, at least in prose, there are no genuine examples; for all those are not genuine, where the Fut. can indeed be expressed by the Present in English, but the sense nevertheless undeniably points to the Future; e. g. *I go home or am now going home*, instead of *I will or am about to go home*.

‡ The form *ίων* can indeed be taken as preterite in such connections as e. g. Il. α. 179 *οἶκαδ’ ἰών... Μυρμιδόνεσσιν ἄνασσε*. But we shall hereafter shew (§ 144. n. 3), that other Presents stand in the same manner. The real Part. Aor. is *ἐλθών*; see the Anom. *έρχομαι*.

8. Instead of the *Imperfect* above given, the ancient Grammarians have another, viz. εἶν, εἶς, εἶ, ἔμεν, ἔτε, ἔσαν; and likewise another *Aor.* 2, ἔον, ἔες, etc. to which they erroneously refer the Part. ἰών on account of its accent. All that is found of these forms belongs solely to the epic language; and varies in signification, like other old preterites, between the *Imperfect* and *Aorist*. But except the third persons,

ἔε or ἔεν, ἔτην, ἔσαν,

there is nothing to be found.* From these the Grammarians, and they alone, have supplied the other forms by analogy; for εἶν has the same relation to εἶμι and ἔσαν, as ἐτίθην to τίθημι and ἐτίθεσαν.

9. From these two simple preterite forms, however, arose in actual usage two fuller forms; viz. from ἔον, in the epic writers, ἥϊον or ῥον; and from εἶν, in the common language, the ῥεῖν given above. This latter form passed over at the same time into its Ionic shape, ῥῖα or ῥα; just as in τίθημι the Ion. ἐτίθεα comes from ἐτίθην, and in εἶμι am the Ion. ῥα from ῥν; except that here this ῥῖα, or ῥα, remained in use in the Attic language along with ῥεῖν. The ancient Grammarians very erroneously brought forward this ῥῖα, ῥα, as *Perfect*, and ῥεῖν as the corresponding *Pluperfect*; although this is entirely contradicted by the signification, and although no further forms from ῥῖα occur which are at all characteristic of the *Perfect*, neither in ασι, -εσαι, nor Part. ὄς.† This Impf. ῥα, ῥεις, etc. seems principally to have remained in use, in order to take the place of the Impf. ἤρχομην from ἔρχομαι, which was less used because of its ambiguity; it being also the Impf. of ἀρχομαι.‡

* When in the editions of prose writers, ἔπιμεν, πρόσισαν, etc. are occasionally found as *Imperfect*, such cases are either false readings, as ἔμεν for ῥμεν; or the corrupted language of later writers.

† With this ῥεῖν and ῥῖον, as protracted forms from εἶν and ἔον, compare the form ῥεῖδεν for ῥδεῖν or εἰδεν, in § 109 under οἶδα. The orthography ῥεῖν with a subscript was introduced only by the Grammarians, on account of this erroneous derivation from ῥῖα. The protraction itself arose simply from an effort to render the augment audible, without obscuring the sound of εἰ. The forms ῥεῖμεν, ῥεῖτε, ῥεσαν, however, which really occur, have without doubt crept into use from the seeming analogy of the *Pluperfect*; since at first only ῥῖμεν, ῥῖτε, ῥῖσαν, were used; which last form (ῥῖσαν) has actually been preserved in the Ionic dialect; see in 1 above.

‡ It is proper to bring forward here some examples, to shew this use of ῥα as an *Imperfect*. Plato Rep. 5 init. καὶ ἐγὼ μὲν ῥα τὰς ἐφεξῆς ἐρώων —, ὁ δὲ Πολέμαρχος ἐκτείνας — προσηγάγετο — καὶ ἔλεγεν ἅττα —. Here every language, which distinguishes the *Aorist* from the *Imperfect*, requires the *Imperfect*, in eo eram ut dicerem, j'allois dire, I was going to say. Xen. Cyr. 5. 4. 10, 11, where the conversation of two persons who meet each other is related: ὁ Κύρος — εἶπεν, Ἐγὼ δὲ πρὸς σέ, ἔφη, ἐπισκεψόμενος, ὅπως ἔχεις, ἐπορεύομην. Ἐγὼ δέ γ', ἔφη ὁ Γαδάτας, καὶ μὰ τοὺς θεούς, σὲ ἐπαναθασόμενος ῥῖα —. Plat. Charmid. init. Ἦκον μὲν τῇ προτεραίᾳ — ἀπὸ τοῦ στρατοπέδου· ὅλον δὲ διὰ χρόνον ἀφιγμένος ἀσμένως ῥα ἐπὶ τὰς συνήθεις διατριβάς, καὶ δὴ καὶ εἰς τὴν Ταυρέου παλαίστραν — εἰς ἡλθον, καὶ αὐτόθι κατέλαβον κτλ. Here the first words describe, as is usual at the beginning of the Platonic dialogues, the relation or situation of things at the time of the occurrence; and consequently the ῥα ἐπὶ τὰς διατριβάς, as is also shown by the Plural, implies duration, and is therefore *Imperfect*; while immediately with the simple action ε. τ. Τ. π. εἰσῆλθον, the narrated fact begins with the *Aorist*.—So Hdol. 2. 42, where the conditional ἔγωγε ἂν οὐκ ῥῖα — πολλαχῇ τε ἂν ἴσχον ἐμεινόν, stands without any anterior clause, and, as the context shews, can in no manner be thrown back into the past. Comp. also Dem. c. Steph. I. p. 1106. Other instances, where the idea of the *Aorist* might perhaps appear to us more natural, must be judged of with reference to the principle, that an action, which we conceive of as being rapidly accomplished, might often appear to the narrator as having duration, or as being contemporary with another action before mentioned, and consequently in the *Imperfect*.

10. In the *epic* language we find another acknowledged form of the *Middle*, without the accessory idea of *haste*; viz.

Fut. and Aor. 1 *εἶσομαι, εἰσάμην*, both of which are liable to be confounded with the similar forms from *εἶδω* (*οἶδα*); especially since Homer makes also *ἐείσατο*, and does not *elide* the vowel of the preposition; as *καταείσατο* *went down*. Comp. *εἶδω* in § 114.

§ 109. *The irregular Verbs φημί, κεῖμαι, οἶδα.*

There remain the following verbs, which require to be separately exhibited:

I. *φημί* I say; from *ΦΑΩ*.

Pres.	S. <i>φημί</i>	<i>φῆς</i>	<i>φησί(ν)</i>
	D. —	<i>φατόν</i>	<i>φατόν</i>
	P. <i>φαμέν</i>	<i>φατέ</i>	<i>φᾶσι(ν)</i>
Inf.	<i>φάναι</i>	Part. <i>φάς</i>	
Subj.	<i>φῶ</i>	Opt. <i>φαίην</i>	Imperat. <i>φάθι</i>
Impf.	S. <i>ἔφην</i>	<i>ἔφης</i> comm.	<i>ἔφισθα</i>
	D. —	<i>ἔφατον</i>	<i>ἔφάτην</i>
	P. <i>ἔφαμεν</i>	<i>ἔφατε</i>	<i>ἔφασαν</i> poet. <i>ἔφαν</i> .
Fut.	<i>φήσω.</i>	Aor. 1 <i>ἔφησα.</i>	

The MID. *φάσθαι, φάμενος, ἐφάμην* (Imperat. *φάο* for *φάσο* in Homer), is also used; and in the PASS. some forms of the Perfect are found, as *πεφάσθω* *be it said*, *πεφασμένος*.

Verbal Adjectives: *φατέος, φατός*.

1. The forms of the *Pres. Indic.* except *φῆς*, are *enclitic* (§ 14. 2), with anomalous accent and a subscript.—The compounds are accented like *σύμφημι, συμφῆς*: *ἀντίφημι, ἀντιφῆς, ἀντίφησι, Subj. ἀντιφῶ*.

2. In respect to the signification of this verb, we must distinguish: 1) The general one, *to say*; 2) The more definite ones, *to affirm, declare, pretend, concede*. All these belong to the Present *φήμι*. But in the general signification, *to say*, only the *Pres.* and *Imperf. Act.* in all the moods are in common use; while the other parts are everywhere supplied from the anomalous *εἰπεῖν* etc. where see. On the other hand the *Fut.* and *Aor. φήσω, ἔφησα*, have by preference the more definite meanings; respecting which it is further to be observed, that in the *Imperf.* and in the *Inf.* and *Part. Present*, in order to avoid ambiguity, these meanings are more commonly designated either by the *Middle*, or by the forms of *φάσκειν*, which elsewhere is seldom used in prose.*

3. We have arranged and named the single forms of this verb above, in the manner required by their derivation. In respect to usage, however, it must be noted, that the *Impf. ἔφην* is commonly *Aorist* in sense, and is used alternately with *εἶπον*, as synonymous with it. And with this *ἔφην* is connected the *Inf. φάναι*, as a preterite; thus in direct discourse, e. g. *ἔφη ὁ Περικλῆς, Pericles said*; but in *sermone obliquo*, *φάναι τὸν Περικλέα, that Pericles said*. So soon however as the *Infin. Pres.* is requisite, we find either *λέγειν* or *φάσκειν*.

4. By an *aphoresis* (§ 29. n. 10) we find in the language of familiar discourse the following forms from *φημί*:

* E. g. *ἔφη σπουδάξεν* 'he said he was in haste'; *ἔφασκε σπουδάξεν* 'he pretended to be in haste'; *φάσκων* *alleging, affirming*; *οὐ φάμενος* *denying*, since *οὐ φημι* is just the opposite of *φημί* I affirm, concede; see § 148. n. 2.

ἡμί say *I, inquam*,
 in animated repetition in discourse; and so also the Imperf. *ἦν, ἦ*, for *ἔφην*,
ἔφη (φῆν, φῆ); but only in the phrases
ἦν δ' ἐγὼ said *I*; *ἦ δ' ὅς* said *he*,
 in relating a conversation. Here also belongs the epic
ἦ he said,
 as a phrase of transition after quoting the words of a person.

II. *κείμει I lie, recline*; from *ΚΕΙΩ, ΚΕΩ*.

Pres. *κείμει, κίσαι, κίται*, etc. 3 Plur. *κίονται*

Inf. *κείσθαι* Part. *κείμενος** Imper. *κείσο, κείσθω*, etc.

Subj. *κέωμαι, κέη*, etc. Opt. *κείμην*

Impf. *έκειμην, έκεισο, έκειτο*, etc.

Fut. *κείσομαι*

Compound, *κατάκειμαι, κατάκεισο (κατάκειαι Hymn. Merc. 254), etc. but Infin. κατακείσθαι.**

1. To the theme *ΚΕΩ* belong further among the Ionics *κέεται, κέονται, κέεσθαι*. Other Ionic forms are *κείαται, κέαται*, for *κίεται*, and the *iterative κέσκετο*.

2. The Homeric Active form *κείω, κέω*, has the signification of the Future, *I will lie down*; comp. *δήω* under Anom. ΔΑ- no. 4. § 114.

3. According to some Grammarians, this verb had no *Subjunctive* form; hence we find here and there *κείμει, κίται*, in the Subjunct. construction; e. g. *διάκειμαι* Plat. Phæd. p. 84. e. So also *κίται* in Homer, where others read *κῆται*, Od. β. 102.

4. Besides its simple signification, this verb must also be regarded as a *Perfect Passive* of *τίθημι*. Hence all its compounds correspond in their signification to the compounds of *τίθημι*; e. g. *ἀνατίθημι I consecrate, ἀνάκειμαι I am or have been consecrated.†*

III. *οἶδα I know*; from *εἶδω*.

1. The old verb *εἶδω* has for its proper signification, *to see*; and only some of its tenses have the signification *to know*. No form which has the one signification, occurs in the other. But as the parts which belong to the signification *to know*, have many other anomalies, it will be useful to exhibit them here separately. The forms which signify *to see*, are given under *εἶδω* and *ὄραω*, § 114.

2. *Οἶδα* is strictly the *Perfect 2* from *εἶδω*, i. e. *I have seen, perceived*; like *εἶκα*, Ion. *οἶκα*, from *εἶκω*. It acquires however, in the signification *to know*, the power of the *Present*; and consequently the Pluperf. that of the Imperfect; see below § 113. 7. Of the regular flexion of *οἶδα*, the 2 pers. *οἶδας*, and the whole Plural *οἶδαμεν, οἶδατε, οἶδασι*, are rarely found in Attic writers. In place of them are used syncopated forms, which will be explained below.

* Comp. *ἤμενος, καθήσθαι*, in § 108. II.

† The difference between this and the real Perf. Pass. of *τίθημι* consists merely in the circumstance, that *κείμει* denotes a continued passive state or situation; and therefore does not so commonly as *τίθεμαι* take after it the subject of the Active with *ὅπο* or *πρός*; e. g. *συντίθημι I put together, συντίθεται ὅπ' αὐτοῦ it is put together BY HIM; σὺνκεται it is put together, it is composed or consists of.*

Pres.	S. οἶδα	οἶσθα*	οἶδε(ν)
	D. —	ἴστον	ἴστον
	P. ἴσμεν	ἴστε	ἴσασι(ν)
Inf. εἶδέναι	Part. εἰδώς, via, ὅς	Imper. ἴσθι, † ἴστω, etc.	
Subj. εἰδῶ	Opt. εἰδείην		
Imperfect,	S. ᾔδειν Att. ᾔδην, I knew		
comp. § 103.	ᾔδεις and ᾔδειςθα, Att. ᾔδης and ᾔδηςθα		
m. 12.	ᾔδει Att. ᾔδειν and ᾔδην		
	P. ᾔδειμεν or ᾔσμεν		
	ᾔδετε or ᾔστε		
	ᾔδεσαν or ᾔσαν		

Dual after the analogy of the 2 Plur.

Future εἰσομαι, more rarely εἰδήσω, I shall know, experience, etc.

Verbal Adj. Neut. ἰστέον.

The *Aorist* and the real *Perfect* are supplied from γινώσκω.

3. The Ionics and Dorics have ἴμεν for ἴσμεν; the epic writers ἴμεναι and ἴμεν for εἰδέσθαι; and for the Pluperf. ᾔδειν, these latter have a lengthened form, e. g. 2 ἡεῖδεις, ἡεῖδης, 3 ἡεῖδει, ἡεῖδην, (Il. χ. 280. Od. ι. 206. Apollon. 2. 822,) and Herodotus has ἡεῖδε, with shortened ending, 1. 45. See the first marg. note to § 108. V. 9.—Instead of ᾔδειμεν, ᾔδετε, modern critics for the sake of the metre read ᾔδεμεν, ᾔδετε, in Soph. OT. 1232. Eurip. Bacch. 1345.—Instead of ᾔσαν Homer has, by a sort of aphæresis, ἴσαν, Od. δ. 772.

4. It was formerly customary in grammar to introduce here a peculiar verb

ἴσημι

to which all the above forms beginning with ι were referred, and explained by syncope; while the forms οἶδα, εἶδέναι, etc. were given only in the anomalous Catalogue under εἶδω. There is indeed actually extant in the Doric dialect a verb ἴσαι, ἴσης, ἴσαι, ἴσαιμεν, Part. ἴσας (Dat. ἴσαντι Pindar); but even if it be assumed that all those forms really come from this verb, it is nevertheless certain, that usage has mingled the forms of the two themes; and that in the earliest, as well as in the latest periods, the current language employed throughout οἶδα in the Sing. and ἴσμεν in the Plural. So far therefore as usage is concerned, the above mixed paradigm is the only correct one.

5. Meanwhile, whoever observes more accurately the analogy which prevails in the anomalies of Greek usage, will easily perceive, that those forms, after all, really belong to οἶδα or εἶδω. For in the first place, the Ion. ἴμεν and the Inf. ἴμεναι, belong manifestly to εἶδω, and not to ἴσημι. And secondly, we have for this conclusion the most striking analogy, not only in the language generally, which so easily causes the forms of the Perfect to pass over by syncope into the forms of the conjugation in μι (§ 110. 9 sq.) but also in this very verb itself; for just as the Pluperf. forms ᾔσμεν, ᾔστε, have arisen by this syncope from ᾔδειμεν, ᾔδετε; so also the forms ἴσμεν, ἴστε, from οἶδαμεν, οἶδατε; see the marg. note below. To these forms was then joined the Imperat. ἴσθι, just as κέκραχθι, ἀνωχθι, to similar syncopated forms (§ 110. 9); and also the 3 Pl. ἴσαντι (see the marg. note), from which the collateral form ἴσημι seems first to have been derived. ‡

* Syncopated for οἶδασθα, οἶδ-σθα; see § 103. m. 36.—A manifestly erroneous, but yet old and Attic form is οἶσθας; see Piers. ad Mær. 283.

† Not to be confounded with ἴσθι from εἶμι.

‡ This question is entirely decided by some very clear analogies, which will be given in § 110. 9; especially ἐπέπικμεν and ἐκκτεν. Still, here is the proper place to take a view of the analogy of all the forms which are derived from οἶδα and εἶδω. Just as from πείθω we find πέπειθα, so also from εἶκω and εἶδω come

6. The sound *ε* instead of *ο* in the other moods from *οἶδα*, accords with the analogy of *ῥοικα* (Ion. *οἶκα*) Part. *εἰκώς*; see the Anom. *εἴκω*, and see the preceding marg. note.—Here too a transition into the formation in *μ* is not to be mistaken; for while the participle *εἰδώς* follows the common analogy, the *Subjunctive* and *Optative* take the terminations of the conjugation in *μ*, viz. *εἰδῶ* (with circumflex), *εἰδείην*. Nevertheless, the epic writers could disregard this accent and shorten the long vowel of this Subjunctive, just as well as in other Subjunctives; e. g. *ἴνα εἰδόμεν* for *εἰδῶμεν*. § 103. m. 39.—Further, the stem-vowel was here sometimes shortened into *ι*; e. g. *Subj.* *ἰδέω*, Part. *ἰδύα* Homer.*

GENERAL VIEW OF THE ANOMALY OF THE VERB.

‡ 110. *Syncope and Metathesis.*

1. In all languages, every thing which deviates from the great mass of regular forms, follows even in this deviation a certain analogy or regularity, more or less clear according to circumstances. In order not to render the general view of the regular verb too complex and difficult, these minor analogies are in Grammar usually brought together and regarded as the *Anomaly* of the Verb.

ῥοικα, and strictly speaking *ῥοἶδα*, because the *ε* takes the place of a reduplication (§ 84. n. 6). A shorter form

οἶκα, οἶδα

was adopted in the first verb in the Ionic dialect, and in the second in the common language. But from the full forms *ῥοικα*, *ῥοἶδα*, arose likewise, by shortening the *ο* into *ι* and by contraction, (consequently as if from *εἰκα*, *εἶδα*.) the forms

Part. *εἰκώς, εἰδώς*

together with the moods *εἰδῶ, εἰδείην*, for which see no. 6 above. A proof, how the usage of language sometimes retains several synonymous forms at once, and sometimes only one, is here afforded even by the written language; for the Part. of *ῥοικα* occurs in all the three forms *ῥοικώς, εἰκώς, οἰκώς*, while that of *οἶδα* is found only in one, *εἰδώς*.—The *Pluperf.* required a new augment; *ῥοικα* took it commonly after the analogy of *ἔορτάζω, ἔωπραζον*, viz. *ἐφκείν*; sometimes also regularly; except that *οἶ* was shortened into *ι*, as in the Pass. form

3 Sing. Pluperf. *ἦκετο*, without augm. *εἶκετο*,

from Perf. *ἔργμαι*, Pluperf. *ἦργμην*. In the same manner arose from *ῥοἶδα* the

Pluperf. (*ἦιδειν*) *ἦιδεν*.

To all this was superadded the *syncope*, by means of which, as we shall see below in § 110. 9, was made from *ῥοικα* (with a difference of vowel-sound) the forms

1 Plur. Perf. *ῥοργμεν*, 3 Dual Pluperf. *ἔικτην*,

and from *οἶδα* (with the same difference) the forms

(*οἶδ-σθα*) *οἶσθα*, also *ἰδμεν* and *ἰσμεν, ἴστε*,

but in the Pluperf. from *ἦιδειν*

ἦσμεν, ἦστε, ἦσαν.

From this *ἦσαν* (for *ἦδ-σαν*) the Homeric *ἴσαν* (for *ἴδ-σαν*) differs only by leaving off the augment.—That *ἴσασι* does not come from *ἴσμημι*, is apparent from the accent, since from *ἴσμημι* the 3 Plur. must be written *ἴσῃσι* (comp. *ἴσμημι*); and also from another analogy of the verb *ῥοικα*,

ῥοικα — (*οἶ* into *ι*, *εἰκ-σασιν*) *εἰξασιν*

οἶδα — (*οἶ* into *ι*, *ἴδ-σασιν*) *ἴσασιν*,

both of them Attic forms, instead of the regular *ῥοικασα, οἶδασι*; where the anomaly common to the two consists in the ending *σασι*, instead of the otherwise exclusive Perfect-ending *ασι*.

* It should be noted, that, in most lexicons and indexes, the preceding forms are usually distributed under the different Presents *εἶδω, εἰδέω*, and *ἴσμημι*. So also of the compounds.

2. It is not however always possible to bring every verbal form under even these analogies; since, from the loss of a multitude of forms which have not come down to us, the analogy can not always be clearly made out. Such forms are truly *anomalous*. For practical purposes, all such examples have been arranged alphabetically; and are given below in ‡ 114, with the necessary explanations.

3. One main class of deviations from the regular formation is caused by *Syncope*. Here belong, besides the whole conjugation in *μι*, also some parts of the common verb.

4. This Syncope is *twofold*, according as the vowel dropped belongs to the root or stem of the verb, or is the union-vowel.

I. Syncope of the Vowel in the Root or Stem.

E. g. *πέλω*, Impf. *ἔπελε* or *ἔπλε*; *πέτομαι*, Fut. *πτήσομαι*.—Here two principal cases are to be noted:

- a) In some verbs the *Aor. 2* is formed solely in this manner; e. g. *πέτομαι* (Impf. *ἔπετόμην*) A. 2 *ἐπτόμην*; *ἐγείρω*, *ἐγείρομαι*, A. 2 *ἡγρόμην* *I awakened*; *ἀγείρω* Part. A. 2 Mid. *ἀγρόμενοι* *assembled*; on the other hand Part. Pres. *ἀγειρόμενοι* *those who assemble*.—Here also belong *ἡλυθόν*, *ἦλθόν*, see *ἔρχομαι* ‡ 114; and perhaps *ἔσχον*, *ἔσπον*, see ‡ 112. 7, and the marg. note to *ἔπω* ‡ 114.
- b) This syncope occurs most naturally after a reduplication; hence *πύρασκω* from *περάω*, *γίγνομαι* from *ΓΕΝΩ*, and *πίπτω*, *μύμνω*, from *ΠΙΤΩ*, *ΜΕΝΩ*. Further also in the Perfect; as *δέμω* Perf. (*δεδέμηκα*) *δέμηκα* (but see other similar forms under *metathesis* in no. 11), *πέπταμαι* from *ΠΙΤΑΩ*, see *πετάννυμι*. See also *μέμβλεται* in *μέλω*.—Here belong also the Aorists *ἐκεκλόμην* and *ἔπεφνον* from *κέλομαι* and *ΦΕΝΩ*, with a double augment according to ‡ 83. n. 10.

5. Far more frequent is the

II. Syncope of the Union-vowel.*

We divide the cases of this syncope as follows: A) Present and Imperfect; B) Aorist; C) Perfect.

A) In the *Present* and *Imperfect* this syncope occurs; but so that the latter remains a real Imperfect as to its signification. E. g.

In *οἶμαι*, *ᾔμην*, for *οἶομαι*, *ᾠόμην*; *φέρτε* epic Imperat. for *φέρεται*; and in the epic *ῥύσθαι*, *ἔρυσθαι*, *ἔρῦτο*, for *ρύεσθαι*, *έρύεσθαι*, *έρύετο*, see *έρύω*; comp. also the anom. *σεύω*, and *ἔδμεναι* from *ἔδω*, ‡ 114. Here belong also the epic *στεύται*, *στεύτο*, *strive*, *threaten*; and likewise all verbs in *μι*, see ‡ 106. n. 6 sq. For *λοῦμαι* see ‡ 114; and for *κείμαι* see marg. note to no. 8 below.

6. Many verbs have (B) an *Aorist*, of which the union-vowel appears to be syncopated, if the ending of the *Aor. 2* in *ον* be taken as the basis. To distinguish it from the latter it may be called the

Aorist in *ν*, or *syncopated* Aorist;

* What was said above (‡ 106. n. 6, 7) as to the syncope of the union-vowel, holds good of course throughout the present section.

by which syncope alone it differs in some verbs from the Imperfect. As the *ν* must have a vowel before it, all these Aorists presuppose a *pure* root (§ 91. 4); which meanwhile in the Present has commonly assumed a strengthened form. In respect now to the radical vowel the rule holds good, that in the *twelve* most complete and usual Aorists of this kind it is always *long*, and consequently in flexion follows *ἔστην* (§ 106. 7. 1); and also, that it is regularly conformed to the long vowel of the Perfect (in *φθάνω* to that of the Future). The formation of the moods appears in the examples. The *twelve* Aorists are the following:

διδράσκω (ΔΡΑΩ) δίδρακα — *ἔδρᾱν ἑδράμεν, δρῶ ᾗς ᾗ, δραῖν, δρᾶθι, δράναι, δράς.*

βαίνω (ΒΑΩ) βέβηκα — *ἔβην ἔβημεν, βῶ ῆς ῆ, βαῖν, βῆθι, βῆναι, βάς.*

πέτομαι (ΠΤΑ) — *ἔπτην ἔπτημεν, (πταῖν), πτήναι, πτάς.*

σκελλω (ΣΚΛΑ) ἔσκληκα — *ἔσκλην ἔσκλημεν, σκλαῖν, σκληναι.*

ΤΛΑΩ, τέτληκα — *ἔτλην ἔτλημεν, τλαῖν, τλήθι, τλᾶς.*

φθάνω (ΦΘΑ) ἔφθακα, Fut. φθήσομαι — *ἔφθην -ημεν, φθῶ, φθαῖν, φθῆναι, φθᾶς.*

σβέννυμι (ΣΒΕ) ἔσβηκα — *ἔσβην -ημεν, σβεῖν, σβῆναι.*

ἀλίσκομαι (ἌΛΟ) ἐάλωκα — *ἐάλων -ωμεν, ἀλῶ ᾗς ᾗ, ἀλοίην, ἀλῶναι, ἀλούς.*

γινώσκω (ΓΝΟ) ἔγνοκα — *ἔγνων -ωμεν, γνώ, γνοῖν, γνώθι, γνώναι, γνούς.*

βίωω, βεβίωκα — *ἔβιον -ωμεν, βιῶ, βιῶν, βιώναι, βιούς.*

δύω, δέδυκα — *ἔδυν -ῖμεν, δύω, δύην, δύθι, δύναι, δύς.*

φύω, πέφυκα — *ἔφυν -ῖμεν, φύω, φύην, φύναι, φύς.*

Single rare forms of such Aorists are also found in the anom. verbs *θαλλῶ, βιβρώσκω, γηράσκω, κλάω, οὐτάω, πλέω, πτήσσω*; see in § 114.— Varying from this analogy by its *short* vowel is the poetic (epic and tragic) Aorist of

κτείνω, ἔκτακα — (*ἔκτᾱν*) 3 Sing. *ἔκτᾱ, Inf. κτάμεν, κτάς*; see in § 114.

NOTE 1. Here the following particulars are to be noted:

- 1) For the Subj. and Opt. *δύω, δύην, φύω, φύην* (for *φυνῖν*), compare § 107. m. 33; also the instances which occur under *δῶω* and *φύω* § 114.
- 2) In *ἔδρᾱν* (*δίδρακα*) the long *α* (Aristoph. *δεῦρο δ' ἂν οὐκ ἀπέδραμεν*) appears instead of *η*, because preceded by *ρ*; comp. also *γηράναι* in *γηράσκω* § 114.
- 3) The Aorist *ἔπλων* (see *πλέω* § 114) is the only one which retains the *ω* in the Participle; and this because it is formed from *πλώω*, not *πλώ*; *πλώς* (*ἐπιπλώς* Il. ζ. 291), which thus probably either had in the Gen. *ῶντος* (for *οὐς ὄντος*), or was indeclinable.
- 4) In the Opt. the *φ* for *οι* is found in the common language only in *ἔβιον, βιῶν*, to distinguish it from *βιοῖν* Opt. Pres. In the early poets also in *ἀλόην, γνῶν*.
- 5) The apocopated 3 Plur. in *ν* instead of *σαν* has here also (as in *ἔστην*) the vowel before the *ν* always *short*; e. g. *βάν, ἔδρᾱν*, § 107. m. 39.

NOTE 2. We have seen above (§§ 106, 107) that the *Imperative-ending* *ῖ* belongs to the syncope formation, i. e. is annexed immediately to the root; hence the Imperative of the above Aorists, so far as it occurs, is everywhere so formed; as *βῆθι, δρᾶθι, γνώθι, δύθι*, Pl. *βῆτε, δῦτε*, etc. Consequently the following four Imperatives in *ῖ* and in the *ς* which stands for it (§ 106. 4. and n. 1) are to be reckoned under the Aorist forms above exhibited:

πίθι, κλύθι, σχές, φρές.

See in *πίνω, κλύω, ἔχω, φρέω*, § 114.

7. With these Aorists Active is also connected a corresponding *Passive Aorist* form in *μην, σο, το*, etc. which consequently corresponds to the Aor. 2 Mid. of the regular formation. It must however be noted: 1) That the far greater number of examples of this form have not the signification of the Middle, but are wholly *Passive*; 2) That in respect to the vowel they conform to the Perfect Passive; 3) That they belong only to the earlier poetical language. Some of these forms moreover really belong as *Passives* to some of the Aorists Act. above quoted, viz.

ἐβλήμην *Opt.* βλείμην — from ἐβλην (*ξυμβλήτην*), see βάλλω § 114.

ἐκτάμην, κτάσθαι, κτάμενος — from ἔκταν, see κτείνειν § 114.

See too the forms *συγγνώτο, οὐτάμενος*, under *γινώσκω, οὐτάω*; and see in reference to the Imperat. κλύθι above cited, the old participle κλύμενος.

It follows consequently, that all such forms, which exhibit the same analogy, even where no Aorist Active occurs, are to be regarded in the same manner; e. g.

πνέω, πέπνυμαι — (ἐπνύμην) ἄμπνυτο

λύω, λελύμαι — λύμην, λύτο or λῦτο II. φ. 80.

φθίω, ἐφθίμαι — ἐφθίμην, φθίμενος, *Opt.* φθίμην, see in § 114.

See also ἐπλήμην in *πίμπλημι, ἐσσύμην* in *σεύω, ἐχύμην* in *χέω*; and the Participles *κείμενος, πτάμενος* (in *πετάννυμι*), *θίμενος, ἀρπάμενος*. § 114.

8. With these Aorist forms are also closely connected those synopated Aorists of the Passive, which have a *consonant* before the ending, as ἔλεκτο, δέχθαι. These are formed from the simple theme of the verb; and when this is also the usual theme, they are distinguished solely by this syncope from the Imperfect and the moods of the Present. They coincide, therefore, with their *Perf.* and *Pluperf. Passive* without the reduplication; precisely like the Aorists above mentioned. They may consequently be compared with these tenses; but not, as has often been the case, be regarded as identical with them.* In *signification*, Active, Passive, or Middle, they everywhere follow their Present in *μαι*; and they all belong exclusively to the earliest language. E. g.

δέχομαι, ἐδεδέγμην, ἐδέδεξο, etc. δεδέχθαι — Aor. syncope. (ἐδέγμην) ἔδεξο, ἔδεκτο *Inf.* δέχθαι *Imperat.* δέξο. But see marg. note below.

μίγνυμι, μιγῶ — (ἐμίγμην) μίκτο

λέξασθαι — ἐλέγμην, λέξο, λέκτο, λέχθαι

πάλλω — (ἐπάλλμην) πάλτο

ὀρνυμι, ὀρῶ — ὠρμην, ὄρτο *Inf.* ὄρθαι *Part.* ὄρμενος *Imp.* ὄρσο.

* The idea of such identity is opposed, partly by the fact that even the dialects, which neglect the augment, never drop the reduplication (§ 83. n. 6, 8, 9); and partly by the decided Aorist signification of nearly all the examples above cited. Only the epic δέχθαι, δέγμενος (§ 114, δέχομαι), perhaps also κείμεναι (*Ausf. Sprachl.* § 109. II), and a few single instances, (like γεύμεθα Theocr. 14. 51; ελειπτο Apoll. 1. 45.) might perhaps be explained in this way, because of their clearly Perfect signification. For this reason, and considering too that even decided Pluperfects are in Homer often used in an Aorist sense (ἐβεβήκει, βεβλήκει), the answer to the inquiry, *how* all these forms have arisen, must still be regarded as a subject of difficult grammatical investigation. See *Ausf. Sprachl.* ed. 2. I. p. 318. II. p. 17-20

Also some others like *ἔγεντο* for *ἐγένετο*, *εὔκτο* see *εὔχομαι*, *ἄλτο* see *ἄλλομαι*, *ἐλέλικτο* see *ἐλελίζω*, *ἄρμενος* see *ἀραρίσκω*. For the doubtful *ἱκμενος* see *ἱκνέομαι* § 114.

NOTE 3. The *σ* in the endings beginning with *σθ* falls away here, just as in the Perf. Passive (§ 98. 2); hence *δέχθαι*, *ὄρθαι*.—Here belongs consequently the Dual form *μιάνθην* (see *μαίνω*), and the Inf. *πέρθαι*, where two consonants are dropped; see *πέρθω*.

NOTE 4. In all verbs where the reduplication passes over into the simple augment, the Indicative of these Passive Aorists, when it retains its augment, is not to be distinguished, as to form, from the Pluperfect; thus *ὤρμην*, *ἐκτάμην*, *ἐφθίμην*, *ἐσσύμην*.

9. Finally: C) By means of this syncope the longer forms of the *Perfect* and *Plupf. Act.* are sometimes shortened; and since, as we shall see, (§ 113. 7 sq.) some such Perfects receive a Present signification, they take also a 2 pers. *Imperat.* with the ending *σι*; § 106. 4, and n. 8. Thus:

κέκραγα — *κέκραγμεν* Plupf. *ἐκέκραγμεν* Imperat. *κέκραχθι*; see *κράζω* § 114.

ἄνωγα (see in § 114) — *ἄνωγμεν* Imp. *ἄνωχθι*

εἰλήλουθα — *εἰλήλουθμεν*, epic forms for *ἐλήλυθα*, see *ἔρχομαι* § 114.

The alternate *οι* of the Perf. which comes from *ει*, passes over in this syncope for the most part into *ι*; e. g.

πέποιθα from *πείθω* — Hom. *ἐπέπιθμεν*

ῥοικα from *εἶκα* — *ῥοιγμεν*, 3 Du. Perf. *ῥίκτον*, Plupf. *ῥίκτην*, merely poetical forms; see p. 199 sq. marg.

Hence appears the correctness of the above derivation of *ῖσμεν*, etc. p. 199 and note, viz.

οἶδα from *εἶδω* — *ἴδμεν* or *ῖσμεν*, *ῖστε*, 3 Pl. Plupf. epic *ῖσαν*, Imper. *ῖσθι*, Inf. epic *ἴδμεναι* for *εἰδέμεναι* (comm. *εἰδέναι*); with the Attic forms of the Pluperf.

ῖσμεν, *ῖστε*, *ῖσαν*, for *ῖδεμεν*, *ῖδετε*, *ῖδεσαν*.

NOTE 5. When by means of this syncope the consonant of the root comes to stand immediately before *τ* in the ending, this *τ* sometimes passes over into *θ*, on account of the similarity of sound with the Passive endings, *τέτυφθε*, *ἔφθαρθε*, etc. Thus from the Imper. *ἄνωχθι* are formed in the other persons, instead of

ἄνώγετε, *ἄνωγέτω*, — *ἄνωχθε*, *ἄνώχθω*;

and thus also from

Perf. *ἐγρήγορα*, *ἐγρηγόρατε*, — *ἐγρήγορθε*,

see *ἐγείρω* § 114; and in the same manner is most naturally explained the epic *πέποσθε*, see *πάσχω* § 114,

πέπονθα, *πέπόνθατε* — *πέποσθε*;

that is, so soon as the *θ* came to stand before the *τ*, it passed over into *σ* (like *ἴδμεν*, *ῖστε*), and the *ν* fell away (*πέποσσε*); after which the transition was natural to the Passive form, *πέποσθε* Il. γ. 99. Od. κ. 465. ψ. 53.

10. This syncope is more natural, when the characteristic of the verb is a *vowel*. Such a vowel however appears *pure* before the ending *α* of the Perfect, only in a few verbs; as we have seen in § 97. n. 7. Thus

δέδια, see *δείσαι* § 114; hence Perf. Pl. *δέδιμεν*, *δέδιτε*, for *δεδιάμεν*, *-ατε*. Imperat. *δέδιθι*.

Plupf. *ἐδέδιμεν*, *ἐδέδιτε*, *ἐδέδισαν*, for *εδεδείμεν*, *τε*, *εδεδέισαν*.

Further, as some Perfects in *ηκα*, in their epic syncope, cause the radical vowel (*a*) to reappear before the ending, e. g. *βέβηκα* (*βέβαα*) *βεβάασι*, *βεβαώς* (§ 97. n. 7); we can in the same manner explain—as coming from an older form by means of that syncope—some forms of the Dual and Plur. Indic. and of the Infin. which occur from such Perfects in the Attic and common language. E. g. from *τέτληκα* (see *τλήναι* § 114) *TETAAA*—*τέτλᾱ-μεν*, etc. Inf. *τετλάναι* (for *τετλα-έναι*). And as this coincides fully with the form of the Present of verbs in *μι*, *ἴστα-μεν*, *ἴσταναι*, so most of the other parts of the formation in *μι* are likewise adopted in this Perfect; thus

Perf. Plur. *τέτλαμεν*, *τέτλατε*, *τετλᾱσι(ν)*
Dual *τέτλατον*
Pluperf. Pl. *ἐτέτλᾱμεν*, *ἐτέτλᾱτε*, *ἐτέτλᾱσαν*
Dual *ἐτέτλᾱτον*, *ἐτετλάτην*
Inf. *τετλάναι* (short *a*)
Imperat. *τέτλαθι*, *τετλάτω*, etc.
Opt. *τετλαίην*.

The *Subjunctive* of this verb is not used in this form; instead of it we subjoin that of *βέβηκα*, *βέβαμεν*, etc.

Subj. *βεβῶ*, *ῆς*, *ῆ*, etc.

The *Participle* alone is not formed after the conjugation in *μι*, but is contracted from *αώς* into *ώς*; so that the Masc. and Neut. are alike (*αώς* and *αός*, G. *αόςτος*, contr. *ός*, *ώτος*); and this contracted form then takes a special feminine in *ῶσα*; e. g. from *βέβηκα* Part. *βεβηκώς*, *νία*, *ός*, *βεβώς*, *βεβῶσα*, *βεβός*, G. *βεβώτος*.

Of those Perfects which conform to the above model, only the *Sing. Indic.* of the Perf. and Pluperf. is usual in the regular form (*τέτληκα*, *as*, *ε*,—*ἐτέτληκεν*, *εις*, *ει*); all the other parts have the above secondary forms, which in general are more usual than the regular ones. See in the catalogue, besides *τλήναι* and *βαίνω*, also *θύησκω*; for the epic forms *γέγαμεν*, *μέμαμεν*, see anom. GEN-, MAΩ; also Perf. *ἔστηκα* under *ἵστημι* § 107. m. 22, 23.

NOTE 6. We remark further:

a) That except in the 3 Plur. Perf. (*ἔστᾱσιν*, etc.) the *a* in all these forms is short, inasmuch as the short vowel of the ending falls away by syncope, instead of being contracted with the radical vowel; and that consequently it is incorrect to write *τετλάναι*, *τεθνάναι*, *ἔσταναι*, etc.*

b) That it is only in the contracted form of the Participle that the *feminine in σα* occurs; since in the uncontracted form in the epic writers it regularly ends in *νία*; e. g. *βεβαώς* *βεβαῦνι*—*βεβός* *βεβῶσα*.

c) That the participial ending *αός*, Neut. *αός*, (according to § 27. n. 10,) becomes among the Ionics *εός* (with fem. *ῶσα*); see *ἵστημι* § 107. m. 23, and § 114. *θύησκω*; in which latter verb this is the common Attic form.—Compare also *πεπτώς*, *πεπτεώς*, in the Anom. *πίπτω*; and *βεβρώς* in *βιβρώσκω*.

11. The verbal root or stem is further sometimes changed by *Metathesis*

* This however did not hinder the poets, especially the earlier ones, as *Æschylus*, from employing the *contracted* form for the sake of the metre, e. g. Agam. 558 *τεθνάναι*. That it was short in the common language is shewn by the manner of using it in comedy; e. g. Aristoph. Ran. 1012 *τεθνάναι*.—The epic Infinitive forms *τεθνάμεναι*, *τεθνάμεν*, are explained by comparing § 107. m. 34.

or transposition of the letters. This takes place, as in the noun (§ 19. n. 2), with a vowel and liquid, especially in two cases :

1) In the *Aorist* 2; see § 96. n. 7.

2) In several verbs, where the simple theme has a liquid for its characteristic. E. g. in the root ΘΑΝ, Aor. *ἔθανον*, Fut. *θανοῦμαι*, there takes place, for the sake of easier flexion, a transposition of the vowel, ΘΑΝ; hence *τέθνηκα*, *τέθναμεν*, etc. In some verbs the new Present in actual use arises from such a transposition; as in the above example, *θνήσκω*. The same takes place in the root ΜΟΛ. But on account of the difficulty in pronouncing *μλ*, the letter β was inserted between these two letters in the middle of a word (§ 19. n. 1), as *μέμβλωκα* for *μέμλωκα*; while at the beginning of the (new) Present-form the μ itself was changed into β, as *βλώσκω*.* This being premised, the three following verbs have a complete and manifest analogy :

<i>θνήσκω</i>	<i>θανοῦμαι</i>	<i>ἔθανον</i>	<i>τέθνηκα</i>	(ΘΑΝ, ΘΝΑ)
<i>θρώσκω</i>	<i>θορούμαι</i>	<i>ἔθορον</i>		(ΘΟΡ, ΘΡΟ)
<i>βλώσκω</i>	<i>μολοῦμαι</i>	<i>ἔμολον</i>	<i>μέμβλωκα</i>	(ΜΟΛ, ΜΛΟ)

See all these in § 114. In the same manner belong together the defective forms *ἔπορον*, *πέπωται*; see *πορεῖν* § 114.†

With entire certainty can be referred to this metathesis only those verbs, in which the transposed vowel is clearly to be recognized in some of the forms; as the α in *τεθνάναι*, *τεθναῖν*, and the ο in *μέμβλωκα*. But where merely η appears, it may be a matter of doubt, whether to assume a metathesis or only a syncope, e. g. whether *δέμω* (ΔΕΜ, ΔΜΕ) *δέδηκα*, or *δέμω* (δεδέμηκα) *δέδηκα*, like *νέμω* *νενέμηκα*. Here belong the following verbs, whose Present is otherwise formed :

<i>τέμνω</i>	F. <i>τεμῶ</i>	A. <i>ἔτεμον</i>	Pf. <i>τέμηκα</i>
<i>κάμνω</i>	F. <i>καμοῦμαι</i>	A. <i>ἔκαμον</i>	Pf. <i>κέμηκα</i> . § 101. n. 9.

The metathesis is clearer in the verb *καλέω*; although the forms *καλέω*, *καλέσω*, *κέκληκα*, seem to indicate merely a syncope. That is to say, the Fut. *καλέσω*, Attic F. *καλῶ*, is unquestionably the Future of a simple theme ΚΑΛΩ.‡ From the theme ΚΑΛΩ came consequently the Perf. *κέκληκα* by the same metathesis (ΚΑΛ, ΚΛΑ) as in the above Perfects; and thence too the poets have a Present *κυκλήσκω*, corresponding to the form *θνήσκω* from ΘΑΝΩ. Hence

καλέω, *κυκλήσκω*, F. *καλῶ* Pf. *κέκληκα* (ΚΑΛ, ΚΛΑ).

See also in § 114, *βάλλω* *βέβληκα*, *σκέλλω* *ἔσκληκα*.

NOTE 7. When through metathesis two vowels come to stand together, there arises also a contraction. Thus in *κεράω*, which in flexion has a short α, as *κεῖᾱσω*, *κεῖᾱσαι*; but in metath. Ion. *κῆῖσαι*, Att. after ρ, *κεκῖᾱκα*, etc. See also *πελάω*, *περάω* under *πιπράσκω*, § 114. This takes place in the root itself in the verb *ταράττω* (short α); by metath. *θράττω* (long α): and in like manner *στρώννυμι* from *στόρεννυμι*; see both in § 114.

§ 111. New Themes from the Tenses.

1. Another, though not an extensive species of anomaly, is when some one of the tenses other than the Present is converted

* Precisely the same relation exists between *βλέξ* and *μαλακός*, *βλίττω* gather honey and *μέλι*; see Lexilog. II. art. 108. A still more decisive analogy for *μολεῖν*, *μέμβλωκα*, *βλώσκω*, is afforded by the two following instances, viz. *μόρος* death, *φθισίμβροτος*, *βροτός*; *ἀμαρτεῖν*, *ἀμβροτεῖν*, *ἀμβροτέειν*.

† From *βιβράσκω*, the corresponding radical form ΒΟΡΩ has been preserved only in the verbal subst. *βορά*.

‡ Comp. § 95. n. 12. The usual Pres. *καλέω* has arisen out of this Future; just as the Ion. Pres. *μαχέομαι* from Fut. *μαχέσομαι*. See § 95. n. 16, marg.

into a new theme; either because it could be taken in the sense of the Present, or because it was more agreeable to the ear than the Present. Such themes occur only from the *Perfect* and the *Aorist 2 Active* and *Passive*.

2. As the *Perfect* not unfrequently takes the signification of the Present (§ 113. 7), it sometimes also passes over into the formation of the Present. Such instances belong for the most part to the Doric or the epic language.

Thus we find in Theocrit. 15. 58, *δεδοίχω* for *δέδοικα* *I fear*, see Anom. *δεῖσαι*; and in Homer *κεκλήγοντες*, see Anom. *κλάζω*; in Hesiod *ἐρρίγοντι*, see Anom. *ρίγω*. Hence the Imperfects in *ον* derived from Perfects; e. g. Hesiod *ἐπέφυκον* from *πέφυκα*; and here belong too the third persons like *γέγωνε*, *ἀνήνοθε*, *ἄνωγε*, which in Homer are not only Perfect (i. e. Present), but often also Imperfect or Aorist.

NOTE 1. The clear exhibition of this anomaly is rendered more difficult, by the circumstance of there being undoubted traces, that a part of the Dorians gave to the real Perfect, in many of its parts, the same endings as those of the Present. Thus Pindar *Inf. γεγάκειν*, see Anom. *γίγνομαι*; Theocrit. *δεδύκην* (for *-κειν*) instead of *δεδουκέναι*; also Theoc. *πεπάνθησ* *πεφύκη* (for *εις*, *ει*, instead of *-ας*, *-ε*). So the Participle in *ων*, *ουσα*, instead of *ως*, *υῖα*, e. g. Pind. *πεφρίκοντας*; Archimed. *μεμένάκουσα* from *μεμένηκα*. See the *Ausf. Sprachl.* § 88. n. 11, 14. § 111. n. 2.—The reduplicated Aorists, like *πέπιθον*, *ἄραρον*, etc. do not belong here; see § 83. n. 10. § 85. n. 3.

NOTE 2. In the *Passive*, several Perfects, when they receive a Present signification, take also the Present *form*; that is, they take the accent in the *Infin.* or *Part.* not upon the penult, but upon the antepenult syllable. Thus we have seen above the *Part.* *ῥιμένος* and *κείμενος*; and here belong also the Participles *ἐληλάμενος*, *ἀρηρέμενος*, *ἐσσύμενος*, see under *ἐλαίνω*, *ἀραρίσκω*, *σύνω*, § 114. Also the *Infin.* and *Part.* of these two verbs:

ἀκάχημαι — *ἀκάχησθαι*, *ἀκαχήμενος*, as also *ἀκηχήμενος*

ἀλάλημαι — *ἀλάλησθαι*, *ἀαλημένος*.

Both these last forms, however, are regarded by some as reduplicated Present forms, like *ἀκακίζω*.

NOTE 3. In some verbs in which the Perfect has a Present signification, the Future belonging to that signification is derived from the Perfect; so in Homer *κεχαρήσω*, *ομαι*, from *κεχάρηκα*, see Anom. *χαίρω*. Also in Attic writers the Fut. *ἐστήξω*, *τεθνήξω*, *ομαι*, (from *ἵστημι*, *θνήσκω*,) with the new anomaly, that the *κ* of the Perf. is here embraced in the flexion, as if it were radical.

3. In some verbs the *Aorist 2 Active*, on account of the *Infin.* in *έν*, occasions a new formation as if from a Present in *έω*.

Under this head might be reckoned a large number of the anomalous verbs; as *εύρίσκω*, *γίγνομαι*, almost all those in *άνω*, etc. Nevertheless, all the forms belonging here are better explained according to § 112. 6. III. With more certainty may be referred here, as derived from the Aor. 2 as a new theme, the reduplicated Futures *κεκαδήσω*, *πεπιθήσω*, *πεφιδήσομαι*, see anom. *χάζω*, *πίθω*, *φείδομαι*; also the Present-form *ἐπιτραπέουσιν* II. κ. 421, and *θαλίθω*, *φαέθω* in § 112. 12.

Thus, it is not to be assumed that there were actually such verbs as *εύρέω*, *τυχέω*, etc. but that from the Aorist 2 *εύρον* *εύρείν*, *τυχον* *τυχείν*, there arose the formation *εύρήσω*, *εύρηκα*, *τετυχηκα*, etc. for which a corresponding Present was later introduced; see *εύρίσκω*, *τυγχάνω*, and also similar forms in *μανθάνω*, *βλαστάνω*, *γίγνομαι*, etc. § 114.

In some other verbs, whose *Aor. 2 Pass.* has, as deponent, an Active signification, there is formed in like manner from *ην*, a Perfect in *ηκα*:

ἐρρύηκα from ἐρρύην *flowed*; see ῥέω.

κεχάρηκα and κεχάρημαι from ἐχάρην *rejoiced*; see χαίρω.

δεδάηκα and δεδάημαι from ἐδάην *I learned*; see ΔΑ-.

‡ 112. *Anomalous Changes of the Theme or Stem.*

1. By far the greater portion of the anomaly of Greek verbs consists in the mixing together of forms from *different Themes*; so that several of the derived tenses, when traced back in the regular manner, presuppose a *different Present* from the usual one. We give here a general view of these variations.

2. These different forms of the theme or stem very often exist together, side by side, especially in the Present. Or, what is more common, different parts of the verb, derived from different forms of the stem, are mingled together. This then is the real anomaly, so frequent in the Greek verb.

3. We must here assume it as a fundamental position, which has already been developed in ‡ 92, that just in the most common verbs the *Present* is only a fuller *derived* form of the simplest theme as it appears in the *Aor. 2*; and this fuller form does not in general extend beyond the Imperfect, ‡ 92. 10. Thus, *Aor. 2*, ἔλαβον, ΛΑΒΩ, ΛΗΒΩ — Pres. λαμβάνω, Impf. ἐλάμβανον, Fut. λήψομαι.

4. The case of a *double form* of the Present in actual use at the same time, occurs even in common prose; and many such instances as λείπω and λιμπάνω, κτείνω and κτίννυμι, are found in the best prose writers. Not unfrequently, however, one of the forms belongs rather to some particular dialect; thus ἀγνέω for ἄγω, φυγγάνω for φεύγω, were more common among the Ionics. More especially, the poets of every period, as was natural, held possession of such secondary forms, handed down as they were from the earliest times.

NOTE 1. With such modifications of the stem were also connected *differences of sense*. With the fuller forms, in contrast to the idea of the Aorist, there very naturally became connected the idea of what is *repeated, frequent, customary*. Thus the Pres. φορέω, derived from φέρω, serves mainly to express more definite relations; as *to wear a garment*, i. e. to have it on *customarily*.—All this belongs, however, rather to the lexicon; and can therefore only be alluded to here.

NOTE 2. The instances, in which a secondary form was in use only in the *Present* and *Imperfect*, e. g. λιμπάνω and λείπω, are also anomalous; since the writers who use λιμπάνω form nevertheless the Fut. λείψω, etc. Such instances may be regarded as *secondary Present forms*.

NOTE 3. In this way it is possible, that one verb may appear in its conjugation to be a mixture of three or more. Thus from the theme ΠΗΘΩ or ΠΙΑΘΩ there exists only the Aorist ἔπαθον; another form strengthened

with ν, ΠΕΝΘΩ, is retained in the Perfect πέπονθα; while in the Pres. and Impf. both have yielded to the form πάσχω, which gives name to the whole verb. From the theme ΠΕΤΑΩ comes πετάσω; in the Perf. Pass. the syncope appears, πέπταμαι; while in the Pres. and Impf. only the lengthened form πετάννυμι is usual.

5. Many derived forms of the Present are of such a kind, that few or no other examples of a like change of the stem are at present extant in the language; as e. g. ἀγινέω from ἄγω, πάσχω from ΠΑΘΩ, ἐσθίω from ἔδω, ἐλαίνω from ἐλάω. The most however stand in a clear analogy with others; and this the learner must endeavour to embrace in one general view.

REMARK. The verbs cited here below are mostly given in the Anom. Catalogue, § 114. The rest, and indeed all those quoted as examples throughout our discussion on the verb, may be found, so far as it regards their signification, in the Catalogue of regular Verbs, App. F.

6. One of the most common anomalies is the mixture of the formation in ω and έω, contr. ω̄; as is seen (I) even in the Present of these verbs:

ρίπτω and ρίπτέω, εἶλω and εἰλέω, κύω and κνέω, κυρέω and κύρομαι, στερέω and στέρομαι, ξυρέω and ξύρομαι.

Yet regularly (II) only one form of the Present is the *usual* one; and the other, as an *unusual* Present, serves as the basis for other tenses. Hence the verbs in question fall into two classes, viz.

a) Those in which the tenses (except Pres. and Impf.) are derived either from the Future, or partly from the form in ω; which however in the *Present* has been supplanted by that in έω; e. g. δοκέω, F. δόξω, from ΔΟΚΝΩ.

Here belong the anom. δοκέω, ὠθέω, γαμέω; also on account of single poetic forms, γηθέω, δονπέω, κτυπέω, κεντέω, πιτνέω, ῥιγέω, στυγέω, φιλέω, πατέομαι, δατέομαι; comp. § 96. n. 5.

b) Those which in the Pres. have the form in ω; but derive the tenses either wholly or in part from that in έω, Fut. έσω or ήσω; e. g. δέω, F. δεήσω; ἄχθομαι, F. ἀχθέσομαι.

Here belong the anom. ἄχθομαι, ἄλθομαι, ἄω 2, δέω to lack, δέομαι, ἔδω, εὔδω (καθεύδω), κῆδω, μάχομαι, οἶομαι, οἴχομαι, παίω, πέτομαι, τύπτω.

The same takes place in some because of a *double consonant* in the Present; e. g. ἔψω, F. ἐψήσω.

Thus in anom. ἀλέξω, αὖξω, βόσκω, ἔψω, ἱζω (καθίζω, καθίζομαι), μύζω, ὄζω.

Also in some in λμνρ, which either wholly or partially go over into the formation in έω; e. g. μέλλω, F. μελλήσω.

So in the anom. βούλομαι, ἔρρω, θέλω or ἐθέλω, κέλομαι, μέλλω, μέλει (ἐπιμέλομαι), μένω, νέμω, ὀφείλω, χαίρω; and with a syncope of the stem-vowel, βάλλω, δέμω, σκέλλω.

Further, we must reckon here (III) all those in which the formation of the tenses presupposes both the themes in ω and έω; which

however are both *unused*, and have been supplanted by a new and generally a strengthened Present-form, in *σκω*, *άνω*, etc.

Here belong the following anomalous verbs, which are all to be again cited in their proper place: *ἀκαρίζω*, *ἀπαφίσκω*, *ἐπαυρίσκομαι*, *γίγνομαι*, *ἐρίσθαι*, *εὐρίσχω*, *ἔχω* with its compounds, *λάσχω*, *τρέχω*. Also the most in *άνω* (*αίνω*): *αἰσθάνομαι*, *ἀλιταίνω*, *ἀμαρτάνω*, *ἀνδάνω*, *βλαστάνω*, *δαρθάνω*, *ἀπεχθάνομαι*, *κίχάνω*, *μανθάνω*, *ὀλισθάνω*, *ὀσφραίνομαι*, *ὀφλισκάνω*, *τυγχάνω*. See too *λαμβάνω*.

NOTE 4. Although this mode of formation does not, or at least does not necessarily, presuppose an actual Present in *έω*; yet it was often the case that such a Present was afterwards actually formed, earlier or later, in consequence of this formation. Thus arose, in the early language, certainly *καλέω* from the Fut. *καλέσω* (see p. 206, marg.) and thus most probably the usual *ρίπτέω*, *ρίπτω*, came from the Fut. *ρίπτήσω*. But it is easy to see the difficulty of making out such cases; and therefore we are fully justified in deducing every Future in *έσω* and *ήσω* from a Present in *έω*, where such an one is in actual use.

NOTE 5. The Ionics, however, often form single parts of the Pres. or Impf. as if from *έω*; although the whole Present, or the 1 pers. Pres. may not so occur; e. g. Impf. *ὄφλεε*, *ἔψεε*, *ἐνείχεε*, from *ὄφλον*, *ἔψω*, *ἐνέχω*; also *συμβαλλέμενος*, *πιεζέμενος* Hdot. and *πιέζεν* for *ἐπιέζον* Hom. Still more remarkable is this insertion of *ε* in two Perfect-forms in Herodotus, viz. *ὕπώπεε* for *ὄπωπε*, and *ἐώθεε* for *ἔωθε*, comm. *εῴθε*.

7. Far less frequent is the transition from *ω* into *άω*, without further change.

E. g. in anom. *φύρω*, *γοάω*, *μηκάομαι*, *μυκάομαι*, *βρυχάομαι*; and comp. anom. *άντάω*, *δαμάω* (from *ΔΕΜΩ*, Pass. Aor. *εἰδάμην*).

Or more rarely from *ω* into *ύω*. E. g.

Anom. *άνύω* (*άνω*), *ἔλκω*.

Or the mingling of themes in *ω* and *όω*. E. g.

Anom. *δμνύμι*, *δνομαι*, *τρύχω*.

8. Several barytones of two syllables, which have *ε* in the first syllable, form other secondary Presents, sometimes also with a modified signification (note 1), by changing *ε* for the alternate *ο*, and taking the ending *έω*.

E. g. *φέρω* and *φορέω*, *τρέμω* and *τρομέω*, *δέμω* and *δομέω*, *πέρθω* and *πορθέω*, *φέβομαι* comm. *φοβέομαι*, *ἔχω* and *όχέω*. Here belong also the forms *δεδοκημένος* for *δεδεγμένος*, *ἐκτόνηκα*, *μεμόρηται*, *ἐόλητο*, see *δέχομαι*, *κτείνω*, *μείρομαι*, *εἰλω*; comp. also *βεβόλημαι* in *βάλλω*.—An exception with the alternate *ω* is *πωλέομαι* from *πέλω*.

Or the radical syllable takes *ω* with the ending *άω*.

E. g. *τρωχάω* for *τρέχω*, *δωμάω* for *ΔΕΜΩ*; so also *βρωμάομαι*, *νωμάω*, *τρωπάω*, *στρωφάω*, for *βρέμω*, *νέμω*, *τρέπω*, *στρέφω*.—An exception is *ποτάομαι* from *πετομαι*, found along with the regular secondary forms *ποτίομαι* and *πωτάομαι*.

9. The endings *άω*, *άζω*, *αίω*, are very often secondary forms of each other. Thus in epic writers:

E. g. *άντιάω* for *άντιάζω*, *σκεπάω* for *σκεπάζω*, *σκιάω* (*σκιώνω*) for *σκιάζω*, *πελάω* and *πελάζω*, *δαμάω* and *δαμάζω*, *οἰτάω* and *οἰτάζω*. See too *βιάζομαι*.

The interchange of *άω* and *αίω* is most frequent in the two verbs

καίω and κλαίω, Att. κάω and κλάω,

both with long *a*; for their flexion see ‡ 95. n. 9.—But *αίω*, like *άζω* and *άννυμι*, forms also a strengthened Present for the short *a* in flexion; e. g.

ναίω from ΝΑΩ (hence *νάσσα*); δαίω from ΔΑΩ (hence *δάσασθαι*).

See also μαίομαι from ΜΑΩ, *αγαιόμαι* in *αγαμαι*.

10. Another anomaly is produced by the circumstance, that, before the ending *ω* of the simple theme indicated by the tenses, the consonant *ν* is inserted in the Present, and the preceding vowel often lengthened; e. g. *ελαύνω*, F. *ελάσω*, from *ΕΛΑΩ*.

Here belong the anom. *βαίνω*, *ελαύνω*, *πίνω*, *φθάνω*; and the secondary forms *τίνω*, *φθίνω*, *δύνω*, from *τίω*, *φθίω*, *δύω*. See also *ιδρύω*, *φάινω*; and in the Catal. of regular verbs, *ζύνω* and *έντύνω*.—Also where there is a preceding consonant in the stem; as *δάκνω*, *κάμνω*, *τέμνω*, Fut. *δήξομαι*, etc.

This anomaly is sometimes increased by the fact, that, besides the *ν*, the Pres. and Impf. take also the formation in *έω*; e. g. *δυνέω*, F. *βύσω*, from *βυνω*.

So in the anom. *βυνέω*, *κυνέω* (*προσκυνέω*), *ικνέομαι*, *υπισχνέομαι* under *έχω*.

11. Many simple themes are lengthened in the Pres. and Impf. by the insertion of *αν*, rarely *αιν*. Most of these have an Aor. 2 from the simple form; from which also the other tenses are derived, but with the formation in *έω*; e. g. *βλαστάνω*, F. *βλαστήσω*, Aor. 2 *έβλαστον*.

Here belong the anom. *άμυρτάνω*, *αύξάνω*, *αίσθάνομαι*, *άλτairάω*, *άλφάνω*, *άπεχθάνομαι* (*έχθω*), *βλαστάνω*, *δαρθάνω*, *έρυθαίνω*, *ίζάνω*, *ικάνω*, *κιχάνω*, *κερδαίνω*, *όλισθάνω*, *όσφραίνομαι*. Comp. above in no. 6. III.

This species of anomaly also is increased by the circumstance, that many verbs so formed insert in the radical syllable a *nasal* letter (*ν*, *μ*, *γ*), and shorten the long vowel of the same or retain the original short vowel; e. g. *λείπω*, *λιμπάνω*, *φεύγω* *φυγγάνω*, *ΑΔΩ* *ανδάνω*. The further flexion, though with some anomalies, is always from the simple form.

Here belong the anom. *ανδάνω*, *λανθάνω*, *μανθάνω*, *πυνθάνομαι*, *ανδάνω*, *λαμβάνω*, *λιμπάνω*, *θιγγάνω*, *έρυγγάνω*, *λαγχάνω*, *τυγχάνω*, *φυγγάνω*. See above in no. 6. III.

NOTE 6. In respect to the quantity of the doubtful vowels before the ending *ω* in the two preceding paragraphs, it is to be remarked in general, that *ίω* and *ύω* are long; e. g. *πίνω*, *δύνω*, and so in *κρίνω*, *δρίνω*, *βραδύνω*; but the ending *άνω* is short. Yet, if we regard only the usage of epic writers, the following are long, viz. *φθάνω*, *ικάνω*, *κιχάνω*.—The Attics have likewise some deviations, inasmuch as they not only use *τίνω*, *φθίνω*, as short; but also bring *φθάνω*, *κιχάνω** under the analogy of other verbs in *άνω*, and make them in like manner short.

* In this word, as a sort of compensation, the long sound falls back among the Attics into the syllable *κι*, which elsewhere, as being a reduplication, is short, and actually occurs so in *κιχῆται* etc. The quantity of the other forms belonging to *φθίω* and *φθάνω*, see in ‡ 114.

12. Some verbs have Attic and poetic secondary forms in *ῶ*, preceded by different vowels; but only in the Pres. and Impf.

Thus φλεγέθω for φλέγω, νεμίθω for νέμω· φινύθω for φθίω. As epic forms we may note ἡγερέθονται, ἡερέθονται, with altered quantity for ἀγείρονται, αἰείρονται, see § 114; also θαλέθω and φαίθω, formed from the Aor. 2.

Here belongs consequently the lengthening of a verb by means of the letters *αθ* before the ending, which occurs even in Attic prose; but is found only as preterite, either Impf. or Aorist in *-αθον*, and in the dependent moods. Of this kind are the following:

δισκάθειν, ἐδίσκαθον, from διώκω· εἰκάθειν, εἰκάθοιμι, from εἶκω· ἀμυνάθειν, ἀμυναθοίμην, from ἀμύνω· εἰργάθειν from εἴργω; and the epic μετεκίαθον from κίω.

With these are to be compared the forms νήθω, ἀλήθω, κνήθω, which came into use at a later period instead of νέω *spin*, ἀλέω, κνάω. See also πλῆθω and πρήθω in πίμπλημι and πίμπρημι, σήθω in σάω, and πελάθω in πελάζω.

13. Some verbs take in the Pres. and Impf. a reduplication with *ι*, (without the ending *σκω* or *μι*, see in no. 14, 15,) which falls away in the other tenses; e. g. γίγνομαι, F. γενήσομαι, from ΓΕΝΩ.

Here belong γίγνομαι, μῖμνω (μένω), πίπτω, τιτράω. But τετραίνω, with an anomalous reduplication in the Present, retains it also in the other tenses; as τετρανῶ, etc.

Those themes which begin with a vowel, take a reduplication like that of the Attic in the Perfect.

E. g. ἀκακίζω (comp. ἀπαφίσκω, ἀραρίσκω, below); also even with *ι*, as ἀτιτάλλω from ἀτάλλω, ὀπιπτεύω from ὀπτεύω; comp. ὀνίνημι in no. 15.

14. Almost all verbs in *σκω* have arisen out of simpler ones; and therefore have their full form only in the Pres. and Imperfect. They either retain the vowel of the stem before the ending, as γηράσκω, ἀρέσκω, Fut. γηράσομαι, ἀρέσω; or they lengthen it, as θνήσκω, θρώσκω, Fut. θάνομαι, θορούμαι.—Those of which the characteristic is a consonant, annex *ίσκω* to the stem, as εὐρίσκω, Aor. 2 εὕρον; and the same takes place also in several having the stem-vowel *ε* and *ο*, which is dropped, and then *ίσκω* is annexed to the stem, as στερίσκω, ἀναλίσκω, Fut. στερήσω, ἀναλώσω.

Here belong γηράσκω, ἡβάσκω, ἰλάσκομαι, φάσκο (see φημί § 109), χάσκω, ἀρέσκω, μεθύσκω; βιώσκομαι; θνήσκω, θρώσκω, βλώσκω (§ 110. 11); ἀμπλακίσκω, ἐπαυρίσκομαι, εὐρίσκω, κνίσκω, στερίσκω; ἀλίσκομαι, ἀναλίσκω, ἀμβλίσκω.

Some Presents are still further strengthened by taking also the reduplication before them (as in no. 13); which however is again dropped in the tenses; e. g. μιμνήσκω, F. μνήσω, from ΜΝΑΩ.

Here belong the anom. διδράσκω, πιπράσκω, κικλήσκω (καλέω), μιμνήσκω, πιπίσκω (πίνω), βιβρώσκω, γιγνώσκω, τιτρώσκω; ἀραρίσκω, ἀπαφίσκω.

One verb also is further strengthened by inserting the syllable *αν* in the ending *σκω*, as in no. 11 above, viz.

ὀφλίσκάνω, f. ὀφλήσω, from ΟΦΛΩ.

NOTE 7. This form in *σκω* can indeed be compared with the Latin *Verba inchoativa*, inasmuch as many of these verbs imply in their signification a beginning, increase, etc. But they are seldom so much distinguished from the simple form as in Latin, e. g. *rubescere* from *rubere*. An example of this kind nevertheless is ἡβάω, ἡβάσκω, *I am or become of ripe age*. Commonly the simple form either had the same signification, or was wholly obsolete. On the other hand, the form in *σκω* takes sometimes the causative sense (§ 113. 2) *to make or cause* another to do, etc. e. g. μεθύω *I am drunk*, μεθύσκω *I make drunk* (see in § 114); πιπίσκω *give to drink*, from πίνω, *I drink*. For βιώσκομαι see βιώω.—That the Ionic Iteratives in *σκον* are to be carefully distinguished from these verbs, follows of course; see § 103. m. 11.

NOTE 8. To the same analogy in *σκω* belong the verbs ἀλύσκω, διδάσκω; but they vary from it by retaining the *κ* in flexion, while διδάσκω retains also the reduplication; as Fut. ἀλύξω, διδάξω.—Different is it with λάσκω from ΛΑΚΩ, εἶσκω from εἶκω *be like*, τιτύσκω for τεύχω; in all which the *κ* is radical, and the *σ* only an addition for strength.—For βόσκω see above under no. 6. b.

15. We here bring together those verbs, which in the Present and Imperfect have mostly or exclusively the formation in *μι*, either with or without reduplication; while in the other tenses they present various anomalies, as may be seen in the Catalogue, § 114.

- a) Those in *μι* (or *μαι*) with the stem-vowel *a*; as ἄγαμαι, δύνamai, ἐπίσταμαι, ἔραμαι, ἵπταμαι, ἴλημι (*αμαι*), κίχρημι (and *-μαι*), κρέμαμαι, ὀνίνημι (and *-μαι*), μάναμαι, πίμπλημι, πίμπρημι, πρίασθαι an Aor. in signification. Also ἴστημι, φημι; and comp. χρή under χράω.
- b) Those in *μι* (or *μαι*) with the stem-vowel *ε*; as ἄημι, δίημι, δίδημι, κίχημι, perh. also δίζημαι; and further, τίθημι, ἔημι, εἶμι.
- c) In *μι* (*μαι*) with the stem-vowel *o*; e. g. δίδωμι, ὄνομαι.—Also in *μι* with the stem-vowel *i*, as εἶμι.
- d) Those in *νμι* with a preceding consonant or diphthong, § 106. 8; as ἄγνυμι, ἄχνυμαι, δείκνυμι, εἰργνυμι, δαίνυμι, ζεύγνυμι, κτίννυμι, μίγνυμι, οἰγνύμι, ὄλλυμι (for ὀλνυμι), ὄμνυμι, ὀμόργνυμι, ὄρνυμι, πηγνύμι, ῥήγνυμι, ἄρνυμαι, πτάρνυμαι.
- e) Those in *ννμι* with a preceding vowel, § 106. 8; as κεράννυμι, κρεμάννυμι, πετάννυμι, σκεδάννυμι, ἔννυμι, ζέννυμι, κορέννυμι, σβέννυμι, στορέννυμι (also στρώννυμι), τίννυμι, ζώννυμι, ρώννυμι, χρώννυμι, χώννυμι.

16. A change which belongs rather to the poets, is the insertion of *ν* before the ending *άω*, viz.

άω into νάω, νημι.

E. g. δαμάω and δαμνάω, δάμνημι; περνάω, πέρνημι, from περάω. So too with a change of *ε* into *ι*, κερνάω, κέρνημι, from κεράω (κεράννυμι); also πιλνημι, πίννημι, σκιδνημι, from πελάω, ΠΕΤΑΩ, ΣΚΕΔΑΩ; and with a change of *ε* into *η*, κρήμνημι from κρεμάω.

17. Some minor analogies will appear on comparing the two verbs

ἔχω (root 'EX) and ἔπω,

in both which the rough breathing (after dropping the *ε*) passes over into the sibilant *σ*; but see ἔπω, § 114.—Also the two verbs

τίκτω and πέκτω,

in which the simple themes *TEK-*, *ΠΕΚ-*, reappear in the tenses, after the analogy of verbs in *πτω*.—Further, the two verbs

νίζω and *πέσσω*,

both of which in the tenses have a lingual for their characteristic—And lastly the two verbs

σμάω and *ψάω*, comp. also *νέω* *swim*,

which form some of the Passive tenses from secondary forms in *-ήχω*.

18. Finally, in a number of verbs the different tenses are derived from entirely different themes; like the Lat. *fero, tuli, latum*. So the corresponding verb in Greek: *φέρω*, Fut. *οἶσω*, Aor. *ἤνεγκον*.

Here belong the Anom. *αἰρέω, εἰπεῖν, ἔρχομαι, ἐσθίω, ὁράω, πάσχω, πίνω, τράχω, φέρω*. Comp. also *ζάω, θέω, πιπράσκω, πλῆσσω, τλήναι, ὠνέσμαι*.

19. In the preceding remarks (including §§ 110, 111), we have considered the principal anomalies of the Greek verb. There remains only a small number of verbs, of which some do not fall under any of the analogies presented, as *βαρύνω, ῥέζω, τρώγω, ψύχω, χάσκω*; others are defective, like *ἐρέσθαι, μείρομαι*, etc. or are extant only in isolated forms, as *θέσσασθαι, λίγξε, τόσσαί*, etc.—The learner will also find a number of otherwise regular verbs inserted in the Catalogue (§ 114); partly in order to exhibit a view of the actual usage, whether poetic or prosaic; and partly on account of single variations in form and signification. See e. g. *ἄγω, αἶρω, κτείνω, λέγω, μαίνομαι, φαίνω*, etc.

20. As an Appendix to the anomaly of the Verb, we here present a full catalogue of those *pure* verbs, which in the Perf. Pass. and also in the Aor. 1 Pass. and the verbal Adjectives, assume the *euphonic* *σ*, either always, or partly as admitting both formations with and without *σ*. All these verbs are inserted likewise in the subsequent Catalogues (App. F); and those with spaced letters are also given in the anomalous Catalogue (§ 114), on account of other deviations.—So far as can be determined in the frequent uncertainty of the readings, the following verbs belong here:*

- a) In the Perf. and Aor. 1 Pass. and Verbal Adj. these *always* have *σ*, viz. *παλαίω, παίω, πταίω, βαίω, κναιώ* or *κνάω, ψαύω, πλέω, πνέω, † σείω, λεύω, πρίω, ἀκούω, χόω* (anom. *χώννυμι*), *ῥώ, ξύω, βύω* (anom. *βυνέω*).
- b) Also with the *σ*, in all the three verbal forms, all those noted in § 95. n. 3, which retain the short vowel in the Future. Only *ἀρώ*, and all those noted in § 95. n. 4 as *fluctuating* between a short and long vowel in their theme, never have the *σ*; with the single exception of the Aor. *ἐποθέσθην*.
- c) Further, with *σ*, the following in all the three verbal forms, except

* See, on the whole subject, Lobeck ad Soph. Aj. p. 315 sq.

† The epic Perf. *πεννύμαι, πεπνυμένος*, has a special signification; see in § 114.

that the Perf. has also a secondary form without σ , viz. κλείω, κελεύω. κρούω, θραύω, χρίω.

- d) Especially does it appear as an anomaly, when the Perf. *never* takes the σ , while the Aor. 1 and verbal Adj. have it; so in γεύω, παύω, ῥώννυμι, μιμνήσκω.
- e) Still more variable in usage, and therefore all to be sought in the anom. Catalogue, are: δράω, χράω (ομαι), ψάω, νέω *heap up* and *spin*, κολούω, καίω, κλαίω; also those which may be referred to a pure theme, as τίνω (τίω), ὀμνυμι, πίμπλημι, πίμπρημι, πετάννυμι, ζώννυμι, στρώννυμι, χρώννυμι, ελαύνω, ἀρέσκει, σῶζω, γιγνώσκω. Comp. also δάω, βοάω, μάχομαι, σάω, ἤμαι.

NOTE 9. Compare with the above also the σ inserted in substantives derived from verbs, § 119. m. 17, 19.

† 113. ANOMALY OF SIGNIFICATION.

1. Whatever relates to the *signification* of verbal forms, belongs strictly to the Syntax. Still the deviations from the regular meaning, so far as they have become more or less fixed in particular verbs, cannot well be separated from the anomaly in their formation; just as in Latin in the words *odi, hortor, audeo, ausus sum*.

2. Here belongs first of all one subject, which has a very close connection with the anomaly of the Greek verb, viz. the

Immediate and Causative Signification

of verbs. In the first, the action or state belongs *immediately* to the subject itself; e. g. *to fall*; in the other, the subject *causes* an action or state in some other object, e. g. *to fell*. The regular proceeding would be, that for each of these significations there should be a separate verb; but so that the *causative* might be derived from the *immediate*. Thus e. g. in German and English the verbs *fallen, to fall*, are immediate; and from them are derived the causatives *fällen, to fell*, which express the state of falling, not in the subject, but in another object. On the other hand, it is an *anomaly*, when one verb, in one and the same form, unites both these significations; which however occurs in all languages.* So in Greek:

ελαύνειν, Imm. *to be driven*, Caus. *to drive*;
καθίζειν, Imm. *to sit*, Caus. *to seat*.

In other verbs this usage belongs more to the poets, who can even combine both significations in one clause, e. g.

βριάω, Imm. *to be strong*, Caus. *to make strong*. Hes. ε. 5.
πονέω, Imm. *to be in pain*, Caus. *to cause pain*. Anacr. 40.

NOTE 1. Less accurate is it to comprise the distinction just treated of under the terms *transitive* and *intransitive*. The causative, indeed, is in its very nature always transitive; but the immediate may be either transi-

* E. g. BRENNEN, BURN, Immed. *to be on fire*, Caus. *to set on fire*; SUPPEDITARE, Imm. *to be ready at hand*, Caus. *to cause to be ready at hand*, i. e. *to present*; SORIRE, Imm. *to go out*, Caus. *to bring out*; TO DROP, Imm. *to fall*, Caus. *to let fall*.

itive or intransitive. E. g. transitive are the *Immediates* *learn* (Caus. make learn, teach), *drink*. Again, a verb may be both transitive and intransitive, without ever being causative; e. g. intrans. *φεύγειν* to *flee*, trans. *φεύγειν τινά* to *flee any one*; *σπεύδω* to *hasten*, to *make haste*, *σπεύδω τι* to *hasten any thing*, but never *σπεύδω τινά* to *cause any one to make haste*.

NOTE 2. It is a different case, when both significations are united in one verb, but in such a way that the causative belongs to the *Active* form, and the immediate to the *Passive* or *Middle* form; just as in English we have Act. Causat. to *seat*, Pass. or Mid. to *be seated*, to *seat oneself*, i. q. Immed. to *sit*. So in Greek:

Causat. διδάσκω *make learn, teach*; Immed. διδάσκειμαι *am taught, teach myself*, i. q. *I learn*.

Causat. καθίζω *to seat*, Imm. καθίζεσθαι *to sit*, for which also καθίζω is used, § 130. n. 2.

3. Those verbs, which unite the two significations in the manner specified in no. 2, are noted in the lexicons. Here we can treat only of those cases where *different tenses* of the same verb belong to different significations, as we have seen above in *ἵστημι*, § 107. II. For example, in several primitive verbs, the tenses vary in signification thus:

Fut. and Aor. 1, Act. prefer the *causative*.

Aor. 2, and Perf. Act. espec. Perf. 2, the *immediate*, and mostly the *intransitive*.

In such verbs the intransitive tenses of the *Active* commonly unite with the *Mid.* or *Pass.* in one and the same signification. But sometimes in the *Present* another form is assumed for the one or the other signification; e. g. *πίνω*, *πιπίνω*.

NOTE 3. I. AORIST. The verbs, in which this relation of the two Aorists is most clearly presented, are the following:

ἐφύσα *I beget* (Pres. φύω) — ἐφυν *I became* (Pres. φύομαι).

ἐσβεσα *I quenched, put out* (Pres. σβέννυμι) — ἐσβην *went out* (Pres. σβέννυμαι).

ἔδυσα *I wrapped up* (Pres. δύνω) — ἔδυν *I went in* (Pres. δύνω).

ἐπισα *I let drink* (Pres. πιπίνω) — ἐπιον *I drank* (Pres. πίνω).

ἔβησα *I made go*, — ἔβην *I went*; Pres. only βαίνω *I go*.

So too *ἐστησα* and *ἐστην* from *ἵστημι*. See further the anom. *ἀνέγκων* and *ἀνέγνωσα*, *ἔβιον* and *ἔβίωσα*, *ἤρεια* and *ἤρικον*, *ἤρεινα* and *ἤριπον*; also under *σκέλλω*, *τρέφω*, *στυγέω*, *ἀρarisκω*, *ὄρνυμι*, § 114. Even in verbs which form no Aor. 2, we find the Aor. 1 following the analogy here presented; e. g. *μεθύω* *am drunk*, *πλήθω* *am full*; but *ἐμέθυσα* *I made drunk*, *ἔπλησα* *I filled*, with Pres. *μεθύσκω*, *πύμπλημι*. — In all such verbs, if there be two Futures, the *Fut. Act.* has the causative signification of the Aor. 1; and the *Fut. Mid.* the immediate.

II. PERFECT. In all verbs where the different Active forms are divided between the causative and the immediate signification, the Perfect always belongs to the latter, and thus connects itself with the Aor. 2. This holds good of both Perf. 1 and 2; e. g.

φύω, φύσω, ἐφύσα, *beget*, — ἐφυν, πέφυκα, *became*.

So too *ἐστην* and *ἐστηκα*, *ἔδυν* and *δέδυκα*, *ἐσβην* and *ἐσβηκα*, *ἐσκλην* and *ἐσκληκα*, *ἤριπον* and *ἐήρηκα*, etc. — The Perfect 2, as we have seen, usually prefers the intransitive sense (§ 97. 5, and n. 5); and hence in quite a number of transitive verbs this form alone has the *immediate* signification, which is

mostly intransitive, and is then expressed for the other tenses by the Passive or Middle. Still the Perf. 2 itself belongs just as little to the Pass. or Middle, as do the Perfects 1 *πέφυκα, ἔσθηκα*, which stand in precisely the same relations.—EXAMPLES:

ἀγνυμι — *ἀγνυμαι* *break* intrans. Perf. *ἔαγα* *am broken in pieces*.

δαίω — *δαίομαι* and *δέδῃκα* *burn*, intrans.

ἐγείρω *wake* trans. — *ἐγείρομαι* *wake up*, *ἐγρήγορα* *am awake*.

ἐλπω *cause to hope* — *ἐλπομαι* and *ἐσλπᾶ* *hope*.

κῆδω *trouble* — *κῆδομαι* and *κέκῃδα* *am troubled, care for*.

μαίνω (*ἐκμαίνω* *make raving*) — *μαίνομαι* and *μέμνηα* *rave*.

οἶγω, ἀνοίγω, ἀνέωχα — *ανοίγομαι* *become open*, *ἀνέωγα* *stand open*.

ἀλλυμι, ὀλώλεκα — *ἀλλυμαι* *perish*, *ὀλώλα* *am lost*.

πίθω, πέπεικα — *πίθομαι* *believe*, *πέποιθα* *confide in*.

πῆγνυμι — *πῆγνυμαι* *become fixed*, *πέπηγα* *stick fast*.

ῥῆγνυμι — *ῥῆγνυμαι* *tear* intrans. *ῥῆρωγα* *am torn in pieces*.

σῆπω *cause to rot* — *σῆπομαι* *rot*, *σέσηπα* *am rotten*.

τήκω *melt* trans. — *τήκομαι* *melt* intrans. Perf. *τέτηκα*.

φαίνω *shew* — *φαίνομαι* *appear*, Perf. *πέφνηα*.

For *φθείρω* see the following note.—In the same manner are to be explained the Perfects of some *deponents*, as *γίγνομαι* Perf. *γέγονα*.—To the instances where the Pres. Act. has both significations belongs *πράττω*; and here the two Perfects actually divide themselves between the two significations; see *Ausf. Sprachl.* § 114. E. g.

πράττω *do, make*, Perf. *πεπράχα*.

πράττω *do or be well or ill* (e. g. *καλῶς*), Perf. *πεπράγα*.

NOTE 4. The Passive relation, which a portion of the Immediate verbs express, is frequently of such a nature, that it may be conceived of entirely as a Passive. We therefore may properly translate such verbs by the Passive; although the Greeks originally conceived of them only as intransitive. In this way may be explained the few instances in Greek, where single tenses of a verb have in the Active form a Passive signification; especially some *Perfects* 2 in the preceding note, as *ἔρρωγα, ἔαγα, I am torn or broken in pieces*; and as a more perfect example, the Homeric *τετευχῶς* (see *Anom. τεύχω*), and from *ἀλίσκομαι* the Perf. 1 and *sync. Aor. ἔαλωκα, ἔαλων*.* The Lat. *Neuter-Passives* are in like manner *immediate* verbs; which however we take as simple Passives; e. g. *vapulo, am struck*, for which the causative is *ferio*. The following fluctuate between the two significations, the transitive and this neuter-passive, viz. from *φθείρω* *spoil* trans. § 114,

διέφθορα *have spoiled, also am spoiled, ruined*.

πέπληγα *have struck, in some writers have been (am) struck*.

Also *τέτροφα*, see *Anom. τρέφω*.

4. Generally speaking, the instances where single Active forms have a Passive signification, are rare. Far more frequent, on the other hand, in Greek, as well as in Latin, are the

Deponent Verbs,

i. e. verbs in the Passive or Middle form with Active signification. If the Active form of such a verb be wanting, then the verb is a *proper* or *defective Deponent*; and, further, according as its *Aorist* is taken from the Passive or Middle (§ 89. 3), it is called a *Deponent Passive* or *Deponent Middle*.

* All these forms could likewise be construed by the Greeks entirely as Passives; as indeed was the case also with common intransitive verbs, by § 134. 2. This is a syntactical peculiarity.

NOTE 5. The number of Deponents *Middle* is far greater than that of the Deponents *Passive*. Of the

Deponents Passive

a part are contained in the anomalous Catal. § 114; as *ἄχθομαι, βούλομαι, δέομαι, δέρομαι, δύναμαι, ἐπιμέλομαι, ἐπίσταμαι, κρέμαμαι, μαίνομαι, οἶομαι*. All these, and those here following, take the *Fut. Mid.* wherever the *Fut. Pass.* is not expressly specified. Among regular verbs we may note:

<i>ἀλάομαι</i> <i>roam about</i>	<i>ἐνθυμέομαι</i> <i>lay to heart</i> , also <i>προθυμέομαι</i> (<i>Fut. Pass.</i>) <i>εὐθυμέομαι</i>
<i>ἀμιλλάομαι</i> <i>emulate</i> (rarely <i>Mid.</i>)	<i>εὐλαβέομαι</i> <i>am cautious</i>
<i>ἀσάομαι</i> <i>feel loathing</i>	<i>ἡττάομαι</i> <i>am worsted</i> (<i>Fut. Pass.</i> and <i>Mid.</i>)
<i>διανοέομαι</i> <i>think over</i> (<i>Fut. Pass.</i>)	<i>λιάζομαι</i> (<i>poet.</i>) <i>to bend or turn out</i>
also <i>ἀπονοέομαι</i> <i>am out of my mind</i> , <i>am insane</i>	<i>σέβομαι</i> <i>venerate</i> (<i>Act. poet.</i>)
<i>ἐναντιόομαι</i> <i>set myself against</i> , <i>oppose</i>	<i>φαντάζομαι</i> <i>appear</i> (<i>Fut. Pass.</i>)

Also *ἀηδίζομαι* *feel disgust*, which is more frequent in late writers.—We reckon here also those verbs, whose *Active* form is at the same time in use either in the same or in a special signification, and which consequently are not *proper* Deponents. All such ought strictly to be taken, more or less, as *Passives of their Active signification*, even when they have the *Fut. Middle*; inasmuch as the *Fut. Mid.* is very often used for the *Fut. Passive*; see no. 6 below. Still, as their *Passive* nature is for us often obscured; inasmuch as they are in part used wholly as deponents (e. g. *πορεύομαι, ἐννοέομαι*); in part are rendered by us as *Middle* or *neuter* (e. g. *αἰσχύνομαι, μμνήσκομαι, βρέχομαι*); and in general a line between *Mid.* and *Pass.* can only be drawn according to form and etymology (§ 89); we therefore prefer to exhibit here the most common of these *Passive-Middle* verbs, or simple *Passives* with *neuter* signification.

<i>αἰσχύνομαι</i> <i>am ashamed</i> , <i>feel ashamed</i> (<i>Fut. Pass.</i> and <i>Mid.</i>)	<i>λοιδορέομαι</i> <i>rail at</i> (also <i>Act.</i>)
<i>ἀλίζομαι</i> <i>assemble</i> , <i>neut.</i>	<i>λυπέομαι</i> <i>am sad</i> , <i>grieve</i>
<i>ἀνιάομαι</i> <i>vex oneself</i>	<i>μμνήσκομαι</i> <i>call to mind</i> , <i>remember</i> (<i>Fut. Pass.</i>)
<i>ἀπαλλάττομαι</i> <i>go away</i> , <i>depart</i> , also <i>διαλλάττομαι</i> , etc. (<i>Fut. Mid.</i> and <i>Fut. 2 Pass.</i>)	<i>ξενδομαι</i> <i>live abroad</i>
<i>ἀπορέομαι</i> <i>am at a loss</i> , <i>perplexed</i>	<i>ὀργίζομαι</i> <i>grow angry</i> (<i>Fut. ὀργιῶμαι</i>)
<i>αὐξάνομαι</i> <i>increase</i> , see § 114.	<i>περαιόομαι</i> <i>pass over</i>
<i>βρέχομαι</i> <i>am wetted</i> , <i>wet</i> , (<i>Aor. 1</i> and <i>2 Pass.</i> and <i>prob. Fut. 2 Pass.</i>)	<i>πείθομαι</i> <i>obey</i>
<i>δαπανάομαι</i> <i>spend</i>	<i>πήγνυμαι</i> <i>become stiff</i> , <i>cold</i> , (like <i>βρέχομαι</i>)
<i>ἐλαττάομαι</i> <i>am less</i> , <i>inferior</i> (<i>Fut. Mid. Thuc. 5. 104.</i>)	<i>πλανάομαι</i> <i>wander about</i>
<i>ἐννοέομαι</i> <i>consider</i> , <i>ponder</i> , also <i>Aor. Act.</i> So too <i>ἐπινο.</i> and <i>προνο.</i>	<i>πνίγομαι</i> <i>am choked</i> (<i>Aor.</i> and <i>Fut. 2 Pass.</i>)
<i>ἐπιίγομαι</i> <i>hasten</i> , <i>make haste</i> (<i>Fut. Mid. Æschyl. Prom. 52.</i>)	<i>πορεύομαι</i> <i>journey</i>
<i>ἐστιάομαι</i> <i>am a guest</i> , <i>feast</i>	<i>ρήγνυμαι</i> <i>break intr.</i> (<i>Aor.</i> and <i>Fut. 2 Pass.</i>)
<i>εὐφραίνομαι</i> <i>rejoice</i> (<i>Fut. Mid.</i> and <i>Pass.</i>)	<i>σῆπομαι</i> <i>rot</i> (<i>Aor.</i> and <i>Fut. 2 Pass.</i>)
<i>εὐωχέομαι</i> <i>fare sumptuously</i>	<i>σφάλλομαι</i> <i>fail</i> , <i>err</i> (<i>Aor.</i> and <i>Fut. 2 Pass.</i> and <i>Fut. Mid.</i>)
<i>ἡδομαι</i> <i>delight myself</i> (<i>Fut. Pass.</i>)	<i>τήκομαι</i> <i>melt away</i> (<i>Aor. 2 Pass.</i>)
<i>ἠνυόομαι</i> <i>am wroth</i>	<i>φθειρομαι</i> <i>spoil</i> , <i>perish</i> (<i>Aor.</i> and <i>Fut. 2 Pass.</i> and <i>Fut. Mid.</i>)
<i>κατακλίνομαι</i> <i>lie down</i> (<i>Aor. 1</i> and <i>2. Fut. 2 Pass.</i>)	<i>φοβέομαι</i> <i>fear</i> (<i>Fut. Passive</i> and <i>Mid.</i>)

To these may be added the anom. *διαλέγομαι, ἐκπλήττομαι, μεθύ-*

σκομαι, πλάζομαι, σβέννυμαι, σέομαι, τέρπομαι, φαίνομαι.—Finally, there are many which take their Aorist both from the Pass. and the Middle, in part with a difference of signification. Those here spaced are proper deponents. E. g.

αἰδέομαι <i>feel awe</i> (Fut. Mid. also Pass.)	κοινολογέομαι <i>take counsel with</i> (later Pass.)
ἀνάγομαι <i>put out to sea</i> (Aor. 2 Mid. later Aor. 1 Pass.)	μέμφομαι <i>find fault with</i>
ἀποκρίνομαι <i>answer</i> (better Mid.)	νεμεσάομαι <i>am indignant</i> (poet. rare ly Mid.)
ἀπολογέομαι <i>defend myself</i> (better Mid.)	δλοφύρομαι <i>lament, wail</i>
ἀρνέομαι <i>deny</i>	ὀπλίζομαι <i>arm, get ready</i>
αὐλιζομαι <i>pass the night, lodge</i>	ὀρέγομαι <i>reach out, desire</i>
βρυχάομαι <i>roar</i>	ὀρμάομαι <i>get in motion</i> (comm. Mid.)
δαιτᾶομαι Pass. <i>am dieting, diet, live</i> ; Mid. (καταδαιτᾶομαι) <i>acknowledge as arbiter.</i>	ὀρμίζομαι <i>lie at anchor</i> (later Pass.)
δοιναίομαι <i>feast, banquet</i>	πειράομαι <i>try, make trial</i> (comm. Mid.)
ἱμείρομαι <i>desire</i> (also Aet.)	φιλοτιμέομαι <i>am ambitious</i>
κοιμάομαι <i>go to bed</i> (Mid. epic)	φιλοφρονέομαι <i>treat with kindness</i> (Aor. Pass. recipr.)

To these come further the anom. ἄγαμαι, γίγνομαι, ἔραμαι, ναίομαι, ὄνομαι.—There occur also, more isolated, the following: ἀπημείβη Xen. ἀμείβη, ἐστρατεύθη Pind. αἰχθῆναι Hom. and so in Hdot. often: ἐπιλογισθέντας, πρηγματευθέντες, καταφρασθεῖς, ὑποποτηθῆναι.

NOTE 6. Not unfrequently however the Greeks allow themselves to form, from a deponent verb, tenses with a *Passive signification*. This takes place: 1) In the *Perfect*, where however the construction generally determines, whether it is to be taken as *Passive*; e. g. Plato Legg. 4. p. 710. d, πάντα ἀπεργάσθαι τῷ θεῷ (from ἀπεργάζομαι *do, make, produce*), where the Dative, according to the rule of Syntax § 134. 4, is to be rendered *by* or *through*: ‘all has been done *by* the divinity.’ 2) In the *Aorist Passive*, when the deponent, as such, forms an Aorist Middle; e. g. βιάζομαι *I force*, ἐβιάσάμην *I forced*, ἐβιάσθην *I was forced*; δεξάμενος *having taken*, δεχθεῖς *been taken*. Comp. § 136. n. 3.

5. It is a very frequent case, that in verbs Active the *Fut. Act.* is either not used at all, or very rarely; while the

Future Middle

takes the signification, transitive or intrasitive, which is connected with the Active. In such instances the rest of the Middle form, with its peculiar signification, for the most part does not occur. This remark applies to a multitude of the most common verbs; e. g. ἀκούω *I hear*, ἀκούσομαι *I will hear*, never ἀκούσω.

NOTE 7. We subjoin here some of the most usual Futures of this kind: ἀγροῖσομαι, ἄσομαι from ἄδω, ἀπαντήσομαι, ἀπολαύσομαι, βαδιοῦμαι, βοήσομαι, γελάσομαι, γηράσομαι, ἐγκωμιάσομαι, ἐπαινέσομαι, ἐπιτορκήσομαι, θανμάσομαι, θηράσομαι (also -σω), κλέψομαι, κολάσομαι (also -σω), οἰμῶξομαι, οὐρήσομαι, πηδήσομαι, πνίξομαι, σιγήσομαι and σιωπήσομαι, σκώψομαι, σπουδάσομαι, συρίζομαι, τωθάσομαι, χωρήσομαι. To these may be added the Futures of εἶμι and οἶδα (§§ 108, 109). See further in the Catal. § 114, the verbs ἀμαρτάνω, βαίνω, βιώω, βλώσσω, γινώσσω, δάκνω, δαρθάνω, δέισαι, διδράσσω, ἰέω, ὑγγάνω, ὑήσσω, ὑρόσσω, κάμνω, κλαίω, λαγχάνω, λαμβάνω, μαρθάνω, νέω (νεύσομαι), ὀμνυμι, ὀράω, παίζω, πάσχω, πίπτω, πλέω, πνέω, ῥέω, τίκτω, τρέχω, τρώγω, φεύγω, χέζω. It must however be observed, that here, as in other cases, usage was not entirely fixed; and we therefore still find many instances of

Futures Act. where other writers have the Fut. Middle. In such instances however it is necessary to observe carefully: 1) Whether the text may not be corrupted; * 2) Whether the writer does not belong to the later period, i. e. to the *κοινοί*, who in this respect often varied from Attic usage, e. g. Fut. ἀκούσω.†

6. The Future Middle was also used as *Passive*; but this usage never became so fixed in particular verbs, as that exhibited in the preceding paragraph (no. 5). It depended for the most part on euphony; and consequently, in the poets, on the metre. They strove to avoid by this means, in long verbs, the still longer form of the Fut. Passive; e. g. ὠφελήσονται for ὠφελήθησονται, περιέψεσθαι (Herod. 7. 149) for περιεφθήσεσθαι. So in like manner from ἀμφισβητεῖν, ὁμολογεῖν, ἀπαλλάττειν, φυλάττειν, γυμνάζειν, ἀδικεῖν, ζημιοῦν. Still, there are examples of this usage in shorter verbs, as βλάφεται, θρέφεται, οἴσεται; and likewise several of those enumerated in note 5 may be referred hither; as ἡττήσομαι, ἐλαττώσομαι.

NOTE 8. It is easy to conceive, that this usage should occur least frequently in verbs, whose Middle approaches nearest in signification to the transitive Active; still less frequently however, and perhaps not at all, in verbs whose Fut. Mid. is employed for the signification of the Active; see Text 5 above.

NOTE 9. The instances where the *Aorist Middle* occurs as *Passive*, are extremely rare; and are found mostly in the epic poetry. Yet some compounds of σχίσθαι are used by the Attics as Passive; as κατασχίσθαι, ὀμενος, Eurip. Hippol. 27. Plat. Phædr. 49. p. 244. c; σύσχομενος, id. Theæt. 58. p. 165; but these passages may also be taken as neuter.

7. In respect to anomalous signification in the Tenses, we note here only the instances where the *Perfect* takes the signification of the *Present*. This transition is readily explained from the *present* nature of the Perfect, as developed in §§ 81, 137. In every such instance, of course, the *Pluperfect* becomes an *Imperfect*.

NOTE 10. It is consequently incorrect, to assign to the verb εἶδω in the *Present* the two significations *I see* and *I know*. The Pres. εἶδω means *I see, perceive, comprehend*; the Perf. οἶδα *I have comprehended*, and consequently, *I know*.

NOTE 11. It was very easy, in consequence of the near relation of the ideas, for the *Present* itself to pass over into the derived present signification of the *Perfect*, and *vice versa*. Hence it arises, that, in the poets especially, the *Present* and *Perfect* sometimes have the same meaning; e. g. μέλει (strictly) *goes to the heart*, μίμηλε *is laid to heart*; hence both signify *it grieves*. So δέπκομαι *get a view of*, δέδορκα *have got a view of*; hence both, *I see*.

NOTE 12. A few examples in the epic poets are particularly deserving of notice, where the *Pluperfect* takes the place of the *Aorist* or *Imperfect*,

* Nothing is easier or more common, than e. g. the confounding of the Attic form of the 2 pers. Mid. in ει (for η), with that of the Act. in εις; e. g. φεύξεις and φεύξει, which latter form of the 2 pers. was less familiar to the copyists.

† But the learner must be upon his guard not to mistake the Subj. Aor. 1 for the Future, e. g. in νῦν ἀκούσω αὐτοῖς, § 139. m. 2.

although the Perfect of the same verb does not occur as Present. See in the Catal. *βαίνω* and *βάλλω*; also § 110. 8, note.

NOTE 13. It is worthy of note, that the Perfect becomes Present especially in verbs which express a *tone* or *cry*; as *κέκραγα* I cry out; and so also *λάλακα*, *γέγωγα*, *ἄνωγα*, *βέβρυχα*, *μέμυκα*, *μέμηκα*, *κέκλαγα*, *τέτρυγα*.

§ 114. CATALOGUE OF IRREGULAR OR ANOMALOUS VERBS

Preliminary Notes.

1. In using the Catalogue, the following is to be noted: A verb which occurs but seldom, or is only poetical, is printed *small*; and so too a verb in common use, which is inserted merely on account of some anomalous poetical form. That which belongs to the usage of prose, is everywhere printed *large*.

2. All such forms as are merely *presupposed* in order to explain actual forms, and which themselves never occur, are printed in *capitals*, as generally throughout the whole work; in order that the eye may not become accustomed, by means of the common letters, to a multitude of unused and merely imaginary forms.

3. On the other hand, every theme which actually occurs, even though but once and in the early poets, is printed in the *common type*.

4. Under every current verb which is inserted in the Catalogue, there is given not only the strictly anomalous parts, but also all that is in use, so far as it is not necessarily implied of itself. Consequently it is always to be presupposed (§ 104. 2), that, in every verb where the Future, Aorist, and Perfect, are not expressly mentioned, the common *Future*, *Aor. 1*, and *Perf. 1*, are in use. But whenever an *Aor. 2*, or the *Perf. 2*, or the Future Middle instead of the Fut. Act. is in use, these forms are expressly subjoined; and it is then implied that the other forms are not in use. The numbers 1 and 2 are seldom added to these tenses, because they are in themselves easily distinguished. Thus when e. g. under *ἀμαρτάνω* there stands simply, *Aor. ἤμαρτον*, this indicates that this verb forms only the *Aor. 2*, and no *Aor. 1*.—The letters MID. standing alone, signify that the Middle is also in use.

5. In respect to the completeness of the Catalogue, it has been a main object, that nothing should be found in the *ordinary prose writers and poets*, which is not here explained. Whatever occurs in authors seldom read, or in less known dialects, is here introduced (as throughout the whole work) only so far, as it may serve to illustrate the relations of the dialects and forms, or add especially to our knowledge of a dialect.

6. In regard to the particular usage of the *epic* writers, it is to be observed, that the later writers of this class belonging to the Alexandrine and subsequent periods, as Callimachus, Apollonius, are to be considered as *learned* poets, who often only imitated Homeric forms. Only that which is found in Homer and Hesiod, and in some fragments of the same early period, can with certainty be regarded as belonging to the broad analogy of the language; while that which is peculiar to later writers, can indeed be of the same kind, inasmuch as they had before their eyes those earlier models which are now lost to us; but the historical certainty is wanting. Hence we have paid no regard to the peculiarities of the later epic writers; or, at most, in important cases, have referred to them by name.

A.

ἀῶω injure. From this theme Homer has 3 Pres. Pass. *ἀῶται*, Aor. 1 Act. *ἄσασα* contr. *ἄσα* (Od. λ. 61), Pass. and Mid. *ἄσθην*, *ἄσάμην*.* Both *a*'s are sometimes long, and sometimes short. Verb. Adj. (*ἄστος*), and hence with a privative *ἀάστος* (- - = -) *inviolable*, Hom.—From this old form arose first the substantive *ἄτη* (long *a*), and thence with short *a* the new verbal form (*ἀτάω*) Pass. *ἀτῶμαι* in the Attic poets; also (*ἀτρέω*), from which however is found only Part. *ἀτρέοντα* *blinded, reckless*, in Hom. II. v. 332, and Hdot.—Comp. also *ἄω* 3.

ἀγάμαι admire, † 112. 15, Pres. and Impf. like *ἵσταμαι*, Fut. *ἀγάσομαι*, Aor. *ἡγάσθην*, rarely and more epic *ἡγασάμην*, † 113. n. 5.

The epic forms of the Present, *ἀγίομαι*, *ἀγαιομαι*, occur with the accessory idea *to envy, to be angry*. † 112. 9.

ἀγείρω assemble, Perf. Pass. *ἀγήγερμαι*. Aor. 2 Mid. Inf. epic *ἀγερέσθαι*, Part. *ἀγρόμενος*; see † 110. 4. a.—For *ἡγερέθοντα*, see † 112. 12.

ἄγνυμι break, † 106. 8. † 112. 15, Fut. *ἄξω*. The preterites have the syllabic augment (§ 84. n. 5), Aor. *ἔαξα* (Hom. *ἦξα*), *Subj. ἄξω*, Aor. Pass. *ἔαγην* (long *a*). The Perf. 2 *ἔαγα* (Ion. *ἔηγα*) has the Passive signification, *I am broken in pieces*, † 113. n. 3.

The *a* of the Aor. 2 Pass. *ἔαγην* was also shortened in epic metre Comp. *ἐπλήγην* and *κατεπλήγην*.

This syllabic augment is also found, even in such forms as according to their nature ought to have no augment, e. g. the compound Part. *κατεάσαντες* Lys. p. 158, ed. Reiske.†—The form *κατάξαις* in Hesiod stands for the Opt. Aor. *κατάξαις*.‡

ἀγορεύω, see *εἰπεῖν*.

|| *ἀγρόμενος*, see *ἀγείρω*.

ἄγω lead, Fut. *ἄξω*, takes in the Aor. 2 a reduplication, *ἡγαγον*, *Subj. ἀγάγω*, Inf. *ἀγαγεῖν*, etc. † 85. n. 3. Perf. 1 *ἦχα* and *ἀγήοχα* (§ 97. n. 2), Perf. Pass. *ἦγμαι*.—MID.

The Aor. 1 *ἦξα*, *ἔξα*, *ἔξασθαι* is also found, though not often in Attic writers.†—For the Homeric Imperat. *ἄξετε* see † 96. n. 9.

* We could also assume *ΑΩ* as the primary theme, and then derive the other forms from it by resolving *a* into the double sound (§ 105. n. 10). But the doubling of a long sound which has not arisen from contraction (*ἔω*, *ἔσω*, *ἔσα*), would be contrary to analogy. On the other hand *ἔαται* belongs actually to *ἔω satiate*. In this manner also can the Homeric verbal adjectives *ἀάστος* and *ἀτος* (see *ἔω*) be most clearly distinguished. See Lexil. I. 56.

† See Heindorf ad Plat. Gorg. 56. Phaedo. 79. The endeavour to distinguish this verb from *κατάγω*, it is likely, caused this striking anomaly, which was probably further promoted by the circumstance, that this augment even in its usual place is irregular.

‡ This strange form is most satisfactorily explained by means of the Digamma, since the verb *ΑΓΩ*, *ἄγνυμι*, belongs to the class of words in which, according to § 6. n. 3, traces of the Digamma are perceptible in Homer. The word was therefore originally *FAΓΩ*, and this *F* was a consonant (*v*). Through the composition with *κατά* arose consequently *KAFFAΓΩ*, like *καββάλλω* from *βαλλω*, etc. (§ 117. n. 2). No wonder, then, that the Digamma thus doubled and bound by the metre, maintained itself here, while it vanished elsewhere. That it should pass over into *v* was very natural in the close relation (*α* rather in certain respects the identity) of the sounds *T* and *F*, *U* and *V*; see p. 5 marg. note. Comp. *εἰδω* in *ἠδω* below.

§ The learner must take care not to mistake for this Aorist the similar Aorist form of the Attic verb *ἔττω* for *ἔττω*, which sometimes approximates to the former in signification also.

ΑΔ-. The forms *ἄω*, *ἄσαι*, *satiate*, which are commonly referred to this root, see under *ἄω* 3. On the other hand, Homer has *ἄδησαι*, *ἄθηκέναι*, to *feel weariness, disgust*, as if from ΑΔΕΩ; but these forms are commonly written *ἄδδῆσαι*, etc.*

ἀδεῖν see *ἀνδάνω*.

|| *ἀείρω* see *αἶρω*.

ἀημι *blow*, § 112. 15, see *ἄω* 1. It retains the *η* throughout, *Inf. ἀῆναι*, *Pass. ἄημαι*; but *Part. Act. ἀείς*, *ἀέντος*. The Passive form has the Active signification; except *Od. ζ. 131*, where it is Passive.

αἰνέω see § 95.² n. 4.

αἶρέω *take*, § 112. 18. § 95. n. 4. *Fut. αἰρήσω*, *Aor. 1 Pass. ἡρέθην*, *Subj. αἰρέθῶ*, etc.—*Aor. Act. εἶλον*, *Subj. ἔλω*, *Inf. ἐλεῖν*, *Part. ἐλών*, (compounds *καθεῖλον*, *καθελῶ*, etc.) from *ΕΛΩ*.—*MID.* has the signif. *choose*, *Aor. εἰλόμην*, *Inf. ἐλέσθαι*, etc.

A less frequent Future is *ἐλῶ*, e. g. *Aristoph. Eq. 290*. The *Aor. 2 Mid.* was formed by writers not Attic in *-άμην*, as *ἀφείλατο* instead of *-ετο*, see § 96. n. 1, marg.—In the *Perfect* the Ionics had a peculiar reduplication, *ἀραίρηκα*, *ἀραίρημαι*, with the smooth breathing.—In the signification *seize, capture*, the verb *ἀλίσκομαι* may be regarded as a real Passive of *αἶρέω*; see below.

αἶρω contr. from *ἀείρω*, *take up, raise*, is declined regularly; *Aor. 1 Mid. ἡράμην*, *Aor. 2 Mid. ἡρόμην*. For the poetical usage alone it is to be observed: 1) That the Attic poets employ the unaugmented moods of the *Aor. 2 Mid.* (e. g. *ἀροίμην* *Soph. Electr. 34*), when a short syllable is necessary, instead of the elsewhere usual *Aor. 1*, whose *α* is long according to § 101. n. 2.—2) That Homer in the same circumstances avails himself of the *Indic. Aor. 2 Mid.* without augment (*ἀρόμην*); but elsewhere has throughout in the *Indic.* the *Aor. 1*, and in the other moods only the *Aor. 2*; as *ἡράμην—ἀρέσθαι*, *ἀροίμην*, etc.—3) That the epic writers use in the *Pluperf.* *ἄωρο* (as *Impf. hovered, hung*) instead of *ἤερο* or *ἥερο*; see § 97. n. 2.—4) That the Attic poets make the *α* of the *Fut.* *ἀρῶ* long, as being contracted from *ἀερῶ*; see the *Ausf. Sprachl.*—For *ἡρεθόνται* see § 112. 12.—See also *ἀρννμαι*.

αἰσθάνομαι *perceive* by the senses, § 112. 11, *Fut. αἰσθήσομαι*, etc.—*Aor. ἡσθόμην*, *Inf. αἰσθέσθαι*, from the actual but less frequent Present *αἰσθομαι*.

ἀκαχίζω *trouble, afflict*, § 112. 13, has from the theme *ΑΧΩ* the *Aor. 2 ἡκαχων*, *ἀκαχεῖν*, *Fut. ἀκαχήσω*, *Aor. 1 ἡκάχησα*.—*MID.* *ἔχομαι* or *ἔχνημαι* *afflict myself, grieve*, *Aor. 2 ἡκαχόμην*. *Perf. ἀκήχεμαι* and unaugmented *ἀκάχημαι*, *am afflicted, grieve*. For *ἀκηέδαται* see the marg. note to § 103. m. 24; and for the accent of *ἀκηχήμενος* (*Il. σ. 29*), *ἀκαχήμενος*, *ἀκάχησθαι*, § 111. n. 2. To the same intransitive signification belongs also the *Part. Pres. Act. ἀχέων*, *ουσα*, *afflicted, sorrowing*.

ἀκαχμένος, *sharpened, pointed*, *Part. Perf. Pass.* from a theme *ΑΚΩ*, *Lat. acus*, (whence the substantives *ἀκή* and *ἀκωκή*, *the point*.) with the Attic reduplication, the temporal augment being omitted and the *χ* retained before *μ*; comp. § 98. 2, with § 23 note.

ἀλάμοι *rove, wander*, has (according to § 111. n. 2) a *Perfect* which passes over into the form of the *Present*, *ἀλάλημαι*, *ἀλάλησθαι*, *ἀλάλημενος*, also with *Present* signification. See also § 113. n. 5.

* The Grammarians introduced this orthography, because the subst. *ἔδος* *disguise* is short, while Homer always makes the first syllable of the verb long. See *Lexilog.* II. 86.

ἀλθαίνω strengthen; Homer has (Impf.) *ῥλθανε* Od. σ. 70.—Intrans. *ἀλθῆσκω grow*, Il. ψ. 599.

ἀλέξω ward off, § 112. 6, Fut. *ἀλεξήσω* and Aor. Mid. *ῥλεξάμην*, *ἀλέξασθαι*, from ΑΛΕΚΩ; see *Ausf. Sprachl.* § 96. n. 10, and marg.—From the theme (ΑΛΕΚΩ) ΑΛΚΩ comes also the poetic Aorist *ῥλαλκον* (ἄλαλκον), *ἀλαλκεῖν*, *ἀλαλκῶν*, etc. with the redupl. § 85. n. 3.

ἀλέομαι (and *ἀλεύομαι* Hes.) *shun*, Aor. 1 *ῥλενάμην* (§ 96. n. 1), Inf. *ἀλεύασθαι* and *ἀλέασθαι*, Subj. *ἀλεύεται* instead of *-ηται* (Hom.) Opt. *ἀλείαιτο*, Part. *ἀλενάμενος*.—Epic secondary form, *ἀλεείνω*.

ἀλέω grind, § 95. n. 3, Fut. *ἀλέσω* Att. *ἀλῶ*, Perf. Pass. *ἀλήλεσμαι*.—Another form of the Pres. was *ἀλήθω*, § 112. 12.

ἄλῃναι or *ἀλήμεναι*, Ind. *ἔαλν*, see *εἴλω*.

ἄλθομαι heal, intr. Fut. *ἀλθήσομαι* Il. θ. 405.—The Present forms *ἀλθαίνω*, *ἀλθήσκω*, *ἀλθέσσω*, have a causative sense.

ἀλίσκομαι am taken, captured, § 112. 14, forms its tenses from ἈΛΟΩ, viz. Fut. *ἀλώσομαι*, and (with Active form but Passive sense) the syncopated Aor. *ῥλων* *I was captured* (§ 110. 6) Att. *ἔαλων*, Plur. *ἔαλωμεν*, etc. with long *α*; but the regularly unaugmented forms with short *α*, Inf. *ἀλώναι*, Subj. *ἄλῶ*, *ῶς*, etc. Opt. *ἀλοίην* (Ion. *ἀλόῃην*) Part. *ἀλούς*. Perf. (also with Passive signification) *ῥλωκα* and *ἔαλωκα* with short *α*.

Homer has also Part. *ἄλόντε* with long *α*, Il. ε. 487.

The Active of this verb was not used, but always *αἰρεῖν*, of which consequently, so far as usage is concerned, *ἀλίσκομαι* is the Passive; but only in the special signification of *αἰρέω*, *seize*, *capture*, and not in its general one.—For *ἀναλίσκω*, see in its place.

ἀλιταίνω am wanting, sin, § 112. 11, F. *ἀλιτήσω*, Aor. *ῥλιτον*, Inf. *ἀλιτεῖν*. Act. and Mid. are synonymous.—The adjective Part. *ἀλιτήμενος* (*a sinner*, Od. δ. 807) can according to § 111. n. 2, be explained from the Perfect.

ΑΛΚ-, *ἀλαλκεῖν*, see *ἀλέξω*.

ἄλλομαι leap, spring, is declined regularly, *ἀλοῦμαι*, etc. In the Aorist, usage is variable between the Aor. 1 *ῥλάμην*, *ἄλασθαι* (long *α*, § 101. n. 2) and the Aor. 2 *ῥλόμην*, *ἀλέσθαι* (short *α*).—Homer has only the syncopated Aorist (§ 110. 8), which takes the smooth breathing, and from which occur 2 and 3 pers. *ἄλσο*, *ἄλτο*, Part. *ἄλμενος*, *ἐπάλμενος*.* To this form of the Aor. is then reckoned also the Subj. in Homer; which a part of the Grammarians therefore write, but incorrectly, with the *lenis*, *ἄλῃται*, and with a shortened vowel (§ 103. m. 39) *ἄλεται* Il. λ. 192; comp. μ. 438 *ἔσῃλατο*.

ΑΛΟ-, see *ἀλίσκομαι* and *ἀναλίσκω*.

ἀλύσκω shun, Fut. *ἀλύξω*, etc.†—A different verb is *ἀλύω* or *ἀλύσσω* Hom. *am beside myself*; kindred with which is *ἀλαλύκτημαι* from *ἀλυκτέω*.

ἀλφαίνω or *ἀλφάνω earn*, § 112. 11; Aor. 2 *ῥλφον*, *ἄλφουμι*.

ἄμαρτάνω miss, err, § 112. 11, F. *ἄμαρτήσομαι*, Perf. *ῥμάρτηκα*.—Aor. *ῥμαρτον*, Subj. *ἄμαρτω*, Inf. *ἄμαρτεῖν*, etc.

* For the *lenis* see § 6. n. 2, and comp. *ἄμαρτάνω*. The length of the *α*, which is indicated by the circumflex, arises from the anomalous augment; hence *ἔπαλτο*, not *ἔπαλτο*.

† This verb is manifestly derived from *ἀλεύομαι*; the *σ* is consequently not inserted in the Present (as in *λάσκω* § 112. n. 8), but is dropped in the Future; comp. *διδάσκω*.

For ἤμαρτον Homer has ἡμροτον with the smooth breathing (comp. ἄλλομαι), by transposition (§ 96. n. 7), and with β inserted, according to § 19. n. 1; comp. § 110. 11. 2. marg.

ἀμβλίσκω *suffer abortion*, § 112. 14, F. ἀμβλώσω etc. from ἀμβλώω, which occurs in the Present only in compounds, as ἐξαμβλοῦν, etc. ἀμπέχω and ἀμπισχνούμαι see under ἔχω.

ἀμπλακίσκω *miss, err*, § 112. 14, F. ἀμπλακήσω, Aor. ἤμπλακον, ἀμπλακεῖν. Also ἀμβλακίσκω; and sometimes ἀπλακεῖν with the first syllable short.

ἀναινόμαι *refuse, deny*, Aor. (1) ἡνῆνάμην, ἀνῆνασθαι. This verb is not a compound (see Lexil. I. 63. 10), and the Aor. is regularly formed, like ἐλυμῆνάμην and the like. Nothing but the Aorist occurs.

ἀνᾶλίσκω *consume, spend*, § 112. 14, forms its tenses from the old and less frequent ἀνᾶλόω, Impf. without augm. ἀνάλουν. In the Aor. 1 both ἀνῆλωσα and ἀνάλωσα were used; and in double composition, κατηνάλωσα. So too in the Perfect.

This verb is distinguished from ἀλίσκομαι by the quantity of the α. An Aor. 2 is not found.

ἀνδάνω *please*, Impf. ἦνδανον, ἐάνδανον, εἶνδανον, Fut. ἀδήσω, Aor. ἔαδον, ᾤδον, Inf. ἀδεῖν, all with short α; Perf. ἔαδα (Dor. ἔαδα). See § 112. 11.—This Ionic and poetic verb may be regarded as entirely synonymous with the regular ἦδω *delight*, ἦδομαι *delight myself, rejoice*, which has merely a different construction. Comp. λανθάνω and λήθω, and the like.—For the Aor. ᾤδον Homer has also εὔαδον.*

ἀνέσει, ἀνέσαιμι, see § 108. I. 4.

ἀνῆροθα, a Perfect with Present signification, *press forward, forth*, from a theme ANΘΩ or ANEΘΩ, whence ἄνθος *flower* and ἀνθέω *to blossom* are derived. See § 97. n. 2, and comp. ἐνῆροθα below. Lexil. I. 63.

ἄντομαι *meet*, only Pres. and Impf.—Another form is ἀντάω (Hom. ἦντεον), in prose only in the Comp. ἀπαντάω, Fut. ἀπαντήσομαι.

ἀνώ *I complete*, § 95. n. 3. § 112. 20. Here belong the syncopated forms ἀνῆμεις, ἀνῆτο, in Theocr.—An earlier and poetic form is ἄνω (long α) Hom. Aristoph. § 112. 7; with Mid. ἄνομαι *come to an end*; once short α, Il. σ. 473 ἀνοῖτο; see *Ausf. Sprachl.*

ἀνωγα *I command*, an old Perfect; 1 Plur. ἄνωγμεν, Imperat. ἄνωχθι, ἀνωγέτω, ἀνώγετε, or irregular ἀνώχθω, ἀνώχθε, (§ 110. n. 5,) Plupf. as Impf. (ἠνώγειν) Ion. ἠνώγεα. Since now this Perfect has the Present signification, it takes also sometimes the Present form, as 3 Pres. ἀνώγει Hdt. 7. 104; and hence Impf. ἦνωγον, Fut. ἀνώξω, Aor. ἦνωξα. It is to be noted, that the Perf. ἀνωγα itself never takes the augment.

ἀπαφίσκω *deceive*, § 112. 13, 14, Aor. with redupl. ἥπαφον, ἀπαφών, (§ 85. n. 3,) from ἈΦΩ (whence also ἀφή and ἄπτομαι), strictly *touch, feel, palpare*; from which Aorist the Present is formed. Fut. ἀπαφήσω.—Middle synonymous with the Active.

ἀπολαύω, for the augm. see § 86. n. 2. || ἀπούρας see AYP.

ἄραομαι, Att. ἄράομαι, Depon. Mid. *invoke, curse*. From this there occurs once an Inf. Act. ἀρήμεναι Od. χ. 332; or perhaps it is Inf. Aor. 2 Pass.

* This form also, like κανάξαις under ἄγνυμι, may be explained from the epic Digamma; for the verb ἀνδάνω belongs likewise to those mentioned in § 6. n. 3. From this Digamma, i. e. from FAΔΩ, comes the syllabic augment in ἔαδα, and also this εὔαδεν, which has arisen from doubling the Digamma after the augment (EFFAΔE like ἔλλαβεν); for here, where this letter made a position, it could not fall away, as in other cases. The apparent significance of this εὔ, *well*, as in English *well-pleased*, may have contributed to the preservation of this form.

from APOMAI; see the *Ausf. Sprachl.*—The isolated Homeric Part. Perf. Pass. ἄπημένος has a different signification, *oppressed, grieved, pained*.

ἀπαρίσχω, *fit, adapt, join*, § 112. 13, 14. From the simple theme APΩ come F. ἄρσω, Aor. 1 ἤρσα, ἄρσαι, etc. (§ 101. n. 3), Aor. 2 ἤραρον (§ 85. n. 3); whence is formed the Present, and thence Impf. ἀράσκει Od. ξ. 23.—With the causative sense (*cause to suit, adapt*) the theme APΩ unites also an *immediate* sense, viz. the intransitive *to suit, fit close*, § 113. 2. This intransitive sense alone is found in the Perf. 2 as Present, ἄραρα, Ion. ἀρηρα,* Part. Fem. epic ἀρᾶνῖα, § 97. n. 3; and occasionally, though more seldom, in the Aor. ἤραρον.—Synonymous with ἀρηρα in sense, is the Perfect Pass. ἀρήρεμαι,† formed after the analogy of the Fut. ἀρέσω. This Future itself however, as well as the forms derived from it (see ἀρέσκω), has the special signification *to adapt one's self, please*; into which also some of the above forms occasionally pass over, as Il. a. 136. Soph. El. 147.—The Part. ἀρμενος *suitable* (Od. ε. 234) is the syncopated Aorist, § 110. 8.

ἀρέσκω trans. *gratify, intr. please*, § 112. 14, Fut. ἀρέσω, Perf. Pass. ἤρεσμαι, Aor. ἠρέσθην.—MID. *content myself*.

This verb comes from APΩ, of which ἀρέσω is the old form of the Future, § 95. n. 15. This Future assumed exclusively this special signification, and then the other tenses and a new Present were formed from it.

ἀρνυμαι, related to αἶρω as πτάρνυμαι to πταίρω, § 112. 15, stands instead of αἶρομαι in certain special significations, *earn, acquire by labour*, as wages, booty, etc. The other tenses, i. e. all but the Present and Impf. come from the radical theme: Fut. ἀρούμαι, Aor. 2 ἠρόμην (ἀροντο, ἀροίμην).‡

ἀρπάζω *seize, rob*, has in the Attic writers F. ἀρπάσω and ἀρπάσομαι, ἤρπακα, ἠρπάσθην, etc. In the κοινῇ, or later writers, it has ἀρπάξω, ἠρπάγην, etc. Homer has both formations § 92. n. 4.

APΩ see ἀπαρίσχω and ἀρέσκω.

αὔξω and αὐξάνω *increase*, § 112. 11, Fut. αὐξήσω.—Pass. with Fut. Mid. *increase intrans.* § 113. n. 5.—Another epic Pres. is αἰέξω.

AYP. To this root, with the general signification *take*, belong the two following compounds:‡

1) ἀναρπάω *take away*. From this verb occur in the poets solely the Impf. (with Aorist signification) ἀνῆρπων, and Aor. 1 Mid. ἀνῆρπάμην (from AYPΩ). Besides these are found the two following Participles, formed by a peculiar anomaly of the vowels, and closely related in signification to the above forms, viz. Part. Aor. 1 Act. ἀρούρας, and Mid. (with Passive sense) ἀρουράμενος.

2) ἐπαυρῖσκομαι *have advantage or disadvantage, enjoy*, see § 112. 14; Fut. ἐπαυρήσομαι, Aor. ἐπαυρόμην, ἐπαυρέσθαι, and in writers not Attic ἐπαύρασθαι, § 96. n. 1 marg.—The earlier poetry employed also the Active form; as Aor. 2 ἐπαύρον Pind. Pyth. 3. 65, Subj. ἐπαύρω, Inf. ἐπαυρεῖν or ἐπαυρέμεν. The Present ἐπαυρέω, derived from these, is found in Hesiod.

* In Od. ε. 248 the trans. ἄρηρε is a false reading for ἄρασσειν.

† In Apollonius, where ἀρηράμενος is a false reading for ἀρηρεμένος. Comp. ἀνέχεμαι and ἀνέπεραι, also § 111. n. 2.

‡ Comp. Il. ζ. 446, with σ. 121; and χ. 100, with λ. 124.

§ See more on both forms, Lexil. I. 22.

αῦω *call, shout*, poetic. In flexion the diphthong is separated, with long *υ*, as *αὔσω, ἤψα, αὔσαι*. Secondary form *αὔτέω*.—Wholly different, as *αῦω* *kindle*; whence in prose *ἐναῦω* *set on fire*.

ἀφάω or *ἀφάω* *touch, feel*, whence Part. *ἀφάωντα, ἀμφαφών, Mid. ἀμφαφώντο* Hom. An Ion. secondary form is *ἀφάσσω*, Aor. *ἤφασα, Imper. ἀφασον* Hdot. *ἀφύσσω* *draw*, as *water*, etc. F. *ἀφύξω*, Aor. 1 *ἤφύσα, ἀφύσαι (ἀφύσσαι)* † 92. n. 4.

ΑΦ-, see *ἐάφθῃ* and *ἀπαφίσκω*. || AX-, see *καχίζω*.

ἄχθομαι *am vexed, offended*, † 112. 6. † 113. n. 5, F. *ἀχθέσθαι, A. ἠχθέσθην*. Hence the rare Fut. *ἀχθεσθήσομαι*.

ἄω. This theme appears under four different significations:

- 1) *blow*, Impf. *ἄω* (Apollon.) commonly *ἄημι* q. v.
- 2) *sleep*, Aor. *ἄσα* and *ἄσα* † 112. 6. Inf. *ἀίσαι* Hom.
- 3) *satisfy, satiate*, Fut. *ἄσω*, Aor. *ἄσα, Inf. ἄσαι*; Mid. *ἄσεσθαι, ἄσασθαι*. Hence in Pres. Pass. *ἄται*, and by doubling the vowel *ἄται* (Hes. a. 101, as Fut. see † 95. n. 12). Inf. Act. *ἄμεναι* Hom. contr. from *δέμεναι* for *ἄεν*. Verb. Adj. *ἄρος*, and hence with a priv. *ἄστος* (Hesiod), contr. *ἄτος* (Hom.) *insatiable*.—To this verb is also reckoned the Subj. form *ἔωμεν* (or *ἔωμεν*) with neut. or mid. signif. Il. τ. 402, as if from *ἔάω*. See Lexil. and Spitzner Exc. 31.—See further the marg. note to *δάω* and comp. ΑΔ-.
- 4) *injure*; in this signification it is exhibited above, as contracted from *ἄωω* q. v.

ἄωω see *αἴρω*.

B.

βαίω *go*, † 112. 10, Fut. *βήσομαι* Pf. *βέβηκα*.—Aor. 2 or syno. *ἔβην*, like *ἔστην*; thus, *ἔβημεν, τε, σαν, Subj. βῶ, Opt. βαίην, Imper. βῆθι*, (compound *κατάβα*, as in *ἵστημι*) *βήτω, Inf. βῆναι, Part. βάς* *βῶσα βάν*, † 110. 6.—Some compounds have also a Passive; e. g. *παραβαίω transgress*, Perf. Pass. *παραβέβημαι*, Aor. 1 Pass. *παρεβάην*.—Verb. Adj. *βατός*.

Homer has the Present likewise with the reduplication, Part. *βιβάς* and *βιβών*.—The Pluperf. *ἔβεβηκεν* has in the epic language the sense of the Imperf. or Aorist, e. g. Il. ζ. 495, 513; comp. *βᾶλλω, ἐβεβλήκειν*.—As to *βῶ, βείω, βῆν*, see the same Subjunctive forms from *ἵστην*, † 107. m. 43.—The syncopated forms of the Perfect, e. g. *βεβᾶσι, βεβάναι, βεβῶς* († 110. 10) are in this verb unfrequent, except in the dialects and poets.—In the Aor. 2 Homer has the short forms: *βάν* for *ἔβησαν* († 110. n. 1, 5), *βάνην* for *ἔβητην, ὑπέρβασαν* for *ὑπερέβησαν*. The Aor. Mid. (as Act.) occurs also in the epic writers, but fluctuates in form: *ἔβησαστο* or *ἔβησαστο* († 96. n. 9), Imperat. *βήσο*.—For *βίομαι*, see below in its place.

This verb has also the *causative* signification, *cause to go, conduct*, but only among the Ionics and poets. The Fut. Act. *βήσω* and Aor. 1 *ἔβησα* belong solely to this signification, † 113. n. 3. So also once *causative ἐπιβήτον*, Od. ψ. 52. The epic secondary form *βάσκω* is partly *to go* (*βάσκ' ἴθι*), partly *to bring* (*ἐπιβασκέμεν*); the usual secondary form *βιβάζω* is only *causative*, with Fut. Att.

βάλλω *throw, cast*, † 112. 6. † 110. 11, Fut. *βαλῶ* and sometimes *βαλλήσω, A. ἔβαλον, Subj. βάλω*, etc. Perf. *βέβληκα*, Perf. Pass. *βέβλημαι* (Subj. see † 98. n. 9) Aor. 1 Pass. *ἐβλήθην*.—MID.

From a syncopated Aorist (*ἔβλην*, see † 110. 6, 7) come the epic forms: Aor. *ἐμβλήτην* (3 Dual), Pass. *ἔβλητο, βλήσθαι, Opt. βλείην, βλείω*, etc.

Subj. βλήεται for βλήηται; and thence again a Future συμβλήσομαι.—The Perf. Pass. takes also in epic writers the form βεβόλημαι, as if from ΒΟΛΕΩ*—The Plupf. ἐβεβλήκειν has in epic writers the sense of the Aorist (*did hit*), e. g. Il. ε. 66, 73; comp. βαίνω, ἐβεβήκειν.

Βαρύνω *burden*, § 112. 19, Perf. Pass. βεβάρημαι Plat. from βαρέω.

From the same form Homer has Part. Perf. Act. βεβαρεῖστα, -ότες, with intrans. signification; § 97. n. 7.

Βαστάζω *carry*, F. *βαστάσω*, etc. takes in the Passive the other formation, e. g. ἐβαστάχθην, § 92. n. 3, 4.

BA-, βίβημι, βάσχω, βιβάζω, see βαίνω.

Βέομαι or *βείομαι*, a Homeric Future, *I shall live*, which may be regarded either as a really irregular Future (like *πίομαι*, or like *κείω*, *κείω*, see *κείμαι* § 109. II.), or as a Subjunctive used for the Future (§ 139. n. 5), instead of *βέωμαι*. It is also doubtful, whether it belongs to an old verb ΒΕΙΩ (whence perhaps *βίος*, *βιώω*); or whether the Passive form of the verb *βαίνω* assumed the secondary sense *to walk*, i. e. *live*; in which case *βείομαι* corresponds to the Active form *βείω* *Subj.* for *βῶ*.

Βιάζομαι *force, subdue*, Depon. Mid. is used also as Pass. § 113. n. 6.

The Ionics have the form in *άομαι* (§ 112. 9), *Inf.* βιάσθαι, *Imper.* βιώ, Aor. ἐβίσατο. Homer has also Perf. Act. βεβίηκε.

Βιβρώσχω *eat*, § 112. 14, Fut. (*βρώσομαι*), Perf. βέβρωκα, etc.

The Fut. first occurs in late writers; both Fut. and Aor. are usually taken from the synon. *ἐσθίω*. The Part. Perf. βεβρωκώς is sometimes contracted, comp. § 110. 10; hence Soph. Antig. 1010 βεβρώτες.—Epic Aorist *ἔβρων*, § 110. 6.—The Homeric βεβρώθεις belongs to a derived verb with an emphatic sense, viz. *βεβρώθω devour*.

Βιόω *live*, Fut. βιώσομαι, Aor. ἐβίωσα, comm. Aor. 2 ἐβίων, βιώναι, Part. βιούς, βιούσα, neut. doubtful. *Subj.* βιώ, *φς*, etc. *Opt.* βιήην § 110. 6, Perf. βεβίωκα (Pass. βεβιώται μοι Dem.)

Pres. and Impf. are usually from ζήν.—The forms βιώσσομαι and ἀναβώσσομαι have both the intransitive and transitive signification, e. g. intrans. *revive*, Plat. Phaedo. p. 72. c, d; trans. *animate, vivify*, id. Crito 9.—In the latter signification only it has the Aor. 1 ἐβιωσάμην (Od. 9. 468. Plat. Phaedo. p. 89. b); in the former, the Active ἀναβιώναι is usual.

Βλαστάνω *sprout*, § 112. 11, F. βλαστήσω, A. ἔβλαστου, βλαστέιν.

Βλώσχω *go*, § 110. 11. § 112. 14, has its forms as if from ΜΟΛΩ, Aor. ἔμολον, μολεῖν, μολών, Fut. μολούμαι. Perf. μέμβλωκα (by § 19. n. 1 for μέμλωκα) as if from ΜΑΟΩ, from which the Present βλώσχω has arisen. The Present μολέω is doubtful.

Βοάω *cry out*, Fut. βοήσομαι (poet. and later βοήσω), among the Ionics always contracts *ση* into *ω*,† Fut. βώσομαι; it then draws back the accent, Aor. ἔβωσα; and takes *σ* in the Aor. Pass. ἐβώσθην. But Part. Perf. βεβωμένος Hdot.

ΒΟΛ-, see βάλλω and βούλομαι.

Βόσχω *pasture*, § 112. 6, Fut. βοσκήσω, etc.—MID.

Βούλομαι *will, desire*, § 112. 6, Fut. βουλήσομαι, Perf. βεβούλη-

* The old root of this verb had *ε*, (comp. *τέμνω* *τάμνω*, *τρέπω* *τράπω*, and *σκέλλω* below,) as is shewn by the derivative *βέλος* and especially the verbal *βελέτης* in *ἐκατηβελέτης*. Hence ΒΟΛΕΩ, § 112. 8; and also, by the metathesis BEA, BAE, the forms *βέβληκα*, *βλεῖμην*, etc. § 110. 11.

† That this is the correct representation is shewn by a comparison of the Ion. verb *βωθεῖν* for *βοηθεῖν* help. Comp. *νοῖω* below.

μαι, Aor. ἐβουλήθην, ἡβουλήθην, βουληθῆναι. For the *augment* see § 83. n. 5.

Homer has also a Perf. 2 προβέβουλα *prefer*.—In Homer and in the old language generally, the first syllable was also *short*; in which case it is written with *o*, as βόλεσθε, § 5. n. 3.

βραχεῖν, ἔβραχον, an epic Aorist, *crash*; different from βρέχειν *steep*, βρέχονται, βρεχθῆναι and βραχῆναι, *to be wet*; § 113. n. 5.

ΒΡΟ-, see βιβρώσκω.

ΒΡΟΧ-, a root signifying *to gulp*, whence in Homer Aor. 1 καταβρόξευ, ἀναβρόξει, Aor. 2 Pass. ἀναβροχέν.

βρυχάομαι *roar*, Depon. Pass. The Perf. Act. βέβρυχα (§ 112. 7) has in the poets the same Present signification; comp. μηκάομαι and μυκάομαι.—For the Perf. βέβρυχα II. p. 54, see Lexilog. II. 85.

βυνέω *stop up*, § 112. 10, F. βύσω, Aor. ἔβύσα, Perf. Pass. βέβυσμαι.

Γ.

γαμέω *marry*, from ΓΑΜΩ § 112. 6, Fut. also γαμέω, γαμῶ, Aor. 1 ἔγημα, γῆμαι, etc. Perf. γεγάμηκα, etc.—Mid. *enter into marriage, take as wife or husband*. The form ἐγαμήθην (whence Theocrit. has γαμβεύσα) is simply Passive.

The forms γαμήσω, ἐγάμησα, belong to the later Greek.—Fut. Mid. γαμέσεται II. i. 394, has a causative signif. *give in marriage*.

γέγωνα, a Perfect with Present signification, *I call, proclaim*. Most of the other forms, however, are made as if from a Present in *ω* or *έω* derived from this Perfect: Inf. γεγωνεῖν, Impf. ἐγεγώνευν (for -εον) 3 pers. ἐγεγώνει, but also (ἐγέγωνε) γέγωνε; which form consequently occurs as Present, Impf. and Aorist; see § 111. 2.

ΓΕΝ-. This root, which corresponds to the Latin *gigno, genui*, unites in Greek the causative signification *beget*, and the immediate or intransitive *be born*. The forms are anomalously mixed. In the Active, only the Perfect γέγονα is in use; all the other forms, in both significations, belong to the Middle-Passive. So far as usage is concerned, the whole may be referred to a two-fold form of the Present:

1) γεινόμεαι refers only to literal *birth*. In the Present it is poetical, *be born and beget*; in the Aor. 1 ἐγεγνάμην only transitive, *beget, bear*, both in prose and poetry. In this last signification the regular verb γεννάω is elsewhere used.

2) γίγνομαι old and Attic, comm. γίνομαι, § 112. 13 and 6, F. γενήσομαι, Aor. 2 ἐγενόμην, γενέσθαι; Perf. γεγέννημαι, or with Active form, γέγονα; forms not Attic are ἐγενήθην, γεννηθήσομαι. All these forms are throughout intransitive; not only in the literal sense *be born*, but also and more frequently in the general sense *come into existence, fieri*. With this connects itself the signification *to exist, to be*, so that ἐγενόμην and γέγονα serve at the same time as preterites of εἶναι. Where however γέγονα can be translated as a Present, *I am*, it has always the more special sense *I am by birth, or I have become*, etc.

For *γέγονα* there is a poetical form (*γέγαα*) Pl. 1 *γέγαμεν*, 3 *γεγάσων*, Inf. *γεγάμεν* (for *-άναν*) Part. *γεγάως*, *ύία*, Att. *γεγάως*, *ώσα*, *ώς* (see § 110. 10), as it seems, from ΓΑΩ; hence also the older form *γεγάκειν* in Pindar for *γεγηκέναι* (§ 111. n. 1).*—The form *έγεντο*, *γέγντο*, in Hesiod and Pindar is syncope. Aor. for *έγένετο*; see also the following article.

γέγντο, he seized, an old verb in Homer, from which only this form occurs.—In other poets this form stands simply for *έγένετο*, *έγεντο*; see the preceding article.

γεύω let taste, Mid. taste. Perf. Pass. *γέγευμαι*; but Verbal Adj. *γευστέος*, and therefore prob. Aor. *έγεύσθην*.

γηθώ rejoice, *γηθήσω*, etc. Perf. 2 *γέγηθα* synon. with the Present and more usual; § 112. 6.

γηράω or *γηράσκω*, grow old, § 112. 14, Fut. *γηράσομαι* and *γηράσω* Plat. is conjugated regularly after the first form; except that the Attics prefer in the Inf. Aor. instead of *γηράσαι* the form *γηράναι*.

This *γηράναι* is the Inf. of an old Aor. *έγήρην* (see § 110. n. 1, 2), to which belongs also the epic Part. *γηράς* Il. ρ. 197; *γηράντεσσων* Hes. ε. 188. To this old form corresponds precisely the Aor. *έδρην* from *διδράσκω*. See § 110. 6.

γίγνομαι, *γίνομαι*, see ΓΕΝ-.

γιγνώσκω old and Attic (comm. *γινώσκω*) *κνωω*, § 112. 14, from ΓΙΝΩΩ, F. *γινώσομαι*. Aor. sync. *έγνων*, Plur. *έγνωμεν*, τε, σαι; Subj. *γινῶ*, *γινῶς*, *γινῶ*, etc. Opt. *γνοιήν*; Imper. *γινῶθι*, *γινῶτω*, etc. Inf. *γινῶναι*; Part. *γνοῦς*, *γνούσα*, *γνόν*, G. *γνόντος*, § 110. 6.—Perf. *έγνώκα*, Perf. Pass. *έγνωσμαι*, Aor. *έγνώσθην*, Verb. Adj. *γνωστός* and *γνωτός*.

In the causative sense to persuade (§ 113. 2), which the compound *ἀναγινώσκω* takes particularly among the Ionics, it forms the Aor. 1 *ἀνέγνωσα*.

γοάω bewail, Aor. 2 *έγοον*, Il. ζ. 500. See § 96. n. 5. § 112. 7.

γρηγορέω, see *έγείρω*.

|| ΓΩΝ-, see *γέγονα*.

Δ.

ΔΑ-, *δαίω*. The forms which belong to this root, have four principal significations: divide, give to eat, burn, teach.

1. *δαίω* cut, divide, distribute, has in this form and signification only Pres. and Impf. and is solely poetic. To the same sense however belong, as Depon. Mid. the Fut. *δάσομαι*, Aor. *έδασάμην*, which are also used in prose; and the Perf. *δέδασμαι* with Passive sense (*am divided, cut*), whose 3 Plur. follows, for the sake of euphony, the root *δαίω*, viz. *δεδαίεται*; see 112. 9.—The Pres. *δατέομαι* (see below in its place) stands in the same relation to these forms, as *πατέομαι* to *πάσασθαι*; § 112. 6.

2. *δαίνυμι* § 112. 15, entertain, give to eat, Mid. *δαίνυμαι* feast, revel, consume, (2 pers. Impf. *δαίνυο*, § 107. m. 37,) forms, after the analogy of § 106. 8, 12, its tenses from *δαίω*, which however never has this meaning in the Present: Fut. *δαίσω*, *δαίσομαι*, etc.

* The anomalous *γεγάρε* (Batrach. 143. Hom. Epigr. ult.) can be explained from the Present-Perfect *γέγαα* (-dare for -āre; but see Lexilog. I. note or addition to Art. 2. 1); hence also *έγεγάδονται* Hymn. Ven. 198; this last by a new anomaly as Future.

3. δαίω has also in the Present the sense *burn, kindle, set on fire*. In the Perf. δέδω (§ 97. 4. § 113. 3) it has the intransitive sense of the Mid. δαίομαι *burn, be on fire*, Aor. 2 (ἐδάωμην) 3 pers. Subj. δάηται.*

4. ΔΑΩ unites the causative sense *teach*, with the immediate *learn*. In the first, only the Aor. 2 occurs, ἔδωον or δέδωον (§ 83. n. 10), to which the Homeric δέδω belongs. But in the latter sense, *learn*, there is found, Perf. (δέδωα) δεδάσσι, δεδάως (§ 97. n. 7), Aor. Pass. ἐδάην (strictly *was taught*, i. e. *learned*, § 100. n. 9); whence the new Perfect δεδάκη (§ 111. 3) or δεδάημαι, Fut. δάησομαι.—From δέδωα, as from a Present, is derived (δεδάσθαι) δεδάσθαι *become acquainted with, search into*, Hom. No other Present form occurs from this solely poetic verb, in either sense; but the usual διδάσκω is evidently derived from it; see below.

To this root belongs also the epic δήω, δήεις, etc. an anomalous Future with the special signification *I shall find*.†

δάκνω *bite*, from ΔΗΚΝΩ, F. δήξομαι, Pf. δέδηχα, etc. Aor. ἔδακον, δακεῖν, § 112. 10.

δαμάω see under δέμω.

δαρθάνω *sleep*, § 112. 11, F. δαρθήσομαι, Pf. δεδάρθηκα, Aor. ἔδαρθον, δαρθεῖν.

For ἔδαρθον a poetic form is ἔδραθον (§ 96. n. 7); and the compound with κατά, in the Aorist, passes over sometimes into the Aor. Pass. κατέδάρθην, καταδάρθεis *fallen asleep*. This form may be considered as Aor. 1 for ἐδάρθην (comp. κεκάρθαι for -σθαι, and πέρθαι in πέρθω); or also as the sole example of an Aor. 2 Pass. with the characteristic 3; § 100. n. 9.

δατέομαι (see δαίω 1), Aor. 1. Inf. δατέασθαι Hesiod ε. 795. See § 96. note 1, and comp. ἀλέομαι.

δαταί, see δόταί.

|| δέι, see δέω.

|| δείδω, see δείσαι.

δείκνυμι *point out*, § 107. § 112. 14, Fut. δείξω, etc.—MID.

The Ionics form Fut. δέξω, ἔδεξα, δέδεγμαi (ἀποδεδέχθαι), see § 27. n. 3.

The Mid. δείκνυμαι has in the epic writers (Il. ε. 196. Hymn. Apoll. 11) the signification *salute, welcome, drink to*; and consequently this signification belongs also to the Perfect with Present sense δέιδεγμαi (for δέδεγμαi) 3 Pl. δειδέχαται, 3 Sing. Plupf. as Impf. δειδέκτο.‡—Rarer forms, all of similar signification, are δεικανάομαι, δειδίσκομαι and δεδίσκομαι; not to be confounded with δεδίσσομαι, δειδίσσομαι, *frighten, fear*, from δείσαι.

δείσαι *fear*, Infin. from Aor. 1 ἔδεισα, Fut. δείσομαι. The Perfect takes the signification of the Present, and has two forms, of which the alternate use depended on euphony, δέδοικα (§ 97.

* The intransitive sense *burn, flame*, is assigned to the Present form δαίω merely from a misunderstanding of the passage Il. ε. 4. 7. Comp. Il. σ. 206, 227; and especially Il. υ. 316, where this verb occurs in three forms: μηδ' ὀπρ' ἄν Τροίη μαλερῶ πυρὶ δάηται (intrans.) δαομένη (Pass.) δάωσι (trans.) δ' Ἀρήιοι υἷες Ἀχαιῶν.

† Comp. κέω under κέμαι § 109. II. Both are old Futures in the form of the Fut. 2, from ΔΑΩ, ΚΕΩ; and are consequently instead of δάω, κέω (§ 95. n. 16), with a contraction of the first two vowels, as in the Gen. κλέως (from κλέος) for κλέους; see § 53. n. 5.

‡ Many refer the form δειδέκτο to δέχομαι, because the meaning *receive, welcome*, is thought to come more easily from this. But the primitive idea is unquestionably that of *offering the hand*; and δέκω probably signified originally simply to *stretch out the hand*; from which likewise δέκομαι, δέχομαι, are very naturally derived. Comp. δέδοικα, δέδια, where the redupl. δει occurs in like manner, because the radical syllable is also δει.

n. 1), and *δέδια*. From *δέδια* come *syncopated* forms: *δέδιμεν*, *δέδιτε*, 3 Pl. Plupf. *έδέδισαν*, and in the *Imperat.* *δέδιθε* § 110. 10.

The epic writers have also *δείδουκα* and *δείδια* (comp. the preceding *δείδεκτο*); so also *δείδιμεν* etc. and the still more syncopated *Part.* *δείδινα* (in Apollon.) Hence arose a new Present *δείδω*, which occurs only in these poets; but to which all the above forms were formerly referred.

In Homer the Aorist is always found written *ἔδδεια*, which is the only example of a *mute* doubled after the augment.*

The epic poets employ *δίω*, Impf. *ἔδιον*, in the sense *to fear*, and also *to flee*, Il. χ. 251. From this the causative signification (§ 113. 2) is *cause to flee, frighten away*. It is however singular, that Homer expresses this idea only by means of the Passive form, *διεσθαι*, *Subj.* *διωμαι*, etc. In another form *δίημι*, on the other hand, the Active signifies *to hunt, chase* (*ένδιεσαν* Il. σ. 584); and the Pass. *to flee, run* (*διενται* Il. ψ. 475). The Infin. *διεσθαι* can belong to both these forms, and has also both significations; Il. μ. 276, 304.

ΔΕΚ-, see *δείκνυμι* and *δέχομαι*.

δέμω build, Aor. *ἔδεμα*, Perf. *δέδμηκα*, etc. § 110. 4, 11.—The form *δείμομεν* in Homer is syncopated *Subj.* Aor. see § 103. m. 39. In the common language *οικοδομέω* is used for this verb.—MID.

The same theme furnishes also the tenses for *δαμάω subdue, tame*, § 112. 7. Pf. *δέδμηκα*, Aor. Pass. *έδμήθην* and *έδάμην*.—The forms *δαμῆ* and *δαμά* are both Present and (Att.) Future; 3 Pl. *δαμώσιν* Il. ζ. 368. In prose the usual verb in this sense is the regular *δαμάζω*.—A strengthened Present-form in epic writers is *δαμνάω*, *δάμνημι*, *δάμνασθαι*; but only in Pres. and Impf. § 112. 16.

δέρκομαι or Perf. 2 *δέδορκα see, catch a view of*, Aor. *ἔδρακον* § 96. n. 7; also *έδράκην* and *έδέρχθην*, all Active.

δέχομαι take, receive, Ion. *δέκομαι*, Fut. *δέξομαι*, Aor. *έδεξάμην*, etc. In the same tense occurs also Aor. sync. (*έδεγμην*) 3 pers. *ἔδεκτο he took*, Inf. *δέχθαι*. The Perf. *δέδεγμαι* in epic writers has also the signif. *I expect*. In this its special present sense, which the Pres. *δέχομαι* never has, this Perfect exhibits the peculiar anomaly of dropping the reduplication; e. g. 3 Plur. *δέχονται they expect*, Part. *δεγμένος*, also Plupf. (as Impf.) *έδεγμην*, which first pers. never occurs in the sense *I took*, i. e. as syncopated Aorist; see § 110. 8, and marg.—Here belongs also the epic *δεδοκμημένος*, *waiting, lurking*, Il. ο. 730, comp. δ. 107; see § 112. 8.

δέω bind, Fut. *δήσω*, see § 105. n. 2. § 95. n. 4.—The Fut. 3 *δεδήσομαι* (§ 99. n. 1) takes the place of the Fut. 1 *δεθήσομαι*, which is not Attic.—MID.

A Present form *δίδημι* (§ 112. 15) is implied by the forms: 3 Plur. *δέασι* Xen. and *δίδη*, *διέντων*, Hom.

δέω fail, be wanting, § 112. 6, F. *δήσω*, is usually *impersonal*: *δεῖ it is necessary, one must, il faut*; *Subj.* *δέη*, *Opt.* *δέοι*, *Inf.* *δέιν*, *Part.* *δέον*, Fut. *δήσει*, etc.—The Pass. *δέομαι*, *δέη* or *δέει* (not contr.), *δείται*, is always personal, *I need*; *δεήσομαι*, *έδεήθην*, § 113. n. 5.

The contraction into *ει* in this verb was sometimes resolved, even by the Attics, in order to distinguish it from the preceding verb; e. g. Isocr.

* Dawes, in *Miscell. Crit.* p 168, has shewn that the true cause of the long syllable, by which this orthography was occasioned here and in *ὑποδέξασα*, *ἄδδεις*, lay in a misapprehended Digamma after the δ (dv).

Busir. 2 τοσούτου δέεις, and in Xenophon often δέεται, δέεσθαι.—In the other hand Homer has δῆσεν Il. σ. 100; but also another peculiar form δέυομαι, δενύσομαι, ἐδέυσεν.

ΔΗΚ-, see δάκνω.

|| δῆω, see ΔΑ-.

διδάσκω *teach*, ‡ 112. n. 8, loses the σ in conjugation: F. διδάξω, Pf. δεδίδαχα, etc. In the poets also διδασκῆσω. It comes from ΔΑΩ; comp. the note under ἀλύσκω.—MID.

διδράσκω *run away*, ‡ 112. 14, occurs only in composition: ἀποδιδράσκω, διαδιδράσκω. From ΔΡΑΩ comes Fut. δράσομαι, Perf. δέδρακα—Aor. sync. ἔδρᾶν, ᾶς, ᾶ, ἄμεν, ᾶτε, 3 Pl. ἔδρασαν and ἔδρᾶν (‡ 110. 6 and n. 1), *Subj.* δρῶ, ᾶς, ᾶ, etc. *Opt.* δρᾷην, *Imp.* δρᾶθι, *Inf.* δρᾶναι, *Part.* δράς.

The Ionics have η throughout: διδρήσκω, δρήσομαι, ἔδρην, etc.—This verb must not be confounded with δράω, see below.

δίξηναι *seek*, ‡ 112. 15, a form from a verb in μι, retaining the η in the Passive, ‡ 106. n. 3; Fut. διζήσομαι Hom.

δικεῖν, ἔδικον, *cast*, a defective Aorist, Eurip.

διψῆν, see ‡ 105. n. 5.

|| δῖω, δίμη, see δέισαι.

|| ΔΜΕ-, see δέμω.

δοάται or δέαται (δέατο), *it seems*, Aor. δοάσασατο, *Subj.* δοάσσεται (-ηται) Hom. See Lexil. II.

δοκέω *seem, appear, think*, ‡ 112. 6, from ΔΟΚΩ, F. δόξω, etc. The Perf. is from the Passive form, δέδογμαι *have appeared*.

The regular formation δοκῶ etc. is poetic.—The epic δεδοκμημένος see under δέχομαι.

δουπέω *give a heavy sound, fall*, Perf. δέδονπα (‡ 97. n. 4. ‡ 112. 6), Aor. ἐδόπησα and ἐγδόπησα from a form ΓΔΟΥΠ-, which stands in the same relation to δουπέω, as κτυπέω to τύπτω.

δραμείν, δέδρομα, see τρέχω.

|| ΔΡΑ-, see διδράσκω.

δράω *do, act*, regular F. δράσω (ᾶ), etc. hence Perf. δέδρακα, like Perf. of διδράσκω. Pass. sometimes with and sometimes without σ; e. g. δέδραμαι, δέδρασμαι, δρασθéis, ‡ 112. 20.

δύναμαι *can, am able*, ‡ 112. 15; Pres. and Impf. like ἵσταμαι; 2 pers. Pres. δύσασαι, poet. and later δύνῃ, p. 184. marg. For the *Subj.* and *Opt.* see ‡ 107. m. 32; and for the *augment*, ‡ 83. n. 5.—Fut. δυνήσομαι, Aor. ἠδυνήθην (also ἐδυνάσθην), Perf. δέδυνημαι. Verb. Adj. δυνατός *possible*.

In Homer this verb is commonly Depon. Mid. and has δυνήσατο instead of ἐδυνήθη, ‡ 113. n. 5.

δύω. This verb divides its forms between the immediate signification *go in, enter*, and the causative *enwrap, immerse*, ‡ 113. 2. The Pres. Act. δύω has the latter, *enwrap, immerse*, and retains it in the Fut. and Aor. 1 Act. δύσω, ἔδυσσα, Pass. ἐδυθήν, ‡ 95. n. 4. The MID. δύομαι *wrap myself up, δύσομαι, ἐδυσάμην*, passed over into the intransitive (immediate) signification, *go in, sink, go down*, etc. which however again takes a transitive relation, e. g. *to put on* sc. clothes; comp. ‡ 135. 4. The significations thus belonging to the immediate sense, connect now with this Middle form the *Active* forms of the

Perf. δέδυκα and Aor. 2 (§ 110. 6) ἔδυν, *Subj.* δύνω (Il. p. 186. Plat. Cratyl. p. 413. b) *Opt.* δύνῃ, * *Imp.* δῦθι, δῦτε, *Inf.* δύναι, *Part.* δύς, δύσα, δύν, G. δύντος. To these is still to be added a new Active form in the Present, δύνω *go in*, § 112. 10; which, together with the Aor. ἔδυν, is preferred to the form δύομαι, ἐδυσάμην, in certain connections and in compounds.

Such is the general outline of the usage in this verb; the modifications arising from the different turns and shades of the signification, especially in the compounds, are left to the lexicon and to observation.—The Aor. Mid. ἐδυσάμην has in the epic poets the secondary forms ἐδύσετο, ἐδύσεο, *Imperat.* δύσεο, for which see § 96. n. 9. Here belongs also the *Part.* δυσόμενος with Present signification, in Od. a. 24. Hesiod ε. 382.—From δύνω Herodotus forms also δυνέουσι, § 112. n. 5; and late writers an Aor. 1 ἔδυνα.

E.

ιάφθῃ or ἐάφθῃ, a Homeric form, only Il. v. 543. ξ. 419; either from ἀπτο *fit, adapt* (comp. ἐάγην, ἐάλων); or from ἐπομαι *follow* (see below) for εἴφθῃ, comm. ἔσπετο. See Lexil. II. 87, and Spitzner Exc. 24.

ἐγείρω *wake trans.* has the regular Perf. 1 ἐγήγερκα, Pass. ἐγήγερμαι. The MID. takes the immediate sense *awake intrans.* and has by syncope in the Aor. ἠγρόμην (§ 110. 4); *Inf.* ἔγρεσθαι for ἐγρέσθαι, see *Ausf. Sprachl.*—The Perf. 2 ἐγρήγορα, whose anomalous reduplication was probably occasioned by the sound of ἠγρόμην, belongs, like other Perfects 2 (§ 113. n. 3), to the intransitive signification; but passes over into a new Present meaning, strictly *I am awaked*; hence *I am awake* Plupf. as Impf. ἐγρηγόρευ.

Forms of the Present, which have arisen out of ἐγρήγορα with like signification, are ἐγρηγορώ in Homer, ἐγρηγορέω in the later prose, and γρηγορέω in the New Testament, etc.—From ἐγρηγόρατε arises the Homeric form ἐγρήγορθε Il. η. 371. σ. 299 (§ 110. n. 5); and hence a corresponding Infinitive ἐγρηγόρθαι Il. κ. 67, where Wolf accents it ἐγρήγορθαι after the scholiast; and by a new anomaly a 3 Plur. ἐγρηγόρθασι Il. κ. 419. But see Lobeck in *Ausf. Sprachl.* II. p. 25.

ἔδω, see ἐσθίω.

|| ἐδοῦμαι, see ἔζομαι.

ἔζομαι, καθέζομαι, *sit*, Impf. only as Aorist ἐκαθεζόμην. Fut. καθεδοῦμαι, § 95. n. 16.

The form ἐκαθεζόμην as Aorist occurs e. g. in Plat. Meno. 26. p. 89 extr. Xen. Anab. 5. 8. 14. The Pres. καθέζομαι is thereby rendered suspicious, at least in the earlier Attics; yet in later writers it is found; also once in Hom. ἔζει Od. κ. 378, and often in the other moods: ἔζεο, ἔζεν, ἔζεσθαι, etc. also καθέζονται Lys. c. Agor. 37. Comp. below ἔζω, and also § 108. II, εἶσα and ἤμαι; which forms properly all belong to one root.—Later writers used instead of ἐκαθεζόμην also the Passive form ἐκαθέσθην.

ἐθέλω and θέλω, *will*, § 112. 6; F. ἐθελήσω, θελήσω, etc. Pf. ἠθέληκα.

* Comp. § 107. m. 33. Hence ἐκδύμεν for ἐκδύμεν, like δεῖμεν for δεῖμεν, Il. π. 99; see Lexil. I. 17. 10.

ἔθω. From this verb only the Perf. *ἔωθα* *am accustomed* (§ 97. n. 2) is usual; Ion. *ἔωθα*.

Of the Present there remains only the Homeric Part. *ἔθων* *wont, accustomed*.—For *ἔωθε* see § 112. n. 5.

εἶδω *see*, an old verb, from which in this signification only *εἶδον*, *ἰδεῖν*, *ἰδέσθαι*, etc. have remained in use as Aorist forms of the verb *ὁράω*, which see. In the epic language, however, there is found from *εἶδω*, (which as Pres. Indic. occurs only in the later poets,) in the same signification, the Passive-Middle formation *εἶδομαι*, *εἰσάμην*, (*ἔεισάμην*, *ἔεισάμενος*,) for *be seen* and *appear*, *videri*.—See also on the signification of this verb § 113. n. 10; and for those forms which have the signification to *know*, *οἶδα*, *ᾔδην*, *εἶσομαι*, etc. see § 109. III.

εἴκω. In this verb the Perfect *ἔοικα* is employed as Present, *am like, seem*, Part. *εοικώς*, also *εἰκώς*, especially in Att. prose in the Neut. *εἰκός*, e. g. *εἰκός ἐστι*, *it is likely, probable*; see p. 199 sq. marg. Ion. *οἴκα*, *οἰκώς*, *οἰκός*, Plupf. *ἔοικεν* (§ 84. n. 9), Fut. *εἴξω*. The verb *εἴκω* *yield, give way*, is entirely regular.

In the same manner as *εἰκώς*, are found also in Attic writers a few times, for the sake of the metre, *εἴκα* and *εἰκέναι*. Comp. *εἰδώς*, *εἰδέναι*, under *οἶδα*, § 109. III.

The Pres. *εἴκω* nowhere occurs; and the Impf. *εἴκε* (for *ἔοκει*) only Il. σ. 520. For the epic forms *ἔικτον*, *εἴκτην*, and *ἤκτο*, *ἔκτο*, also Att. *ζοιγμην* and *εἴξασι* (for *εοίκασι*), see the marg. note above cited, p. 199 sq.

εἰλύω *wrap up, envelop*, F. *εἰλύσω*; Pass. Perf. *εἰλῦμαι*, 3. pers. *εἰλύσεται* (ῥ), Part. *εἰλυμένος*. Mid. *εἰλύομαι* *wind myself, crawl*, Soph.—Also *ἐλύνω*, whence *ἐλυσθῆναι* to *crouch* Hom. On all these forms see Lexil. II. p. 163.

εἰλω *roll up, press together*, more comm. *εἰλέω* or *εἰδέω*, F. *ἦσω* etc. Aor. 1 Inf. *ἔλσαι*, *ἔλσαι*, Part. *ἔλσας*. Perf. Pass. *ἔελμαι*, Aor. Pass. *ἔαλην*, Inf. *ἀλῆναι* or *ἀλῆμεναι*, Part. *ἀλείς*, (all which forms fluctuate in the editions between the rough and smooth breathings); comp. *ἐστάλην*, *σταλῆναι*, from *στέλλω*. From the same root (ΕΛΩ or ΕΛΑΩ) with the simple meaning *press, impel, thrust*, comes also *ἐλαύνω* (see in its place); and hence in the special signification, *beat, lash*, occurs likewise the Aor. *ἔλσαι* in Homer, e. g. Od. ε. 132.—Here belongs also (by § 112. 8) the Pluperf. *ἔολητο* *was pressed*, Apollon. 3. 471.—See on all these forms, Lexil. II. 88, and 76. 7.

εἵμαρται see MEIPOMAI.

|| *εἰμί* and *εἶμι* see § 108. IV. V.

εἰπεῖν to *say*, § 112. 18, an Aor. 2. Indic. *εἶπον* (epic *ἔειπον*), Imperat. *εἰπέ* (compound *πρόειπε*, see § 103. m. 4). This Aor. is more usual than the Ion. Aor. 1 *εἶπα* (§ 96. n. 1), Imper. *εἶπον*, incorrectly *εἰπόν*, see Excurs. I ad Plat. Meno. The Attics however use both *εἶπας* and *εἶπες* equally; and employ the forms *εἶπατε*, *εἶπάτω*, etc. by preference.

With this Aor. 2 are closely connected in usage, the Fut. *ἐρῶ* (Ion. *ἐρέω*) from *εἶρω*, which Present is employed by the poets; and also from *ΠΕΩ*, the Perf. *εἶρηκα* (§ 83. n. 3), Perf. Pass. *εἶρημαι*, Aor. Pass. *ἐρρήθην* and *ἐρρέθην*, (not Attic *εἰρήθην*, *εἰρέθην*), *ῥηθῆναι*, *ῥηθείς*; Fut. 3 *εἰρήσομαι* as common Fut. Passive.*—Verb. Adj. *ῥητέος*, *ῥηπός*.

* The Grammarians further increase the themes of this verb with *ἐρέω*, on account of *εἶρηκα*; but this word (*ἐρέω*) is either a regular Fut. from *εἶρω*, or a Present in the sense to *ask, interrogate*; see *ἐρέσθαι* below in its place. But since *ΠΕΩ* unde-

As the Present of this verb the Greeks employed *φημί*, as mentioned above in § 109. I. 2; and in some phrases also *ἀγορεύειν* (properly *to speak before an assembly*), e. g. *κακῶς ἀγορεύειν τινά, κακῶς εἶπον*. In most compounds *ἀγορεύω* is always employed; e. g. *ἀπαγορεύω I forbid, ἀπείπον I forbade*; in some λέγω, e. g. *ἀντιλέγω, ἀντεῖπον*.

The poetic *Imperat. ἔσπετε* comes from a secondary form with *σ* inserted. Comp. *λάσκω, ἔισκω, μίσγω*.

Entirely anomalous is the poetic *ἐνέπω* or *ἐνέπω*, synonymous with *εἰπεῖν*; to which (*ἦμισπον*) *ἔμισπον* may be referred as Aorist; since a Pres. Indic. *ἐνίσπω* does not occur,* and the Inf. has the circumflex, *ἐμισπῶν* Od. γ. 93. Fut. *ἐμισπήσω* or *ἐνίψω*.†

ἔργω shut out, exclude, F. εἶρξω, etc.—But *ἔργνυμι* with the rough breathing, *shut in, include, F. εἶρξω, etc.* § 112. 15.

The old and epic language has for both significations *ἔργω* or *ἔέργω* (*ἔεργον, ἔεργνυ, ἐεργμένος*). Hence 3 Plur. Perf. *ἐέρχεται*, and without augment *ἔρχεται, are shut in, Hom.*

ἔρω, see εἰπεῖν and ἐρέσθαι.—In the signification *join, connect, knit*, it is a separate verb; Aor. 1 *εἶρα* (Hdot. 3. 87 *ἔξειρας exserens*), Pf. *ἔεραμι* (on account of the Digamma, see § 84. n. 6), Part. *ἐεργμένος* Hom. *ἐργμένος* Herod. 4. 190.

εῖωθα, see ἔθω.

ἐλαύνω drive, § 112. 10, F. ἐλάσω (short a), etc. Pf. ἐλήλακα. Pass. Pf. ἐλήλαμαι, Aor. ἤλαθην, Verbal Adj. ἐλατός; in later writers *ἐλήλασμαι, ἤλασθην, ἐλαστός*. The theme *ἐλάω* is rare in the Present; on the other hand *ἐλῶ, ἐλᾶς, ἐλᾶ, etc. Inf. ἐλᾶν, constitute in prose the Attic Future, § 95. n. 12.*

See also *εἰλω, εἰσαι*; and for *ἐηλάδατο* see § 103. m. 24. marg. note. —For *ἐηλάμενος* (proparoxyt. e. g. Arat. 176) see § 111. n. 2.

ΕΛΕΥΘ-, ΕΛΘ-, see *ἐρχομαι*.

ἐλκω draw, takes the augm. ει (§ 84. 2). Fut. ἔλξω and ἐλκῶω § 112. 7, Aor. εἶλξα and εἶλκῶσα. Pass. only εἶλκυσμαι, ἐλκύσθην.—MID.

ἐλπω cause to hope, ἔλπομαι hope, (epic ἐέλπομαι), Perf. ἔολπα the same with ἔλπομαι, Plupf. as Impf. ἐώλπειν, § 84. n. 6, 9.

ΕΛ-, see *εἰλω*. 'ΕΛ-, see *αἰρέω*. || *ἐλύω, see εἰλύω*.

ΕΝΕΓΚ-, ΕΝΕΙΚ-, etc. see *φέρω*. || *ἐνέπω, see εἰπεῖν*.

ἐνήνοθα, an old Perfect, which presupposes a theme ΕΝΕΘΩ, ΕΝΘΩ; ἐπενήνοθε, καπενήνοθε, is, sits, lies on any thing, Homer. See § 97. n. 2, and comp. ἀνήνοθα above.

nably belongs among the themes of this verb, on account of *ἐβρήθην, βῆμα*; so also *ἐρηκα* is most naturally referred to the same theme, after the analogy of *εἰληφα, εἰμαρται, § 83. n. 3.*

* Il. λ. 839 and Od. ι. 37 *ἐνίσπω* is Subj. Aor.

† The *σ* in *ἐνίσπω* is here dropped in the Fut. precisely as in *διδάσκω* and *ἀλάσκω*. This Future consequently affords no proof that *ἐνίπτω*, to which as to form it certainly could belong, ought also to be referred hither. On the contrary, since the Pres. *ἐνίπτειν*, and also the kindred forms *ἠνίπαπεν* and *ἐνίσσω* in Homer, never by themselves signify *to say*, but very often when standing alone signify *to chide, upbraid*, they must therefore all be separated from the radical verb *εἰπεῖν*, and exhibited separately below: see *ἐνίπτω*. Still, a Present form *ἐνίπτω* from *ἐνέπω* is used by Pindar at least, Pyth. 4. 358, where *ἐνίπτων* stands for *ἐνέπων*.—For a minuter investigation of both verbs, see Lexil. I. 63. p. 279 sq.

ἐνθύν, ἦνθον, see ἔρχομαι.

ἐνίπτω *chide, upbraid*, (see the last marg. note,) has in Homer a two-fold Aorist form; either ἐνένιπτον, more correctly ἐνένιπον (see Lexil. I. 63: p. 282, and comp. § 85. n. 3); or, by § 85. n. 4, with the reduplication at the end, 3 pers. ἦνίπαπεν.

ἐνίσπω, ἐνένπω, see εἰπείν.

|| ἔννυμι, see § 108. III.

ἐδλγτο, see εἴλω.

|| ἐπαυρεῖν, ἐπαυρίσκομαι, etc. see AYP.

ἐπίσταμαι *understand*; § 112. 15; 2 pers. ἐπίστασαι, poet. ἐπίστα or ἐπίστη (see the note on p. 184, and on Soph. Philoct. 798), Impf. ἥπιστάμην, Subj. and Opt. see § 107. m. 32.—Fut. ἐπιστήσομαι, Aor. ἐπιστήθην § 113. n. 5. Verbal Adj. ἐπιστητός.

ἔπω *am about something, occupied with*, § 112. 17. This old verb, of which some compounds (espec. διέπω) remain also in prose, has the augment εἰ (διείπον), and an Aor. ἔσπον,* σπεῖν, σπών, as ἐέσπον, ἐπισπεῖν, μετασπών, all mainly poetic.—To avoid any confusion of forms, compare also ἔσπετε and ἐνέπω under εἰπείν.

ἔπομαι *follow*, εἰπόμην, Fut. ἔψομαι. This very usual Middle has an Aorist which corresponds to that of the Active ἔπω, except that in the Indic. it has the rough breathing: ἐσπόμην, σπέσθαι, σποῦ (σπέο, σπέο Hom.) which last forms occur chiefly in composition, ἐπίσπου, etc.

The earlier poets have likewise the εἰ in the other moods of the Aorist; ἔσπομαι, ἐσπέσθαι, ἐσπόμενος; see the marg. note. But the (later) Present ἔσπεται Od. δ. 826, is a false reading for ἔρχεται.—For ἐάφθῃ see above in its place.

ἐράω *love*, poetic ἔραμαι (like ἐπίσταμαι), takes its tenses solely from the Passive form; Aor. ἠράσθην (poet. ἠράσάμην), F. ἐρασθήσομαι. A real Passive is the Pres. ἐρώμαι, ἐράσθαι, ἐρώμενος.—Another regular form ἐράω is found only in composition, ἐξεράσσαι *pour out*, κατεράσσαι, etc.

ΕΡΤΩ and ἔρδω, see ῥέζω.—A form ἔργω see also in εἶργω.

ἐρείκω has the signification *tear, burst, break in pieces*, as transitive; but in the epic Aor. 2 ἤρικον, as intransitive. § 113. 2.

ἐρείπω *cast down*, has this causative sense (§ 113. 2) in the Fut. ἐρείψω, and Aor. 1 ἤρειψα, etc.—Plupf. Pass. ἐρέριπτο epic, instead of ἐρήριπτο, § 85.

* The explanation of this form is not without difficulty. According to some, ἔσπον and ἔσχω (from ἔχω) have arisen from syncope (like ἐπλε, ἐπόμην, πτίσθαι, § 110. 4), the rough breathing of ἔπω and ἔχω (F. ἔξω) at the same time passing over into σ; thus: ἔ-σχωρον, sync. ἔ-σχωρ, σχεῖν, etc. In that case the retaining of the *asper* in ἐσπόμην is anomaly. But just this form compels us to adopt another mode of explanation; since one cannot well see, why ἐσπόμην should still have the *asper*, after this has passed over into σ, and when also epic writers can retain the εἰ in the other moods. It is therefore better to assume, that the Aorist-form of the two roots 'EX and 'EΠ, by inserting the sibilant σ, became ἔσχωρ, ἔσπον, ἐσπόμην. The first of these changed the rough for the smooth breathing, because of the following aspirate, ἔσχωρ; in which form, and misled by the close analogy, usage came to regard the strictly radical εἰ as a mere augment, and formed the moods accordingly, σχῶ, σχεῖν, etc. The same analogy was now followed, without the like reason and merely from the close resemblance of the whole form, by the Act. ἔσπον, and its moods σπεῖν, σπών, etc. but not by ἐσπόμην. This latter retained the *asper*; and therefore the εἰ being thus emphatically marked as radical, was not dropped in the moods, at least by epic writers; until at last they too followed the analogy of the Active-form. Hence, it is just ἔσπον, and the shorter modal forms in the Mid. σποῦ, σπέσθαι, that constitute the true anomaly.

n. 1.—The Aor. 2 and Perf. 2, *ἤριπον, ἐρήριπα*, have the immediate sense, *to fall down*.—Epic Middle *ἀνρειψάμην, impelled upwards, hurried off*.

ἐρέσθαι ask, interrogate, Inf. from an Aor. *ἤρόμην, Subj. ἔρομαι, Imperat. ἐροῦ. Fut. ἐρήσομαι*, † 112. 6, 19.

The Ionic prose has also a Present *εἶρομαι*; but employs the Impf. *εἶρόμην*, with *εἶρεσθαι* (so accented) and the other moods, in the Aorist sense; Fut. *εἶρήσομαι*.—The epic writers have also synonymous with *εἶρομαι* the form *ἔρεσθαι* (and, with *ε* inserted, *ἐρέεσθαι, ἐρέοντο*) as Present; as likewise *ἐρέω* (lengthened *ἐρεείνω*) both in the Act. and Middle; which last must be carefully distinguished from the Fut. *ἐρέω* under *εἰπείν*. *Subj. ἐρείομεν* epic for *ἐρέωμεν*.—In prose the parts still wanting are supplied from *ἐρωτάω*.

ἐρέω, see *εἰπεῖν* and *ἐρέσθαι*.

ερίζω quarrel, regular; Perf. Pass. *ἐρήρισμαι*, with emphatic Present signification.—Another form is *ἐριδαίνω*, with which is to be connected (§ 112.

11) the form *ἐριδήσασθαι* Il. ψ. 792, with long *ι* on account of the metre.

ἐρῶ go forth; erro, ἐρρήσω, ἡρῆσα. † 112. 6.

In a causative sense is usually derived from this verb the Homeric *ἀπόερσε, ἀποέρσειε, forced, hurried away*. See Lexilog. II. 92.

ἐρυγάνω belch, eruct, † 112. 11; Fut. *ἐρεύξομαι* from the non-Attic Pres. *ερεύγομαι*, Aor. *ἤρυγον, ἐρυγείν*, later Aor. *ἠρευξάμην*.

ἐρυθαίνω blush, Fut. *ἐρυθήσω*, etc. † 112. 11. Homer has also the theme *ἐρεύθω, ἐρεύσω*, etc.

ἐρύκω, long *υ*, *detain, impede*, Aor. *ἠρύκακον*, Inf. *ἐρυκακίειν*, see § 85. n. 4.

ἐρύω or *εἰρύω, draw*, has the *υ* short in flexion. Fut. also *ἐρύω*, Mid. *ἐρύομαι* Il. λ. 454; see § 95. n. 12. Hesiod, however, has (ε. 816) the Inf. *εἰρύμεναι* (short *υ*), after the formation in *μι*.—In the epic writers the MID. *ἐρύομαι* passes over into the signification *rescue, deliver*; in which some critics, where the syllable must be long, still write the *υ* with one *σ* (*ἐρύσαστο*), as being originally long; while on the contrary in the signification *draw*, they write it with double *σ* (*ἐρύσσαστο*), as being originally short. But since it is also found short in the former meaning (e. g. Il. δ. 186. χ. 351), and the significations often run into one another, the lengthening of the *υ* is in all cases more correctly marked by *σσ*.—On the other hand, the secondary form *ρύεσθαι*, which signifies only *to rescue*, has among the Attics long *υ*, *ἐρρύσαστο*; but in epic writers this also is short (*ρύσάμην* Il. ο. 29), and should consequently be written, where the syllable is long, with *σσ*, *ἐρρύσσαστο, ρύσσαστο*; which, however, is commonly neglected.—Finally, there is also a secondary syncopated form (§ 110. 5) *ἔρυσθαι, εἶρυσθαι*, and *ρύσθαι*, usually with long *υ*, *ἐρύτο* (once *ἐρύτο* Hes. θ. 304), *εἶρύτο, εἰρύται, ρύατο*, etc. This syncopated form belongs almost exclusively to the meaning *rescue, guard*, except Od. χ. 90 *εἶρύτο drew*; and must not be confounded with the Perf. and Plupf. Pass. of the theme *ἐρύω*, viz. *εἶρύμαι, have been drawn*.—See further Lexilog. I. 18, with the additions in Vol. II.

ἐρχομαι go, † 112. 18, from *ΕΛΕΤΘΩ*, Fut. *ελεύσομαι*, Aor. *ἤλυθον*, comm. *ἦλθον* (§ 110. 4), *Subj. ἔλθω, Inf. ἐλθεῖν, Imperat. ἐλθέ*, etc. see † 103. m. 4. Perf. *ἐλήλυθα*. Verbal Adj. *ἐλευστέον*.

The Perf. in epic writers has the form *εἰλήλουθα*; for the augment see § 84. n. 1. Also 1 Plur. with syncope *εἰλήλουθμεν*, † 110. 9.

For the Doric *ἦρθον, ἐνθείν*, see § 16. n. 1. d.

Further, it has already been shewn in § 108. V, that instead of the

other moods of the Present *ἔρχομαι*, which very rarely occur, those of *εἶμι* are far more usual, especially in the compounds; so that in ordinary usage this verb is made up thus: Pres. *ἔρχομαι*, Subj. *ἴω*, Opt. *ἴοιμι*, Imp. *ἴθι*, Inf. *ἵεναι*, Part. *ἰών*; Impf. *ἦεν* or *ἦα*, Perf. *ἐλήλυθα*, Plupf. *ἐληλύθειν*, Aor. *ἦλθον*, Inf. *ἐλθεῖν*, Fut. *εἶμι*.

ἑσθιμένος Ionic, *ἡσθιμένος* Attic; a defective Part. Perf. clothed, dressed.

ἐσθίω eat, † 112. 18, from *ἔδω* (Hom.) Fut. *ἔδομαι* († 95. n. 18). Perf. *ἐδήδοκα*, Perf. Pass. *ἐδήδεσμαι*. Aor. Pass. *ἠδέσθην*, Inf. *ἐδεσθῆναι*.—Aor. Act. *ἔφαγον* from *ΦΑΓΩ*, Subj. *φάγω*, Inf. *φαγεῖν*.—Verbal Adj. *ἐδεστός*.

Part of the forms from *ἔδω* come from the old formation with Fut. *ἐδέσσω*, etc. († 112. 6); where the *ε* was changed in the Perf. Act. into the alternate *ο* (comp. † 97. n. 1, 2), which in Homer is retained in the Passive, *ἐδήδομαι*, *ἐδήδοται*. Homer has also Perf. *ἔδηδα*, and Inf. Pres. *ἔδμεναι* († 110. 5) for *ἔδειν*, *ἐδέμεναι*.—The poets have also a shorter form in the Present, *ἔσθω*.

ἔσπετε, *ἔσπον*, *ἔσπομην*, see *εἰπεῖν* and *ἔπω*. || *εὐδαε* see *ἄνδάνω*.

εὐδω, καθεύδω, sleep, † 112. 6, Fut. *εὐδήσω, καθευδήσω*. Augm. *καθηῦδον, καθεῦδον*, and *ἐκάθευδον*.

εὐρίσκω find, † 112. 14, from *ἔΤΡΩ*, Aor. *εὔρον*, Subj. *εὔρω*, Imp. *εὔρέ*, Inf. *εὔρεῖν*; Fut. *εὔρήσω*, Perf. *εὔρηκα*, Pass. Pf. *εὔρημαι*; Aor. Pass. *εὔρέθην* († 95. n. 4). Verbal Adj. *εὔρετός*.—Augm. † 84. 5.—MID.

Writers not Attic form the Aor. Mid. as Aor. 1 *εὔράμην*, instead of *εὔρόμην*, † 96. n. 1. marg.

ἔχθω hate, only in the Pres. and poetic. Hence a MID. (*ἐχθάνομαι*) *ἀπεχθάνομαι am hated*, † 112. 11; F. *ἀπεχθήσομαι*, Aor. *ἤχθάμην, ἀπηχθόμην*, Inf. with anom. accent *ἀπέχθεσθαι*; * Pf. *ἀπήχθηναι am hated*.

ἔχω have, † 112. 17, Impf. *εἶχον*, Fut. *ἔξω* with the *asper* † 18. n. 4.—Aor. *ἔσχον* (see above in *ἔπω* and marg.) Subj. *σχῶ* *σχῆς* etc. in compounds *παράσχω παράσχεις*; Opt. *σχοίην* († 103. m. 13) but in comp. 3 Sing. *παράσχοι* Plat. Imp. *σχές*, *σχέτω*, († 110. n. 2,) but in comp. *παράσχεις* and *παράσχει*; Inf. *σχεῖν*, Part. *σχών*. MID. Aor. *ἐσχόμην*, Inf. *σχέσθαι*, Imp. *σχοῦ*, *σχέσθω*, in compounds *παράσχου*.—Hence a new Fut. *σχήσω*, Perf. *ἔσχηκα*, Pass. Pf. *ἔσχημαι*, Aor. 1 *ἐσχέθην*.—Verbal Adj. *ἐκτός* and *σχετός*.

From the Aor. *σχέιν* there has come also another secondary form of the Pres. *ἴχω*, which is preferred in certain special significations, (as *to hold, check*,) where also the Fut. *σχήσω* properly belongs with it.†—An old Perf. from *ἴχω* is *ἔχωκα*; Il. β. 218 *συνοχωκότε*.†

* A Pres. *ἀπέχθωμαι* is nowhere found; see *Ausf. Sprachl.*

† The *ι* in the Pres. *ἴχω* stands in the place of a reduplication like that in *μῦνω, πῖνω*, precisely like the *ι* in *ἴστημι*, except that in *ἴχω* the rough breathing went over into the smooth on account of the *χ*.

† This is sometimes derived from *ΟΧΩ*, and *οἰχωκα* (see *οἰχομαι*) from *ΟΙΧΩ*. But the true derivation appears from a comparison of the subst. *οἰκῆ*. The simplest Perf. from *ἴχω* is *ἔχα*, and with augment *ἔχα*; so also from *ΟΙΧΩ*—*ῶχα*. With the Attic reduplication both would become in the usual manner *ἔωχα, οἰκω*.

Homer often uses a lengthened Aorist-form *ἔσχεθον* (*Inf. σχεθέειν*) in the emphat. signif. *to hold fast*. But it is hardly advisable to assume a Pres. *σχεῖθω*; see *Ausf. Sprachl.* § 112. n. 15.

The following anomalous compounds of *ἔχω* are still to be noted:

ἀνέχω. When the Mid. *ἀνέχεσθαι* has the signification *endure*, it takes the double augment in the Impf. and Aor. *ἡνεύχόμεν, ἡνεσχόμεν*, § 86. n. 4.

ἀμπέχω *envelope, wrap around*, Impf. *ἀμπείχον*, Fut. *ἀμφέξω*, Aor. *ἡμπισχον, ἀμπισχείν*.*—MID. *ἀμπέχομαι* or *ἀμπισχνοῦμαι*, *wear, have on*, F. *ἀμφέξομαι* Aor. *ἡμπισχύομην*.*

ὑπισχνοῦμαι *promise*, Ion. (Hom. Herod.) *ὑπίσχομαι*, § 112. 10. Fut. *ὑποσχίσσομαι*. Aor. *ὑπεσχόμεν*. Imperat. *ὑπόσχου*. Perf. *ὑπέσχημαι*, *Inf. ὑπεσχῆσθαι*.

ἔψω *boil*, § 112. 6, F. *ἐψήσω* etc. (Hdot. 1. 48 has Impf. *ἔψε*, ib. n. 5.) Verb. Adj. *ἐψητέος, ἐψητός* or *ἐφθός*.

ἑώμεν, see in *ἴω* *satisfy*.

Z.

ζῶω *live* has *ζῶ, ζῆς, ζῆ*, etc. (§ 105. n. 5.) Impf. *ἔζων, ἔζης*, etc. *Inf. ζῆν* or *ζῆν* (§ 105. 4), Imperat. *ζῆ*. The rest is made from *βίωω*.

We find also (after the formation in *μι*) a 1 pers. Impf. *ἔζην*, and Imperat. *ζῆθι*, to which however the preceding forms were preferred. The tenses *ζῆσω* or *ζήσομαι, ζήσω, ζήσω*, occur in the earlier writers either not at all, or very rarely.—The Ionics prolonged *ζῶ* into *ζώω* by doubling the sound (§ 105. n. 10); and hence arose a new Ionic formation: *ζώω, ζώεις, ζώετε, ἔζωον*. § 105. n. 10. marg.

ζεύγνυμι *yoke, unite*, § 112. 15, Fut. *ζεύξω* etc. Aor. 2 Pass. *ἐζύγην*.

ζώννυμι *gird*, § 112. 15, Fut. *ζώσω* etc. Perf. Pass. *ἔζωσμαι* more certain in earlier writers than *ἔζωμαι* (Thuc. 1. 6), Aor. *ἔζωσθην*.†—MID.

H.

ἡβάζω *come to manhood, pubescere*, § 112. 14; Aor. *ἡβησα* *came to manhood*, from Pres. *ἡβάω* *am in the prime* of life.

ἡγέομαι *lead on, suppose*. The Perf. *ἡγήμαι* has sometimes the Present signification, *to regard, hold as*, e. g. in Herodotus. Pind. *ἀγῆμαι* *lead on*.

ἡμαι, see § 108. 2.

|| *ἡμί, ἦν*, see *φημί* § 109. I. 4.

ἡμύω *bend down, sink*. Hence is best derived the Homeric *ὑπεμνήμυκε* (Il. χ. 491); i. e. we can assume that when a verb began with a long vowel,

χα; (for the *ι* from *οίχομαι* would naturally stand only once, as in *δεῖδεκτο*); but since of two aspirates, the second can likewise be changed instead of the first (§ 18. n. 1), there arose also the forms *δχῶκα, οίχῶκα*; and these were afterwards retained for the sake of perspicuity.—Also the Homeric *ἐπώχато* *were shut to* (Il. μ. 340, comp. *δχέει*) may be explained, by transition from *ᾤχα, ᾤγμαι*, as 3 Plur. Plupf. Pass. of *ἐπέχω*.

* The *ι* belongs therefore in the Aor. to the preposition, *ἡμπι-σχον*, inasmuch as the Aor. takes the augment at the beginning, § 86. n. 2. On the other hand, *ἀμπισχνοῦμαι* like *ὑπισχνοῦμαι* from *ίσχω*; but Aor. *ἡμπι-σχύομην*.

† So at least late writers, Part. *ζωσθῆς*; see Lobeck ad Aj. p. 324, 316.

the reduplication shortened it; consequently ἐμήμυκα instead of ἡμήμυκα. The metre required the first μ to be doubled; but instead of this, $\mu\nu$ was adopted, as is also the case in other words; e. g. ἀπάλαμνος from παλάμη, νώνυμος for νώνυμος.

ἡττάομαι, ἡσσάομαι, *am vanquished*, only Passive.—The Ionics have a form in $\delta\omega$, e. g. ἐσσοῦμαι, Aor. ἐσώθη. ‡ 113. n. 5.

Θ.

ΘΑΝ-, see θνήσκω.

θάομαι *regard with wonder, behold*. From this earliest main theme, some forms of which are preserved in Homer and in Doric writers (θάσθε, θήσασθαι, Dor. θάσασθαι, Imp. θάσαι, θασάμενος Theocr.) arose two other themes: 1) θάομαι Doric, θήομαι Ionic; 2) The common θεάομαι, Fut. θεάσομαι, Ion. θεήσομαι. In Herodotus is found also the form ἐθηήτο (§ 105. n. 16. marg.) though commonly with the various reading ἐθηεῖτο. Verbal Adj. θαητός, θηητός, θεατός. As to the signification, Homer (to whom the form θεασθαι was unknown) has only the idea *admire*; but latter writers use all the forms in the simpler sense *behold*.—This verb must not be confounded with ΘΑΩ *suckle*; see below.

θάπτω *bury*, Aor. 2 Pass. ἐτάφην (§ 18. 2), yet Aor. 1 ἐθάφθην Hdot. Perf. Pass. τέθαμμαι, τεθάφθαι, whence 3 Plur. in Hdot. τεθάφαται; others τετάφαται.

ΘΑΦ-, Perf. as Pres. τέθηκα *am astonished*, where the second aspirate is changed; on the contrary in the Aor. ἔταφον, the first; § 18. 2.

ΘΑΩ, an epic defective, from which occurs Aor. 1 Act. θῆσαι *to suckle*, and the Mid. θῆσθαι *to milk* (§ 105. n. 5, 16 marg.) θήσασθαι *to suck*.—For θάομαι *behold*, see in its place.

θεάομαι, see θάομαι.

|| θέλω, see ἐθελω.

θερόμαι *warm myself*, a defective, from which in prose only the Pres. and Impf. occur. Homer has further Fut. θέρσομαι (§ 101. n. 3), and Subj. Aor. Pass. (ἐθήρην) θερέω.—To the same root belong the defective forms: θέρμετε trans. and θέρμετο intrans. in Homer.

θέσσανθαι *to implore*, θέσαντο etc. a defective Aorist. Verb. Adj. θεστός, πολύθεστος *much desired*.

θέω *run*, F. θεύσομαι or θευσοῦμαι (§ 95. n. 9, 17). The other tenses do not occur; see τρέχω.

θήομαι, see θάομαι.

|| θῆσθαι, see ΘΑΩ.

|| ΘΗΠ-, see ΘΑΦ-.

θυγγάνω *touch*, § 112. 11, from ΘΙΓΩ, F. θίξομαι, Aor. ἐθιγον.

The forms which occur, as θίγειν, θίγων, are probably all to be accented as Aorists.

θνήσκω *die*, § 112. 14. § 110. 11, from ΘΑΝΩ, Aor. ἔθανον, ἀπέθανον, Fut. θανοῦμαι, ἀποθανοῦμαι, Perf. τέθηκα. From this Perfect the following syncopated forms are in common use (§ 110. 10), Plur. τέθνᾱμεν, -ατε, τεθνᾱσιν, 3 Pl. Plupf. ἐτέθνασαν; Subj. not found; Opt. τεθναίην, Imp. τεθναθι, άτω, Inf. τεθνάαι, Part. τεθνεώς (τεθνεώσα τεθνεώς § 110. n. 6. c) G. ώτος.—From τέθηκα arises a secondary Attic form of the Fut. τεθνήξω or τεθνήξομαι, § 111. n. 3.—Verbal Adj. θνητός *mortal*.

In prose we find in most of the tenses the compound ἀποθνήσκω chiefly in use; while, on the other hand, the Perfect with all the forms derived from it, is hardly found in composition. The regular Part. Perf. τεθνηκώς

νῖα, *ός*, is more used than the syncopated form; since of this latter only the masc. *τεθνεός* occurs in prose.—The Inf. Perf. *τεθνάναι* is found sometimes for *θανεῖν* to die, Plato Crit. init.

For the Inf. *τεθνάναι* see § 110. n. 6; marg. The Part. Perf. Ionic is *τεθνηώς*, G. *ώτος*, § 97. n. 7; and in Homer also *τεθνεώς*, G. *ώτος*.

θορεῖν, see *θρώσσω*,

|| *θράσσω*, see *τυράσσω*.

ΘΡΕΦ-, see *τρέφω*.

|| *ΘΡΕΧ-*, see *τρέχω*.

θρύπτω break, Aor. 2 Pass. *ἐθρύφην*, † 18. 1.

θρώσσω spring, leap, † 110. 11. † 112. 14, forms from *ΘΟΡΩ* the Aor. *έθορον*, Fut. *θοροῦμαι* Ion. *θορέομαι*.

ΘΥΦ-, see *τύφω*.

|| *θύω*, see † 18. n. 2. † 95. n. 4.

I.

ιδρύω set, place, has in Homer (and also in the later writers, *οἱ κοῖνοί*) Aor. 1 Pass. *ιδρύνθην*, as if from *ΊΔΡΥΝΩ*. With this compare § 112. 10; also *ἀμπνύνθῃ* under *πνέω* and *ιδύντατα* † 115. n. 6.

ἵζω, *καθίζω*, seat, seat myself; Mid. *seat myself*; Fut. Att. *καθιδύω*, Mid. *καθιζήσομαι* † 112. 6. Aor. *ἐκάθισα*, Perf. *κεκάθικα*.

A secondary form is *ἰζάνω* in both significations, § 112. 11.—The affinity of the three verbs *καθίζω*, *καθέζομαι*, and *κάθημαι*, is manifest. We may here bring together for the current prose all the forms connected with the ideas *to set* and *to sit*, in the following manner: *καθίζω* comm. *I set, seat*, F. *καθιδύω*, Aor. *ἐκάθισα*; *καθίζομαι* *I set or seat myself*, F. *καθιζήσομαι* and *καθεδούμαι*, Aor. *ἐκαθεζόμην*; *κάθημαι*, *I sit*, Impf. *ἐκαθήμην* *I sat*.—A later Aor. is *ἐκαθέσθην* *I set myself*.

ικνέομαι come, † 112. 10, oftener *ἀφικνέομαι*, Fut. *ἵξομαι*, Aor. *ἰκόμην* (Imper. p. 160, marg.) Pf. *ἔγμαι*, *ἀφῆγμαι* Inf. *ἀφίχθαι*.

The Pres. *ικνούμαι* occurs in its simple form in epic writers only in the special signification *to travel*; in the tragic writers a very common meaning is *to supplicate*; in both which uses it takes an accusative. In the signif. *to come*, epic writers have *ἴκω* (whence Aor. *ἵξων* † 96. n. 9), while tragic writers espec. have *ἰκάνω*, † 112. 11, and n. 6. Further, both in form and signification there belongs here *ἦκω* come, am come, am here; which in its current forms has in part supplanted those of *ἀφικνεῖσθαι*. We may here arrange all the forms in the most common usage connected with the idea *to come*, in the following manner: Pres. *ἀφικνούμαι* (poet. *ἴκω*, *ἰκάνω*), Perf. *ἦκω*, Plupf. *ἦκον*, Aor. *ἀφικόμην*, Fut. *ἦξω*.

It is further to be noted, that the Pres. *ἴκω* has *ι* long; and hence, in the epic language, all the forms belonging to this Active, (and these are solely Pres. and Impf.) occur also only as long. But the form *ἰκόμην* is Aor. 2, and has therefore as to its root a short *ι*, which in the Indic. only is made long by the augment; while in epic writers, who can neglect the augment, it is therefore sometimes long and sometimes short; but in the other moods (*ἰκέσθαι*, *ἰκοίμην*, etc.) it is always short. The derived form *ἰκάνω*, on the other hand, has in the Pres. short *ι*.—The Part. *ἰκμενος* (Aor. sync. † 110. 8) is a doubtful reading in Soph. Phil. 495; others *ἰγμίνους*.—For *ἀνίσταται* see † 103. m. 22.

ιδάσκομαι exprobate, † 112. 14, Fut. *ιδάσσομαι* (short *α*) from the less usual *ιδάμαι* † 112. 15, for which Homer has also *ἰδᾶμαι* Il. β. 550.

—The Active has the intransitive sense *be propitious*; hence in the poets Imperat. *Διθι* and *Διᾶθι*, Subj. and Opt. Perf. (as Pres.) *Διήκω*, *Διήκομαι*.

ἰσταμαι, see *πίτομαι*.

|| *ἰσημι*, see † 109. III. 4.

|| *ἰσχω*, see *ἔχω*.

K.

ΚΑΔ-. 1) *κέκασμαι, κέκαδμαι*, see *καίνυμαι*. 2) *κεκαδεῖν*, Fut. *ήσειν* etc. see *κῆδω* and *χάζω*.

καθέζομαι, καθέιδω, κάθημαι, καθίζω, see *ἕζομαι, εὐδω, ἤμαι, ἱζω*.

καίνυμαι *am distinguished, surpass all*; here belongs the synonymous Perf. *κέκασμαι*, Dor. *κέκαδμαι*; with which comp. also *ράινω, ῥάσσετε, ἐρράδαται*. (Perh. from *κάδνυμαι* by § 112. 15. d.)

καίω burn trans. Att. *κάω* (long *a* and without contraction), F. *καύσω* etc. ‡ 95. n. 9. In the Pass. the Attics have Perf. *έκαυμαι*, Aor. 1 *έκαύθην*; in Hom. and late writers is found also Aor. 2 *έκάην* (short *a*). Verb. Adj. *καυστός, καυστός, καυτός*. Comp. *κλαίω*.

The epic writers have also an Aor. 1 without *σ*, *έκη* (§ 96. n. 1); and hence by shortening the *η* into *ε* arises the Part. *έας*, which occurs in Attic poets, Æsch. Agam. 858. Eurip. Rhes. 97. In the epic language this *ε* is again lengthened into *ει* (comp. *στείω, βείω*, etc. ‡ 107. m. 43) in Imperat. *κείον*, Mid. *κείαντο*, etc. and in the Subj. *κείωμεν* (§ 103. m. 39) which stands instead of the Fut. II. η. 333; see § 139. m. 5.—The forms of the Present *κήω, κείω* (Inf. *κατακείμεν* II. η. 408) are of doubtful authority.

καλέω call, secondary form *κυκλήσκω*, ‡ 112. 14, Fut. *καλέσω* Att. *καλώ* ‡ 95. n. 12; Aor. *έκάλεσα*, Perf. *έέκληκα*, Aor. 1 Pass. *έέκληθην* etc. ‡ 110. 11. Perf. Pass. *έέκλημαι am called*, Opt. *κεκλήμην, κέκληρο*, etc. ‡ 98. n. 9. Fut. 3 *κεκλήσομαι shall be called*.—MID.

κάμνω am weary, from *ΚΑΜΩ*, ‡ 112. 10, Aor. *έκαμον*, Fut. *καμούμαι*.—Pf. *έέκμηκα* (as if from *ΚΜΑΩ*, ‡ 110. 11), epic Part *κεκμηώς* Gen. *ότος* and *ώτος*, ‡ 97. n. 7.

καταπρίξασθαι, Ion. *καταπρίξασθαι*, a defective Fut. in the common phrase *οὐ καταπρίξει, you shan't get off free*, followed by a participle.

κανάξαι, see *άγνυμι*.

|| *κείμαι*, see ‡ 109. II.

κεκαφώς, a defect. Part. Perf. Act. from the root *ΚΑΦ-* in Homer, *gasping* for breath, as one dying; ‡ 97. n. 7.

κέλομαι call, command, ‡ 112. 6, F. *κελήσομαι* etc.—Aor. *έεκλόμην (έέκλετο)* ‡ 110. 4. b.—But *έέλέο* see in *κλέω*.

κεντέω prick, regular. But Homer II. ψ. 237 has the Inf. Aor. 1 *κένσαι* ‡ 112. 6, from the theme *KENTΩ* (whence *κοντός pole*).

κεράννυμι mix, or *κιννάω, κίρνημι*, old and epic *κεράω* (§ 112. 15, 16), Fut. *κεράσω*, Aor. *έέερασα* with short *a*. In the remaining forms occurs the metathesis (§ 110. n. 7) with long *a*, as Perf. *έέερακα*, Perf. Pass. *έέεραμαι*, Aor. 1 *έέεράθην*, Ion. *έέεκημαι* etc. Still we find also *κεέερασμαι, έέεράσθην*.

Homer has in Aor. 1 also *κρήσαι* Od. η. 164.—Further, the accent is to be noted in the Homeric Subj. *κέρωνται* II. δ. 260; which implies a form *κέρμαι* after the analogy of ‡ 107. m. 32. Comp. *κρεμάννυμι, κρέμαμαι*, Subj. *κρέμωμαι*.

κερδαίνω gain, among the Attics regular (Aor. *κερδάναι*); in Ionic and many later writers *κερδήσομαι, έέερδήσα*, etc. Perf. *κεέέρδηκα* Demosth. and *κεέέρδακα* p. 145. marg.

κεύθω *cover, hide*, regular. Aor. in Hom. (ἔκρυσα) ἐπικεύσῃς, and (ἔκρυβον) κύβη, κεκύβωσι. Perf. κέκευθα as Pres. II. χ. 118. In tragic writers both Pres. and Perf. intrans. *am hid*.

κέω, see κείμαι and καίω.

κῆδω *make anxious*, § 112. 6, Fut. κηθήσω; κήδομαι and κέκηδα *am anxious*; whence the Homeric Fut. κεκαθήσομαι (II. §. 353) with short α for η (like τέθηλα, τεθυλῖα), Imperat. Aor. Mid. κήδεσαι for -ῃσαι Æschyl.

κίχάνω and κιχάνομαι, *teach, attain, find*, § 112. 11, Fut. κικήσομαι, Aor. ἐκίχσάμην.—Aor. 2 ἔκικον.—Further, it takes a secondary form of the Impf. and the dependent moods of the Pres. from KIXHMI, which in most cases leaves its η unchanged; ἐκίχημεν, ἐκικήτην.—*Subj.* (κιχῶ) κιχείω, *Opt.* κιχείην, *Inf.* κιχῆναι, *Part.* κιχείς, κικήμενος, etc. § 112. 15.—For the quantity see § 112. n. 6.

κίχρημι, see χράω.

κίω *go*, occurs seldom in the Indic. Present; but so much the oftener in the poets in the Impf. ἔκιον and the dependent moods, e. g. κίοιμι, *Part.* κίων, which has the accent on the last syllable without being Aorist, just as ἰών from εἶμι; of which verb in general the above are to be considered as secondary forms (ΙΩ, ΚΙΩ).—The epic μετεκίαθον see in § 112. 12.

κλάζω *sound, cry*, § 92. n. 3, F. κλάγξω etc. Pf. κέκλαγγα, the same with the Present, § 113. n. 13; hence Fut. κεκλάγξω and κεκλάγομαι.—The poets have, without the nasal sound, Aor. ἔκλαγον Pf. κέκληγα. *Part.* κεκλήγοντες, § 111. 2.—But ἔκλαξα see under κλείω.

κλαίω *weep*, Att. κλάω (long α and without contraction), F. κλαῖσομαι or κλαυσοῦμαι, Aor. ἔκλαυσα § 95. n. 9, 17.—Less frequent is the Fut. κλαιήσω or κλαήσω.—The Pass. fluctuates between the formation with and without σ: Perf. κέκλαυμαι (Æschyl. Soph. only in late writers κέκλαυσμαι), Aor. ἐκλαύσθην.—Verb. Adj. κλαυστέος, κλαυστός, κλαντός.—MID.

κλάω *break*, κλάσω (short α), etc. The Passive takes σ.—*Part.* Aor. 2 poetic κλάς (ἀποκλάς) § 110. 6.

κλείω *shut*, regular.—Perf. Pass. κέκλειμαι and κέκλεισμαι, Aor. ἐκλείσθην. Ionic secondary form κληῖω (F. ἴσω) Att. κλήω; hence also κέκλημαι, 3 Pl. in Hdot. 9. 50 κεκλέαται, like the same person from καλέω; Aor. ἐκλήσθην. From the Fut. κληῖσω comes the Doric κλάξω (properly κλάξω), ἔκλαξα.

κλέω, κλείω, *celebrate*, κλέομαι *am celebrated*, ἐκλέο 2 pers. Impf. for ἐκλέεο § 105. n. 7.—But κέκληκα belongs to καλέω; and κέκλετο to κέλομαι.

κλύω *hear*, a poetic verb, of which the Impf. ἔκλυον has the signification of the Aorist, § 96. n. 3. Imperat. κλύε, κλύετε, and κλύθι, κλύτε (§ 110. n. 2), or with the reduplication (§ 83. n. 10) κέκλυθι, κέκλυτε. *Part. Pass.* κλύμενος *celebrated*, § 110. 7.

ΚΜΑ-, see κάμνω.

|| κνάω; see § 105. n. 5.

κολούω *dock, cut short*, takes σ in the Passive; yet κεκόλουμαι and ἐκολούσθην are also found; Thuc. 7. 66.

κορέννυμι *satisfy, satiate*, § 112. 15, F. κορέσω etc. Perf. Pass. κεκόρεσμαι.

Ion. κεκόρημαι. Epic Part. κεκορηώς (§ 97. n. 7) with Pass. signification.—The form κορέω, εἶς, is Ionic Future.—This verb must not be confounded with κορέω, ἦσω, *sweep*.

κράζω, comm. Perf. 2 κέκράγα, *cry*, § 113. n. 13, Plur. κέκραγμεν.

κέκραχθε, *Imp.* κέκραχθι, *Inf.* κεκραγέμαι, etc. (§ 110. 9.) Fut. κεκράξομαι, Aor. ἐκραγον.

κραίνω *accomplish*, admits in the epic language in all its parts the resolution into the double sound (§ 105. n. 10); ἐκράϊνεν, κρήναι (Aor. 1), κεκράνται.

KPA-, see κεράννυμι.

κρεμάννυμι *hang* trans. (Att. secondary form κρήμνημι,) § 112. 15, 16; Fut. κρεμάσω (short *a*), Att. κρεμῶ, ᾶς, ᾶ, etc. (epic κρεμῶς); Aor. ἐκρέμασα. Pass. κρεμάννυμαι *am* *hanged*, and as Mid. *hang myself*; and for both significations Aor. ἐκρεμάσθην, Fut. κρεμασθήσομαι. There is too a special intransitive form, κρέμαμαι (like ἵσταμαι) *hang* intrans. *Subj.* κρέμωμαι, *Opt.* κρεμαίμην and κρεμοίμην.* Fut. κρεμήσομαι *I shall hang*, *honer*; Aor. again ἐκρεμάσθην.

This distribution of the forms and significations will in general be found to hold good in the Attic writers; but it must not be expected, that writers kept the analogy so constantly in view, as never to deviate from it.† Κρεμάω as Present is used only by the later writers.

κτάομαι *gain*, Depon. Mid.—Perf. as Pres. κέκτημαι *possess*, also ἔκτημαι § 83. n. 1; *Subj.* and *Opt.* see in § 98. n. 9; and for *Opt.* κεκτώμην see *Ausf. Sprachl.* § 98. n. 17. Hence Fut. κεκτήσομαι *shall possess*. But Aor. ἐκτέθην is always Passive; see § 113. n. 6.

κτείνω *kill, slay*, (Att. secondary form κτίννυμι,) Fut. κτενῶ etc. § 101. In good writers the Aor. 1 ἔκτεινα and Perf. 2 ἔκτονα are more usual than Aor. 2 ἔκτανον and the non-Attic Perf. 1 ἔκτακα and ἔκταγκα. Instead of the Passive the Active of *Δυήσκω* is in common use; e. g. ἀπέθανεν ὑπ' αὐτοῦ.

Homer has also a Future κτανέω (see *Ausf. Sprachl.*) and the Mid. of this form as Passive, Il. ξ. 481 κατακτανέεσθε.

Besides these there occurs the poetical Aorist (§ 110. 6, 7) ἔκταν, as, α, 3 Plur. ἔκταν for -ασαν, *Subj.* κτέω for κτώ (§ 107. m. 41), *Inf.* κτάμεν, κτάμεναι, for κτάναι, *Part.* κτάς, *Pass.* ἐκτάμην, κτάμενος, κτάσθαι, all with short *a*, by § 110. 6, 7. Homer has also Aor. Pass. ἐκτάθην and ἐκτάνθην, § 101. n. 6.

Besides the above Perfects, there is still a form ἐκτόνηκα (§ 112. 8), whose Attic character is doubtful.

κτίμενος, see § 110. 7.

κτυπέω *resound*; poet. Aor. 2 ἔκτυπον § 96. n. 5. § 112. 7.

κυλίδω *roll*, later κυλίω, Fut. κυλίσω, Aor. ἐκύλισα, Pass. Perf. κεκύλισμαι, Aor. ἐκυλίσθην. Mid. κυλινδεσθαι Hom. also κυλινδείσθαι from Att. κυλινδέω. For the various secondary forms, e. g. (ἀλινδω) ἐξαλίσαι *to let roll* sc. a horse, as also the derivatives, see Lexil. II.

κυνέω *kiss*, § 112. 10, from ΚΤΩ, Fut. κύσω, Aor. ἔκυσα, with short *υ*. The compound προσκυνέω *prostrate myself, adore*, is usually regular; but in the poets also προσκύσαι, etc.—Another verb κύω see in its place.

* Aristoph. Vesp. 298 κρέμοισθε, see § 107. m. 34, and comp. μαρνοίμην.

† It is just the same in English with the forms *hung* and *hanged*.

κῦρώ *find, hit upon*, is regular; but has also a secondary form κύρω (long υ) ‡ 112. 6, Depon. κύρομαι, Impf. ἔκῦρον, F. κύρω, Aor. ἔκυρσα, ‡ 101.

κύω or κυέω *am pregnant*, κυῖσκω or -ομαι *conceive*, ‡ 112. 6, 14, is regular like κυέω. But the poets have also an Aor. 1 Act. ἔκυσα *impregnate, fructify*, e. g. ὄμβρος ἔκυσε γαίαν Æschyl. also Aor. 1 Mid. ἐκύσαμην* *conceived*.—Comp. also κυνέω.

A.

λαγχάνω *obtain, receive*, by lot or fate, ‡ 112. 11, from ΔΗΧΩ, F. λήξομαι, Aor. ἔλαχον, Pf. εἶληχα (‡ 83. n. 3), or λέλογχα as if from ΔΕΓΧΩ.

The Ionics made in the Fut. λάξομαι ‡ 27. n. 6.—The Homeric Aorist λελαχεῖν has the causative sense, *to impart, cause to share*.

ΛΑΚ-, see λάσκω.

λαμβάνω *take*, ‡ 112. 11, from ΔΗΒΩ, F. λήψομαι, Aor. ἔλαβον, Imp. λάβε and λαβέ ‡ 103. m. 4; Pf. εἶληφα ‡ 83. n. 3; Pass. Pf. εἶλημμαι (poet. λέλημμαι), Aor. ἐλήφθην.—MID.

The Ionics formed λελάβηκα (‡ 111. 3), and (from ΔΑΜΒΩ) λάμφομαι, ἐλάμφθην, λέλαμμαι, λαμπτέος.

λανθάνω, less often λήθω, *am hid, concealed*, ‡ 112. 11, F. λήσω, Aor. ἔλαθον, Perf. 2 λέληθα.—Mid. λανθάνομαι, less often λήθομαι, *forget*, F. λήσομαι, Aor. ἐλαθόμην, Pf. λέλησμαι.

Homer has in the Aorist λελαθεῖν, λελαθέσθαι; the former however only as a regular causative of the Middle, *make forget*; in which sense Homer has also the Pres. ληθάνω, and also Aor. 1 ἐπέλησεν Od. υ. 85.—In the Perf. Pass. the Ionics have short α, as λέλασμαι, ‡ 27. n. 6.

In the signif. *to forget* we find further ἐλησάμην in late poets, λασθήμεν (λησθήναι) Theocr. ἐπιλέλαθα Pindar.

λάσκω *make a noise, rattle, talk*, (Ion. ληκίω Dor. λᾱφέω) ‡ 112. n. 8, from ΛΑΚΩ, Aor. 2. ἔλακον, and as Mid. λελακόμην (Hymn. Merc. 145), whence, according to ‡ 111. 3, Fut. λάκῃσομαι, Aor. 1. ἐλάκησα.†—Perf. as Pres. λέλακα Ion. λέληκα (‡ 113. n. 13); epic shortened form λελάκεια, ‡ 97. n. 3.

λάω, see λῶ.

|| ΔΕΓΧ-, see λαγχάνω.

λέγω in the signification *to say* has no Perf. Active; in the Perf.

Passive, λέλεγμαι, ἐλέχθην. In the signification *to collect*, in which especially several compounds occur, it has Perf. Act. εἵλοχα (συνεἵλοχα), and in the Perf. Pass. most commonly εἵλεγμαι (‡ 83. n. 3), Aor. ἐλέγην (e. g. κατελέγησαν ‡ 100. n. 5); together with a MID.—Moreover διαλέγομαι *converse with*, has also Pf. διείλεγμαι, but in the Aor. διελέχθην, Fut. διαλέξομαι, less often διαλεχθήσομαι.

Homer has also the syncop. Aor. ἐλέγμην *joined myself*, Od. ι. 385; and λέκτο *counted*, Od. δ. 451; see ‡ 110. 8.

Different from this is the old poetic λέξαι *to lay down, let lie down*, λέξασθαι *to lie, rest*, which along with this form has also the syncopated

* The common orthography κυσσαμένη rests merely on the seeming relation to ἔκυσα from κυνέω.

† The short α is found e. g. Aristoph. Pac. 382. The passage Aristoph. Nub. 410 (διαλάκησας) is different.

Aorist (§ 110. 8) *ἔλεγμην*, *λέκτο*, *Imperat. λέξο* and *λέξο* by § 96. n. 9. This verb however belongs to a different root; see Lexilog. II. 78. 9, 10. *λελειχμότες lapping, playing with the tongue*; a defective Part. in Hesiod; see Lexil. I. 1. p. 7, note. *Ausf. Sprachl.* § 110. n. 14.

λελίσμαι strive, hasten, an epic Perf. that seems to belong to ΔΙΑΩ, but corresponds to none of the significations of that root. The suggestion is therefore probable, that it stands for *λελίσμαι*, dropping the last λ for the sake of euphony, from *λελάω*, *λελαίομαι, desire, strive*.* See Lexil. I. 21.

ΑΗΒ-, see *λαμβάνω*.

|| *λήθω*, see *λανθάνω*.

ληκέω, see *λάσκω*.

|| ΔΗΧ-, see *λαγχάνω*.

λίγξε twanged, a defective Aor. in Homer.

λίσσομαι, rarely *λίτομαι*, *beseech*, § 92. n. 2, *Φ. λίσσομαι*, Aor. *ἔλισάμην* and *ἔλιτόμην*; comp. *ἔπειτον* and *ἔπεισω* in *πίπτω*.

λούω wash. In the Impf. Act. and in the Pres. and Impf. Pass. the Attics shorten all the forms which have ε and ο as the end-vowel and union-vowel; e. g. 3 pers. Impf. *ἔλου* Plur. *ἐλούμεν*, etc. Pass. *λούμαι*, (*λούει*) *λούται* etc. *λούσθαι*. Impf. *ἐλούμην* (*ἐλοῦ*) *ἐλούτο* etc. Perf. Att. only *ἔλουνμαι* without σ.—MID.

The fuller forms are themselves contracted from the old *λοέω* (Hom. *ἔδουν*, *λόσσαι*); the shorter forms however have not arisen from syncope (e. g. *λούμαι* not like *οἶμαι* § 110. 5); but are in like manner contracted from the theme ΔΟΩ, whence the Homeric Aorist *λόε*. This is shewn by the accentuation *ἐλούμεν*, *ἐλούτο*, (not *ἐλουμεν*, *ἐλουτο*, like *ἔκειτο*, *ἔρυτο*), and by the Inf. *λοῦν*, which is also adduced.—See the *Ausf. Sprachl.* for the forms which actually occur.

λύω, see § 95. n. 4; and for *λύτο*, § 110. 7.—Opt. Perf. *ἔλυτο* § 98. n. 9.

λῶ will, *λήs*, *λή*, 3 Pl. *λῶντι*, a Doric defective.

M.

μαίνομαι am mad, furious, *Φ. μανούμαι*, Aor. *ἐμάνην*, Perf. *μέμνηνα*, synonymous with the Present. But the Aor. Act. *ἔμνηνα* (Aristoph. Thesm. 561) has the causative sense *to make mad*, in which the compound *ἐκμαίνω* is more usual, § 135. n. 1.

Theocritus (10. 31) has *μεμάνημαι* (§ 111. 3) with the same Present signification as *μαίνομαι*.

μαίομαι, see ΜΑΩ.

|| ΜΑΚ-, see *μηκάομαι*.

μανθάνω learn, § 112. 11, from ΜΗΘΩ, Aor. *ἔμαθον*, *Φ. μαθήσομαι*, Pf. *μεμάθηκα*, § 111. 3.

The Fut. *μαθεύμαι* see in § 95. n. 16.

μαπίειν, see ΜΑΡΠΩ.

μάρναμαι strive, fight, § 112. 15, like *ῖσταμαι*; only in the Present, and in Impf. 2 pers. *μάρναο*, § 107. m. 37. Opt. *μαρνοίμην*, § 107. m. 32.

μάρπτω take hold of, seize, *Φ. μάρψω*, etc. Part. Perf. *μεμαρπώς*, Aor. 2 (*ἔμαρπον*) *μέμαρπον*, and syncopated (§ 96. n. 7) *ἔμαπον*, *μαπίειν*, 3 Pl. Opt. *μεμάποιεν*.

μάχομαι fight, § 112. 6, *Φ. μαχέσομαι* comm. *μαχοῦμαι* (§ 95. n.

* Such sacrifices of analogy for the sake of easier pronunciation are not uncommon in the earlier formation of a language. A case similar to the above is the poetic word *ἐκπῶλος striking, terrible*, which unquestionably comes from *ἐκπλαγήναι*, not however by transposition, but with the ending *λος* (§ 119. 13. e), for *ἐκπῶλος*. In like manner *πύλος* stands for *πλύλος* from *πλύνω*, *πλύνω*.

15, 16), Aor. ἐμαχεσάμην. Pf. μεμάχημαι. Verb. Adj. μαχετέος and μαχητέος.

From the Fut. arose the Ion. Pres. μαχέομαι; and Homer has not only μαχειόμενος, but even μαχεούμενος, all as Present.—For the sake of the metre the epic writers have Fut. μαχήσομαι, but Aor. ἐμαχέσσατο.*—For the non-Att. Aor. ἐμαχίσθην see *Ausf. Sprachl.*

ΜΑΩ an old verb, which occurs chiefly in three forms, viz.

1) *Perfect as Present, strive*, (μέμασσι, μεμάως (Gen. μεμῶτος and μεμῶτος), and with syncope μεμαμεν, μέματε, 3 Pl. Plupf. μεμασαν, § 110. 10 sq.

2) *Present Middle, μῶμαι, desire, seek, ῥώμενος*, contracted from μάμαι; but the ω remains predominant, and therefore e. g. Inf. μῶσθαι and Imperat. μῶεο (like μῶεο from μνάομαι, μνώμαι); see § 105. n. 10 ult.

3) *Pres. Mid. παίομαι touch, feel after, seek*, § 112. 9; Fut. μάσομαι, Aor. ἐμασάμην, with short α, especially in compounds; thus in Homer the Impf. ἐπεμαίετο Od. ι. 441 corresponds exactly to the Aor. ἐπιμασόμενος ib. 446. Comp. δαίω δάσασθαι, νάω νάσασθαι.

μεθύω *am drunk*, μεθύσκομαι *get drunk*, § 112. 14; Aor. ἐμεθύσθην from the Pass. The other tenses of the Active, except the Imperfect, belong to μεθύσκω *make drunk*, as ἐμέθυσα etc. § 112. n. 7.

μέιρομαι *obtain*, Aor. ἔμμορον, Pf. ἔμμορα,† § 83. n. 2. From the causative sense (§ 113. 2) of the Active ΜΕΙΡΩ *divide, distribute*, (whence μέρος *part, portion*), comes the Perf. Pass. as *impersonal* and with the syllable ει instead of the reduplication (§ 83. n. 3), viz. εἰμαρται *it is fated, is appointed by destiny*, Part. εἰμαρμένος (ἢ εἰμαρμένη sc. μοῖρα, *fate*).—We find also μεμόρηται and μεμορμένος.

μέλλω *am about to, will*, § 112. 6; F. μελλήσω etc. For the Augm. see § 83. n. 5.

μέλω *concern, be laid to heart*, is in the Active employed mostly in the third person, μέλει, μέλουσι, F. μελήσει etc.—Pass. μέλομαι *I lay to heart, am solicitous*, (more commonly ἐπιμέλομαι and ἐπιμελούμαι), μελήσομαι, ἐμελήθην.

The poets use the Passive in the same sense as the Active; consequently μέλεται for μέλει. Further, they use the Perfect in the same sense as the Present; thus Act. μέμηλεν, and Pass. μέμβλεται (Hom. Hesiod), which is formed from μεμέληται by § 19. n. 1, and by shortening the η; comp. μέμνεο in μμνήσκω, and ἀρήρεμαι in ἀραρίσκω.

μένω *remain*, has in the Perf. μέμνηκα § 101. n. 9. § 112. 6.—Verb. Adj. μενετέος.

A poetic secondary form is μίμνω, § 112. 13.—From another ΜΕΝΩ, not extant in the Present, (whence μένος,) comes the Ionic and poetic Perf. μέμονα *intend, purpose* (comp. μενεαίνω), which is related to μέμασ; comp. γέγονα γέγαα.‡

* Some critics for the sake of uniformity write also ἐμαχίσσατο etc. contrary to the text which has come down to us.

† In the earlier epic writers there is found only the 3 pers. ἔμμορε, and in most instances clearly as Perfect, like κέκτηται, e. g. Od. ε. 335; also in Il. α. 278 it may be taken as a Perfect. The Aorist-form (e. g. ἔμμορες Ap. Rhod. 3. 4) seems therefore unknown to the early epic writers.

‡ The lyric passage, Eurip. Iph. Aul. 1495, where μέμονα is Perfect of the common μένω, can prove nothing, isolated as it is, against the otherwise invariable usage, which prevails not only throughout the Attic poets, but even in the prose of Herodotus (6. 84). The two verbs must be carefully distinguished, even if it be thought advisable to arrange them under the same etymology.

METIΩ, μεμετιμένος, see § 108. I. 5.

μηκάομαι *bleat, low*, § 112. 7. Old poetic forms are Part. Aor. μάκων, Perf. μέμηκα, whence the Homeric μεμακνία is derived by shortening the vowel, § 97. n. 3. Hence, since it has the signification of the Present, there is formed another Impf. ἐμέμηκον, § 111. 2.

μιαίνω *stain, soil*. The Aor. assumes η.

The Homeric μιάσθην Il. δ. 146, is explained as the 3 pers. Plur. for μιάνησαν, μιάσθεν (Lobeck in *Ausf. Sprachl.* § 110. 9), but is more probably the 3 pers. Dual of the syncop. Aor. (Sing. ἐμίαν-το) 3 Dual ἐμιάσθην, ἐμιασθην, § 110. n. 3.

μίγνυμι, also μίσγω, *mix*, § 112. 6; F. μίξω with long ι; hence Inf. Aor. μίξαι. Pass. Aor. 1 and 2.

μυμήσκω *remind*, § 112. 14, from ΜΝΑΩ, F. μνήσω, etc.—Pass. μυμήσκομαι *call to mind, recollect, mention*, F. μνησθήσομαι, Aor. 2 ἐμνήσθην, Verb. Adj. μνηστός.—The Perf. Pass. μέμνημαι becomes Present, *call to mind*, i. e. *am still mindful*; Subj. μέμνωμαι, η, ηται, etc. see § 98. n. 9. Opt. μεμνήμην, Att. μεμνοίμην, or also μεμνώμην, μεμνώτο, contracted from the Ionic μεμνεώμην, μεμνέωτο, Il. ψ. 361; see on these the *Ausf. Sprachl.* § 98. n. 15–17. To this Perfect belongs the Fut. 3 μεμνήσομαι, *will remain mindful*.—The compound ἀπομυμήσκομαι (χάριν) has a Fut. Mid. Thuc. 1. 137.

Shortened forms are the Homeric μέμνη (μέμνεαι) for μέμνησαι, and Imperat. μέμνεο (Hdod.) for μέμνησο. Comp. above μέμβλεται in μέλω.

The simple form (μνάομαι) μνώμαι in the above signification is merely Ionic; and μνεώμενος, μνώοντο, μνώεο, etc. (§ 105. n. 10) are Ionic lengthened forms. But in the meaning *to court, woo*, μνάσθαι belongs also to the common language.

μολεῖν, see βλώσσω.

μύζω *murmur, grumble*, whence ἐπέμυξαν in Hom.—Not to be confounded with μύζω *suck*, § 112. 6, F. μυζήσω; nor with μύσσω (ἀπομύττω) F. μύξω etc. *wipe the nose*.

μυκάομαι *bellow, roar*, is to be noted on account of the epic forms ἔμυκον, μέμυκα, from ΜΥΚΩ. Comp. μυκάομαι.

μύω *shut*, e. g. the eyes, has υ in flexion, as μύσαν Il. ω. 637; καταμύσση Aristoph. Vesp. 92; Perf. μέμυκα *shut the lips, be silent*.—But the compound καμμύω has καμμύσαι Batr. 191.

N.

ναίω *dwell*, § 112. 9, takes its tenses from the Pass. and Mid. of ΝΑΩ with short α, F. νάσομαι, Aor. ἐνάσθην or ἐνασάμην, Perf. in late writers νένασμαι. The Act. ἐνάσα (ἐνασσα) has the causative sense, *cause to dwell*.—A secondary form is ναιετάω, ναιετάσσκον, ναιετάωσα, § 105. n. 10.

νάσσω *stuff*, F. νάξω, etc.—νένασμαι, ναστός, § 92. n. 2.

νέμω *allot, distribute*, § 112. 6, F. νεμῶ and νεμήσω, Aor. ἔνειμα, Perf. νενέμηκα, etc. Aor. Pass. ἐνεμήθην and ἐνεμέθην.—MID.

νέφει, comm. συννέφει, *it is cloudy*, Perf. συννέοφεν.

νέω, 1) *heap up*, occurs in the Pres. and Impf. chiefly in the Ionic lengthened forms νηέω, νηέω.—Fut. νήσω, Aor. ἔησα Ion. ἐνήσα, etc. Pass. Pf. νένημαι and νένησμαι, Aor. ἐνήθην and ἐνήσθην; Verb. Adj. νητός.

2) *spin*, also regular, F. *νήσω*, etc. But in the Pres. the vowels *eo*, *eou* are contracted not as usual into *ou*, but contrary to analogy into *ω*, as *νώσι*, *νώντος*, etc. Verb. Adj. *νητός*, as also τὰ *νηθέντα* Plat. Polit. p. 282. e.—A new Present-form is *νήθω*, ‡ 112. 12; whence Perf. Pass. *νήησμαι*.

3) *swim*, F. *νέυσομαι* and *νευσούμαι* ‡ 95. n. 9, 17; Aor. *ἐνευσα*. A secondary form is *νήχω*, *νήχομαι*, ‡ 112. 17.

4) The poetic verb *νέεσθαι* to go away, turn back, has in the Indic. Pres. commonly the signification of the Future, *νέομαι* or *νεύμαι*, 2 pers. *νείαι*, ‡ 105. n. 7.

νίλω wash, ‡ 112. 17, takes its tenses from the less usual Pres. *νίπτω*; thus Fut. *νίψω*, etc.—MID.

νόέω think, is contracted and accented by the Ionies like *βοάω*; e. g. *νώσω*, *ἐνώσο*, *ἐνώσο*.

νυστάζω nod, sleep, F. *νυστάσω* and *νυστάξω*, etc. ‡ 92. n. 4.

Ξ.

ξύρεω shave, ‡ 112. 6; Middle commonly *ξύρομαι*, but Perf. *ἐξύρημαι*.

Ο.

ὀδύσασθαι to be wroth, Aor. *ὠδυσάμην*, Pf. *ὀδώδυσμαι* Hom.

ὀζω smell, i. e. emit an odour, ‡ 112. 6, F. *ὀζήσω* (Ion. *ὀξέσω*), etc.—Perf. *ὀδωδα* has the force of the Present.

ὀίγω or *ὀίγνυμι*, open, ‡ 112. 15, in the epic writers separates the diphthong in the augmented forms, *ὠίγνυτο*, *ὠίξε*.—The following compound is most used:

ἀνοίγω or *ἀνοίγνυμι*, open, has the anomalous augment mentioned in ‡ 84. n. 8; Impf. *ἀνέωργον*, Aor. *ἀνέωξα*, Inf. *ἀνοίξαι*, etc. Perf. 1 *ἀνέωχα*. The Perf. 2 *ἀνέωργα* has the neuter (intrans.) signification, stand open, ‡ 113. n. 3; for which however the Attics commonly have Perf. Pass. *ἀνέωργμαι*. The forms *ἤνοιξα*, *ἤνοίγην*, belong to late writers.

οἶδα, see ‡ 109. III.

οἶομαι suppose, ‡ 110. 5. ‡ 112. 6. ‡ 113. n. 5; Impf. *ὥόμην*. Pres. 1 pers. Sing. also *οἶμαι*, Impf. *ὥόμην*.*—Fut. *οἰήσομαι*, Aor. *ὥήθην*, *οἰήθην*.

The epic writers employ also the Active forms, and moreover resolve the diphthong: *οἶω*, *οἶομαι*, (long *ι*), whence *ὠισάμην*, *ὠίσθην*.

οἴχομαι depart, am gone, ‡ 112. 6, Impf. (as Aor.) *ὠχόμην* departed; F. *οἰχήσομαι*, Pf. *ὠχῆμαι* or *οἴχωκα*, see the marg. note under *ἐχω*, *ἐχωκα*, above.

Homer has also *ῥήχηκα*, *παρῥήχηκα* Il. κ. 252.—On this whole verb, see the *Ausf. Sprachl.*

OI-, see *οἶομαι* and *φέρω*.

* According to the ancient Grammarians, the forms *οἶμαι*, *ὥόμην*, were employed only in cases of entire conviction; where however Attic urbanity avoided, in this way, the harshness of positive assertion.

ὀλισθάνω (comm. -αίνω) *slip, glide*, § 112. 11, F. ὀλισθήσω, Aor. ὤλισθον.

ὀλλυμι *cause to perish, destroy*, § 112. 15, from ΟΛΩ, F. ὀλώ, Aor. ὤλεσα, *Inf.* ὀλέσαι, Perf. 1 ὀλώλεκα.—MID. ὀλλυμαι *perish*, F. ὀλοῦμαι, *Inf.* ὀλείσθαι, Aor. ὠλόμην, *Inf.* ὀλέσθαι; to which belongs Perf. 2 ὤλωλα, § 113. n. 3.

The poetic Part. ὀλόμενος, οὐλόμενος, passes over into an adjective, with the active signification *destructive, fatal*.—The epic secondary form ὀλέκω arose out of the Perfect; comp. § 111. 2.

ὀμνυμι *swear*, § 112. 15, Fut. ὀμοῦμαι, εἶ, εῖται, etc. *Inf.* ὀμείσθαι, from ΟΜΩ. The further formation is as if from ΟΜΟΩ, Aor. ὤμοσα, *Inf.* ὀμόσαι, Perf. ὀμώμοκα, Perf. Pass. ὀμώμοσμαι, Part. ὀμωμοσμένος with euphonic σ; but the other forms, together with the Aorist, more commonly without σ, as ὀμώμοται, ὀμώθην.—MID.

ὀμόργνυμι *wipe off*, § 112. 15, Fut. ὀμόρξω, etc.—MID.

ὀνύνημι* *am of use, profit*, § 112. 15, (like ἵστημι,) has no Impf. Act. but for it employs ὠφέλουν, and takes its forms from ΟΝΑΩ, F. ὀνήσω, Aor. ὤνησα.—MID. ὀνύναμαι *have profit, am benefited*, F. ὀνήσομαι, Aor. 2 ὠνήμην (ἦσο, ἦτο, etc.) or ὠνάμην, Opt. ὀναίμην, *Inf.* ὄνασθαι.—For the redupl. see § 112. 13.

The Indic. ὠνάμην belongs to late writers. In Homer however it comes from ὄνομαι; see the next verb.—The Aor. Pass. ὠνήθην also occurs, Xen. An. 5. 5. 2.

ὀνομαι *insult*, § 111. 15. c; radical form ΟΝΟΩ; hence the Pres. and Impf. like δίδομαι, viz. 2 pers. Sing. ὄνοσαι, Opt. ὀνοίμην, Imp. ὄνοσο.—Fut. ὀνόσομαι. Aor. ὠνόσθην and ὠνοσάμην.—Homer has also, from the simpler form ΟΝΩ, 2 Plur. Pres. ὄνεσθε, Aor. ὄνατο.

ὀράω *see*, § 112. 18, Impf. Ion. ὄρων, comm. ἑώρων (§ 84. n. 8), Perf. ἑώρακα.†—Aor. εἶδον, Subj. ἴδω, Opt. ἴδοιμι, Imp. ἴδε Att. ἰδέ etc. *Inf.* ἰδεῖν, Part. ἰδών, Mid. εἰδόμεν, ἰδέσθαι, ἰδοῦ, and as Interjection ἰδοῦ *lo!* See εἶδω above.—Fut. ὄψομαι *I shall see*, from ΟΠΤΩ.—PASS. Perf. ἑώραμαι or ὤμμαι, ὤψαι, ὤπται, etc. ὤφθαι. Aor. ὤφθην, ὀφθῆναι (in late writers also ὀραθῆναι). Verb. Adj. ὀρατέος, ὀρατός, ὀπτός.

The Perf. 2 ὤπωπα *have seen*, belongs to the dialects and poets.—For ὀπώπее see § 112. n. 5; and for ὄρηαι (Hom.) see § 105. n. 16, with the marg. note.

From ἐπόψομαι must be carefully distinguished the antique ἐπιόψομαι *choose, select*, Aor. ἐπιώψαμην.

ὀρνυμι *move, excite*, § 112. 15, from ΟΡΩ, F. ὄρσω, Aor. 1 ὄρσα, § 101. n. 3.—Mid. ὀρνυμαι *arise, come into existence*, Aor. ὠρόμην, 3 Sing. ὤρετο and ὠρτο (§ 110. 8), *Inf.* ὤρθαι Part. ὀρμενος (for ὀρέσθαι, ὀρόμενος), Imp. ὄρσο and ὄρσοο by § 96. n. 9.—The Perf. 2 ὄρωρα belongs to this intransitive

* The Inf. ὀνύναναι is probably to be read in Plato Rep. p. 600; Part. ὀνινᾶσα (not ὀνίνασα) Plato Phileb. p. 58.

† In Attic poetry the Perfect, and this only, was shortened at the beginning; and according to traces in the manuscripts, as often in the later vulgar language, was written and pronounced ἑώρακα. See *Ausf. Sprachl.* I. § 84. n. 12. p. 325.

and immediate signification, *have arisen, exist*; but the form ὤροεν (§ 85. n. 3) is Aorist (e. g. Od. τ. 201) like ἤραρεν, and has also like that form more commonly the transitive and causative signification, *he excited*.—With the Perf. ὤρωρε coincides as to sense the Passive form ὀρώρεται; comp. above ἀρρα, ἀρήρεμαι, in ἀραρίσκω.—Finally, Homer has also forms of the Pres. and Impf. from ὄρομαι and ὀρέομαι, *hurry, move about*, (Od. ξ. 104. β. 398,) which however are not without difficulty; see the *Ausf. Sprachl.*

ὀσφραίνομαι *smell, perceive by the smell*, § 112. 11, F. ὀσφρήσομαι, Aor. ὀσφρόμην Ion. ὀσφράμην (Hdot. 1. 80, 26) by § 96. n. 1 and marg. Later, ὀσφρησάμην and ὀσφράνθην.

οἰλόμενος, see δλλυμι.

|| οἶνεσθε, see ὄνομαι.

οὔρέω *void urine*, F. οὔρησομαι, Impf. εὔρουον etc. § 84. n. 5.

οὔτάω *wound*, F. οὔτήσω, etc.—Syncop. Aor. (οὔταν § 110. 6, 7,) 3 Sing. οὔτα, Inf. οὔτάμεν (for οὔτάναι), Part. Pass. οὔτάμενος.—Along with these exist also the forms οὔτάζω, οὔτασε, οὔτασμένος.

ὀφείλω, 1) *owe*, e. g. money; 2) *ought, must*; § 112. 6.—F. ὀφείλῃω etc.

The form ὀφελον, es, ε, (comm. ὀφελον,) occurs only as expressive of a wish; see Syntax, § 150. m. 20.—In Homer we find instead of ὀφείλω also ὀφέλλω (Il. τ. 200), and for ὀφελον on account of the metre also ὀφέλλον (Il. ζ. 350); which forms must not be confounded with those of ὀφέλλω *increase, glorify*. From this last verb Homer has in the Opt. Aor. 1 by anomaly, 3 pers. Sing. ὀφέλλειεν Il. π. 651. Od. β. 334.

ὀφλίσκανω *incur, forfeit*, § 112. 14, F. ὀφλήσω, Pf. ὠφληκα, Aor. ὠφλον, Inf. ὀφλεῖν, Part. ὀφλων.

Comp. πέφνων. We find also accented ὀφλειν, e. g. Plato Rep. p. 451 and often. For ὠφλεε see § 112. n. 5.

Π.

παίζω *play, jest*, F. παίζομαι, παιζοῦμαι. We find after this formation in late writers also ἔπαιξα, πέπαιγμα etc. but good Attic writers always have ἔπαισα, πέπαισμαι etc. notwithstanding the similar tenses of the following verb.

παίω *strike*, § 112. 6, F. παίσω and παίήσω, but the other tenses come only from the first formation: ἔπαισα, πέπαικα, πέπαισμαι, ἐπαίσθην.—MID.

πάλλω *swing, brandish*, Aor. 1 πῆλαι, etc. Sync. Aor. Pass. πάλτο § 110. 8; Act. ἀμπεπαλῶν Hom. § 83. n. 10.—Here belong also the Homeric forms ἀνεπαλτο, κατέπαλτο, (not ἀνεπαλτο,) e. g. Il. 9. 85; but ἐπαλτο, κατεπάλμενος, belong to ἄλλομαι, Il. ν. 603. λ. 94. See Spitzner Exc. XVI.

ΠΑΡ-, πεπαρεῖν, see in πορεῖν.

πάσασθαι *acquire, ἐπάσάμην*, Pf. πέπαμαι (Xen.) *possess*;—different from ἐπάσάμην, πέπασμαι, see πατέομαι.

πάσχω *suffer*, § 112. 18, from ΠΗΘΩ, Aor. ἔπαθον;—also from ΠΕΝΘΩ, Pf. πέπονθα, Fut. πείσομαι according to the rule § 25. 4.—Verb. Adj. παθητός.

From ΠΗΘΩ comes also πεπαθυῖα (Hom.) and the doubtful forms πήσομαι, ἔπησα.—For πέποσθε instead of πεπόνθατε see § 110. n. 5.

πατάσσω, see πλῆσσω.

πατέομαι *taste, eat*, § 112. 6, Aor. ἐπάσάμην, Perf. πέπασμαι; comp. δατέομαι, δάσασθαι, under δαίω, and πάσασθαι above.

παύω *let cease, stop*, F. παύσω, etc. Mid. *cease*, Perf. πέπαυμαι, with Fut. 3 πεπαύσομαι *will cease*. Pass. Aor. ἐπαύθην and ἐπαύσθην. Verb. Adj. always πανστέος.

The Imper. παῦε stands often for παύον *cease*.—In Od. δ. 659 μνηστῆρας is to be read in Accus.

πείθω *persuade*; Pass. *believe, obey*; to which signification belong also F. πείσομαι, Pf. πέπεισμαι. But Perf. 2 πέποιθα *trust*

Poetic forms are: 1 Pl. Plupf. ἐπέπιθμεν belonging to πέποιθα § 110. 9, for the Imper. πέπεισθι in Æschyl. see *Ausf. Sprachl.* Aor. 2 ἐπίθον, ἐπίθομεν, πέπιθον, for ἔπεισα; and Mid. ἐπιθόμην for ἐπείσθην etc.—Hence a new formation: F. πιθήσω, Aor. ἐπίθησα (§ 111. 3), in the signif. *obey, trust*; πεπιθήσω *persuade*.

πεινῆν, see § 105. n. 5.

|| πείσομαι, see πάσχω and πείθω.

πέκω, πεκτέω, epic πείκω, *shear, comb*, F. πέξω, etc.—MID.

πελάζω, old πελάω, *approach*, epic secondary form πῖλνημι, § 112. 9, 16, and in the earlier language *cause to approach*, has also in the poets the Aorists formed by metathesis (πελα, πλεα, § 110. n. 7), viz. ἐπλάσθην (long *a*, falsely ἐπλάσθην), and ἐπλήμην, πλῆτο, both in the sense *approach*; Part. Perf. πεπλημένος.—Another secondary form is πελάθω (*ä*), or with long *a*, πλάθω, § 110. 12. Whether also πλάζω, which occurs twice in Homer (προσέπλαζε, προσπλάζον) in the signification *approach*, while πελάζω in Hom. is always *cause to approach*, is a secondary form of this verb, is doubtful; since it can also be referred to πλάζω, F. πλάγξω.

πέλω or πέλομαι, *I am*. This Doric and poetic verb suffers a syncope when it takes the augment (§ 110. 4): 3 pers. Impf. ἔπλε or ἔπλετο, 2 pers. ἔπλεο, ἔπλεν. The remaining tenses do not occur. This verb moreover has the peculiarity, that the Imperf. of the Middle form very commonly has the signification of the Present, ἔπλεν *thou art*, etc.—To the same verb in its earlier signification *move about, am occupied, versor*, belong also with the same syncope the compound epic participles ἐπιπλόμενος, περιπλόμενος.

ΠΕΝΘ-, see πάσχω.

πεπαρεῖν, πεπορεῖν, πέπρωται, see πορεῖν. || πέπτω, see πέσσω.

περαίνω *finish*, Aor. ἐπέρανα etc. Perf. Pass. πεπέρασμαι § 101; 3 Sing. πεπέρανται or because of the metre πεπείρανται Od. μ. 37.

περάω *pass over, cross over*, regular περάσω with long *a* (Ion. περήσω). But the formation περάσω etc. with short *a*, in the epic poets, belongs to πιπράσκω *sell*, which see in its place.

πέρδω, comm. πέρδομαι, Aor. ἔπαρδον, Fut. παρδήσομαι, Perf. πέπορδα.

πέρθω *desolate, destroy*, Aor. ἔπαρθον § 96. n. 7.—Homer has also a syncope Aor. Pass. with Inf. πέρθαι (as from ἐπέρθμην), strictly πέρθ-θαι (or πέρσθαι) like δέχ-θαι, § 110. 8. and n. 3.*

πεσεῖν, see πίπτω.

πέσσω, πέττω, *boil, bake, cook*, § 112. 17, F. πέψω etc. from πέπτω, which occurs in the Present only in late writers.

πετάννυμι, secondary form πιτνάω, πίτνημι, § 112. 15, 16, *expand*,

* Lobeck derives this very anomalous form by metathesis from the kindred theme πρέω (Aor. ἐπρέμην — ἐπέρμην), πρήθω; see Lob. in *Ausf. Sprachl.* II. p. 19.

F. πετάσω, Att. πετώ, etc.—Perf. Pass. πέπτάμαι ‡ 110. 4; rarely πεπέτασμαι; but Aor. Pass. again ἐπετάσθην.

πέτομαι *fly*, ‡ 110. 4. ‡ 112. 6; from this theme comes by syncope an *Aorist* ἐπτόμην, πτέσθαι, πτόμενος, etc. Fut. πετήσομαι *comm. πτήσομαι*. Along with these exists also a formation in μι, ‡ 112. 15; Pres. ἵπταμαι, Aor. ἐπτάμην, πτάσθαι, πάμενος, etc. and from the entirely obsolete Pres. *Active* of this formation, comes another *Aorist* ἔπτην, πτήναι, πτάς, etc. synonymous with the two former, ‡ 110. 6.

The forms of the Pres. πέταμαι and πετάομαι, with the Aor. ἐπετάσθην (e. g. Anacr. 40. 6), belong to the poets and the later prose. As Perfect, only πεπέτημαι seems to have been in use. The poets employed also the Pres. ποτάομαι, ποτάομαι, ‡ 112. 9.

ΠΕΤ-, see πίπτω.

|| πεύθομαι, see πυνθάνομαι.

πέφρον, ἔπεφρον, *I killed*, the reduplicated and at the same time syncopated *Aorist*, ‡ 110. 4, from ΦΕΝΩ (whence φόνος). The participle of this *Aorist*, contrary to analogy, is accented on the penult, πέφρων.* *Pass.* Perf. πέφαμαι, *Inf.* πεφίσθαι, Fut. πεφήσομαι; *comp.* τείνω, τέταμαι, ‡ 101. 9, and for πεφήσομαι see ‡ 99. n. 1. See also φαίνω below.

πήγνυμι *fix, make fast*; in late writers also πήσσω, πήγγω, ‡ 112. 15; F. πήξω, etc. *Pass.* *become fast, solid*, with Aor. ἐπάγην (*ἐπήχθην* is simple *Pass.*) and Perf. 2 πέπηγα *intrans. stand fast*, ‡ 113. n. 3.—MID. *fasten together, build*, etc.

πίμπλημι *fill*, *Inf.* πιμπλάναι, ‡ 112. 15 and 12, declined in Pres. and Impf. like ἴστημι.—Fut. πλήσω, etc. Pf. *Pass.* πέπλησμαι, Aor. *Pass.* ἐπλήσθην (late also ἐπλήθην), from ΠΛΑΩ or πλήθω; which last form however has in the Pres. only the intransitive signification *to be full*.—MID.

When in composition μ comes to stand before the initial π, the μ in the reduplication falls away, as ἐμπίπλαμαι; but it reappears so soon as the augment intervenes, as ἐνεπίπλασαν.

In contradiction to this rule, the poets, for the sake of the metre, employ the form with or without the μ.—The formation in άω (πιμπλάν, ἐμπιπλάν) is not good Attic, except in those instances where it occurs also in ἴστημι.

For the Passive Aor. ἐπλήμην, Opt. πλείμην,† *Imp.* πλήσο, etc. see ‡ 110. 7. It was not unknown to the Attic language; Aristoph. ἐμπλήμενος, ἐμπλείμην.

From the intrans. πλήθω there occurs as a poetic Perfect, πέπληθα with the like meaning, *am full*.

πίμπρημι *burn trans.* *Inf.* πιμπράναι, ‡ 112. 15 and 12, declined in the Pres. and Impf. like ἴστημι. The rest comes from ΠΡΑΩ or πρήθω (Hom.) e. g. Perf. πέπρησμαι (more certain than πέ-

* That πέφρων is really *Aorist*, is clear from the connection in the two passages, II. π. 827. ρ. 539. *Comp.* δφλων.

† The orthography πλήμην has no analogy. Instead of ει, one might indeed have expected the diphthong αι; since the form πιμπλάναι presupposes a theme ΠΛΑΩ. But in the same manner χρέη, which comes from χράω (see below), has also in the Opt. χρείη; and a theme ΠΛΕΩ (Lat. compleo) is implied in the form τιμπλεῖσαι of Hesiod, ᾄ. 880.

πρημαι), ἐπρήσθην.—With ἐμπίπρημι, ἐνεπίπραμεν, the case is the same as in πίμπλημι above; and so also with the formation in ᾠω, from which however Xen. has ἐνεπίπρωον, Hell. 6. 5. 22.

The shortened form ἔπρεσε for ἔπρησε in Hesiod (9. 856) is to be remarked; since the analogy of ἐπίπραμεν would lead us to expect here an α.—A rare secondary form is πρήθω; Il. ι. 589 ἐνέπρηθον.

πίνω *drink*, † 112. 18, from ΠΙΩ, Fut. πίομαι (95. n. 18), Aor. ἔπιον, πιεῖν, etc. *Imp.* comm. πῖθι († 110. n. 2), poet. πλε Od. ι. 347.—All the rest is from ΠΙΩ; as Perf. πέπωκα, Perf. Pass. πέπομαι, Aor. Pass. ἐπόθην. Verb. Adj. ποτός, ποτός.

The ι in πίομαι is commonly long (see Athen. 10. p. 446); but in ἔπιον etc. short.—The Fut. πιοῦμαι belongs to late writers, † 95. n. 16; the Pres. πίομαι (ι) occurs in Pind. Ol. 6. 147.

The forms πίοω, ἔπισα, have the causative sense *give to drink*, and belong to the Present πιπίσκω, † 112. 14.

πιπράσκω *sell*, Ion. πιπρήσκω, epic secondary form πέρινημι, † 112. 14, 16. Fut. and Aor. wanting. The forms in use are: πέπράκα, πέπρᾶμαι, ἐπράθην, F. 3 πεπράσσομαι instead of Fut. 1 πραθήσομαι, which is not Attic; and in like manner the Perf. πεπράσθαι very often stands instead of the Aor. πραθῆναι. The Ionics have all these forms with η.

The common language supplied the tenses still wanting, by means of ἀποδώσομαι, ἀπεδόμην. The old and epic language had Fut. περάσω with short α, and hence contr. περῶ, περᾶν, Aor. ἐπέρᾶσα, from περάω, which we have seen in its place above in a kindred signification, and with long α in flexion. From this περάσαι arose afterwards the other preceding forms by the metathesis mentioned in † 110. n. 7.—An isolated form is πεπερημένος instead of πεπρημένος, Il. φ. 58.

πίπτω *fall*, † 112. 13, (long ι, hence *Imp.* πῖπτε,) forms its other tenses from ΠΙΕΤΩ; Fut. with Doric form πεσοῦμαι (Ion. πέσσομαι), Aor. ἔπεσον † 96. n. 9.—Perf. πέπτωκα.

Poetic syncopated forms of the Part. Perf. are Attic πεπτώς (comp. βεβρώτες from βέβρωκα) and epic πεπτεώς, † 110. n. 6. The latter implies an original Perf. form πέπτηκα (from ΠΙΕΤΩ like δέδμηκα from δέμω), whence πέπτωκα has been formed with an alternate vowel († 27. 1); see Lexil. I. 63. p. 295.

The regular forms of the Aor. from ΠΙΕΤΩ also occur; as Aor. 1 ἔπεσα Eurip. Troad. 291. Alcm. 465; Aor. 2 ἔπετον in Doric writers, e. g. Pindar. Comp. λίσσομαι.

πιτνέω *fall*, Aor. ἔπιτνον † 96. n. 5. † 112. 6.—But πιτνάω, πίντημι, is the same with πετάννυμι.

πλάζω *cause to wander about*, Pass. *wander about, rove*; F. πλάγξω etc. † 92. n. 3.

ΠΛ-, see πέλω.

|| ΠΛΑ-, πλῆθω, see πελάζω and πίμπλημι.

πλέω *sail*, F. πλεύσομαι, πλευσοῦμαι, † 95; Aor. ἔπλευσα, etc. Pass. πέπλευσαι, ἐπλεύσθην. Verb. Adj. πλευστός (ἄπλευστος).

An Ionic form is πλώω, πέπλωκα, etc. Hence Verb. Adj. πλωτός, and the epic (syncopated) Aorist ἔπλων, ως, ω, ωμεν, etc. Part. πλώς, for which see † 110. 6. and n. 1, 3

πλήσσω, πλήττω, *strike*; rarer form πλήρηνυμι. It retains the *η* in the Aor. 2 Pass. ἐπλήρην, except in those compounds which signify *to terrify*, as ἐξεπλάγην, κατεπλάγην, Fut. ἐκπλαγήσομαι.—In the signification *to strike*, the Attics never employ the Active of this verb, but instead of it πατάσσω; which latter they never use in the Passive.

The Perf. 2 πέπληγα has in later writers also a *Passive* signification, § 113. n. 4. Homer has likewise the Aor. 2 Act. and Mid. but with the reduplication, πέπληγον, πεπληγόμεν.

πνέω *blow*, F. πνεύσομαι and πνευσούμαι, Aor. ἔπνευσα, etc. Perf. Pass. πέπνευσμαι, Aor. ἐπνεύσθην. Verb. Adj. πνευστός (θεόπνευστος).

The Perf. Pass. πέπνυμαι (§ 98. n. 4) is merely poetic, with the special signification *to be animated, intelligent*; hence by some it is not derived from πνέω, but compared with πινυτός. After the same analogy occurs also the syncopated Aorist ἄμπνυτο (Hom. for ἀνέπνυτο § 110. 7); further ἀμπνύθη for ἀνεπνύθη, comp. ἰδρύω, ἰδρύνθην; also the Imperat. ἀμπνε *recover thyself*.

ποθέω, see § 95. n. 4.

πονέω, *toil, suffer*, F. πονήσω; but in the signif. *suffer pain*, F. πονέσω, Perf. πεπόνηκα, § 95. n. 4. See also § 113. 2.

πορεῖν (Hesych.) ἔπορον *gave, Part. πορών*, a defective poetic Aorist. To the same theme, with the sense *divide out, allot*, belongs by metathesis (§ 110. 11) the Perf. Pass. πέπωρωται *it is appointed by destiny*, Part. πεπωρόμενος.

The Infin. πεπαρεῖν or πεπορεῖν in Pind. Pyth. 2. 105, is better referred to a separate theme of its own, with the meaning *to shew, cause to see*. The former is the best orthography. See Böckh.

ΠΟ-, see πίνω. —πέποσθε, see πάσχω.

ΠΡΑ-, πρήθω, see πιπράσκω and πίμπρημι.

πράσσω *do, fare, long a*. For the Perf. see § 113. n. 3.

πρίασθαι *buy*, § 112. 15, a defective Aorist (like ἐπτάμην), the forms of which are used only as Aorist of the verb ὠνεῖσθαι, viz. ἐπριάμην, Subj. πρίωμαι, Opt. πριαίμην, Imp. πρίασο, πρίω, Inf. πρίασθαι, Part. πριάμενος.

ΠΤΑ-, ΠΤΟ-, see πετάννυμι, πέτομαι, πτήσσω, and πίπτω.

πτήσσω *stoop down*, is regular. The form καταπτακών in Æschyl. Eum. 247, implies *κ* as the characteristic.—In the poets there are a few forms from ΠΤΑΩ; e. g. 3 pers. Du. Aor. 2 καταπτήτην § 110. 6; Part. Perf. πεπτηώς. But πεπτεώς see in πίπτω.

πυνθάνομαι *inquire, perceive by the senses, learn*, § 112. 11; from the poetic πεύθομαι, Fut. πεύσομαι, Aor. ἐπυνθόμην, Pf. πέπυσμαι. Verb. Adj. πευστέος.

P.

ραίνω *sprinkle*. For ράσσετε and ἑρράδαται see § 103. m. 24.

ρέζω and ἔρδω, *do*, § 112. 19, F. ρέξω or (from ΕΡΓΩ) ἔρξω, etc. Perf. ἔοργα. Pass. Aor. ρεχθήναι. But ἔρχθην, ἔεργμαι, belong to εἶργω.

ρέω *flow*, § 95. n. 9; F. ρεύσομαι, Aor. ἔρρευσα. In this Active

signification however, the only genuine Attic forms are Aor. 2 Pass. ἐρρύην, with the Fut. ρήσσομαι, and a new Perf. formed from this Aorist, viz. ἐρρύηκα, ‡ 111. 3.

PE-, see εἰπεῖν.

ρήγνυμι *tear* trans. ‡ 112. 15; F. ρήξω, Aor. Pass. ἐρράγην.—Perf. 2 ἐρρώγα (§ 97. n. 2) with intrans. signification, *am torn in pieces*, ‡ 113. n. 4.

ρίγέω *shudder*, ‡ 112. 6. ‡ 97. n. 4; Perf. ῥήριγα the same with the Present. ρίπτω and ριπτέω, *cast*, ‡ 112. 6; the characteristic is φ, ‡ 92. n.

1. In the Pass. and Impf. both forms are in use; all the other parts come from the first form, as ρίψω etc. The ι is long; hence ρίπτε, ρίψαι.—Aor. Pass. ἐρρίφην (short ι) and ἐρρίφθην.

ρίπτασκον, ροίζασκε, see § 103. m. 11.

RY-, see ῥέω.—ῥύομαι, see ἐρύω. || ΡΩΓ-, see ῥήγνυμι.

ῥώννυμι *strengthen*, ‡ 112. 15, Fut. ῥώσω etc. Perf. Pass. ἔρρωμαι *am strong*, Imper. ἔρρωσο *farewell*. Aor. Pass. ἐρρώσθην.

But ἐρρώσάμην (Hom.) belongs to ῥώομαι *rush on*.

Σ.

σαλπίζω *sound a trumpet*, Fut. σαλπίγξω, etc. ‡ 92. n. 3. Later form σαλπίσω.

σαώω, see σώζω.

σάω an old form for σήθω *sift*, whence σῶσι in Herodot. I. 200. Secondary forms in the Pass. without σ (σέσημαι, σηθείς) for the sake of euphony, were derived from this form.

σβέννυμι *extinguish*, ‡ 112. 15, F. σβέσω etc. Pf. Pass. ἔσβεσμαι, Aor. ἐσβέσθην.—The Perf. ἔσβηκα (with η), and the Aor. 2 ἔσβην Pl. ἔσβημεν, *Infinitive* σβῆναι, (flexion in ‡ 110. 6,) have the intransitive signification *to go out, be extinguished*, which is elsewhere expressed by the Passive σβέννυμαι; ‡ 113. n. 3.

σεῖω, ἀνασσεῖασκε, see § 103. m. 11.

σέω *move, impel*, has most commonly the augment like verbs beginning with ρ (§ 83. n. 2); and takes in the Aor. 1 no σ, as ἔσσενα, ἐσσενάμην, ‡ 96. n. 1. Perf. Pass. ἔσσυμαι, *am moved, strive, long for*, Part. ἐσσύμενος (proparox. ‡ 111. n. 2); Plupf. ἐσσύμην, which form is at the same time syncopated Aorist (§ 110. 7 and n. 4), whence σῦτο, σύμενος; the 2 pers. is ἔσσυτο for ἔσσυτο (§ 103. m. 17); Aor. Pass. in the same signification, ἐσσύθην Soph.—Forms with a single σ (e. g. ἐσύθην, ἐξέσσύθη) are less frequent; and those without any augment (e. g. σεῖα, σῦτο) belong to the Ionic-epic dialect.—We find also the Pres. Pass. syncopated (§ 110. 5), e. g. σεῖται Soph. Trach. 645; more commonly however with the alternate ου (§ 27. 1), as σοῦμαι *run, hasten*, Imperat. σοῦσο, σοῦσθε, a familiar call or exclamation in common life.—Finally, here belongs also the Laconic form ἀπέσσονα *he is off, gone*, which is found in Xenoph. Hell. 1. 1. 23, and is explained as Aor. 2 Pass. for ἐσσύη.

σκεδάννυμι *scatter, disperse*, ‡ 112. 15, 16, F. σκεδάσω, σκεδῶ, etc. Pf. Pass. ἐσκέδασμαι. Secondary forms are σκιδνημι epic κιδνημι, κεδάννυμι.

R

σκέλλω or σκελέω, *dry, make dry*, † 112. 6; Pass. *dry up, wither*. To this immediate sense of the Passive belong the Active forms, Aor. ἔσκλην, σκλήναι, σκλαίην, † 110. 6; Pf. ἔσκληκα *am dried up*, with Fut. σκλήσομαι.

The Homeric σκήλειε (Aor. 1 ἔσκλη) implies a theme σκάλλω, which elsewhere has the wholly different meaning *to scrape*; and hence arise, by the metathesis ΣΚΛΑ- † 110. 11, the forms σκλήναι, σκλαίην, etc.

σκοπῶ or Mid. σκοποῦμαι, *look at, contemplate*, used only in Pres. and Impf. The rest comes from the Depon. Mid. σκέπτομαι, σκέψομαι, etc. Perf. ἔσκεμμαι has also Passive signification.—Verb. Adj. σκεπτεός.

The Pres. and Impf. of σκέπτομαι are more poetic and late Attic.

σμάω *rub, rub on*, σμῆς etc. † 105. n. 5. Fut. σμήσω, etc. But the Aor. Pass. is always ἐσμήθην, † 112. 17, from the form σμήχω, which in the Present is not Attic. Verb. Adj. σμηκτός. Comp. ψάω.

σούμαι etc. see σεύω.

|| σπείν, σπείσθαι, see ἔπω.

σπένδω *pour out*, F. σπείσω, Pf. Pass. ἔσπεισμαι, † 25. 4.—MID.

ΣΤΑ-, see ἴστημι.

|| στήκετε, see p. 187, marg.

στερέω and στερίσκω *bereave, deprive of*, † 112. 14 and 6, is conjugated regularly after the first theme, F. στερήσω etc. Fut. Mid. στερηθήσομαι for Pass. στερηθήσομαι. Herewith exists in the Passive the simpler form στέρομαι, expressing a state or situation, *am bereaved, deprived of, go without*.

The Pres. στερώ, Pass. στεροῦμαι, is scarcely used except in composition. Homer has the flexion with ε, as στεράσαι. For στερηθείς the poets have also an Aor. 2 Pass. στερείς.

στεύεται, στεύνται, στεύτο, see † 110. 5.

στορέννυμι, στόρνυμι and στρώννυμι, *sprawl, strew*, † 106. 8. † 110. 7. † 112. 15, form both στορέσω, ἐστόρῃσα, and στρώσω, ἔστρωσα. Perf. Pass. ἔστρωμαι, Aor. 1 Pass. ἐστρώθην, late and Ion. forms ἐστόρεσμαι, ἐστόρέσθην. Verb. Adj. στρωτός.

στονέω *fear, hate*, is regular, † 112. 6; but has in Homer still an Aor. 2 ἔστνυον († 96. n. 5); and also in the causative sense *render terrible*, the Aor. 1 ἔστνυα (Od. λ. 502), which however later poets use again in the first signification, e. g. Apollon. IV. 512.

σχεῖν, ἔσχον, etc. see ἔχω.

σώζω *save*, has in the Perf. Pass. besides σέσωμαι in the early writers, also σέσωμαι; and in the Aor. 1 Pass. always ἐσώθην, from the older form σαάω, ἐσαώθην.—MID.

From σαάω are found in epic writers: 1) The regular formation σαάω, ἐσαάωσα, etc. 2) Pres. and Impf. with a contraction of the first two vowels (σαάω, σαάεις) σῶω, σῶεις, etc. whence has arisen the common form σῶζω; and again shortened (σῶω) Subj. σῶης, σῶη, σῶωσιν. 3) The 3 pers. Impf. (ἐσάου) and the Imperat. (σάου) again contracted would form ἐσῶ, σῶ; but the epic writers resolve these last forms into the double sound († 105. n. 10); yet not as usual by means of ο, but with α, just as in ναιετάωσα († 105. n. 10. ult.); hence 3 pers. Impf. ἐσάω, σάω, Il. φ. 238. π. 363; Imperat. σάω, Od. ν. 230. ρ. 595; instead of ἔσωφε and σῶφε.

T.

ΤΑΓ-, see ΤΑ-.

|| ταλάω, see τλῆνω.

τανύω *stretch*, takes σ in the Passive, and has υ short in flexion.—Fut. also τανίω, Od. φ. 174. (§ 95. u. 12.) Pass. epic τάννυμαι.

ταράσσω, ττω, *disturb*, has contracted secondary forms, viz. 1) Among the Attics the Present, θράττω, where τ becomes θ, and the vowel is made long; hence Part. Neut. τὸ θράττον. 2) In the epic writers the Perfect, but with an intransitive signification, τέτρηχα *am disturbed, unquiet*, where the Ion. η takes the place of long α.*—MID.

ταφείν and ταφῆναι, see θάπτω and ΘΑΦ-.

ΤΑ-, the apparent stem of τείνω, τέτακα, etc. (§ 101. 9.) To a similar theme with the meaning *lay hold of, take*, belongs the Imper. τῇ *take*; kindred with which (from ΤΑΓΩ) is the epic Part. Aor. 2 redupl. τεταγών, *taking hold of*. See Lexil. I. 41. p. 162.

ΤΕΚ-, see τίκτω.

τέμνω *cut*, § 112. 10, F. τεμῶ, Aor. ἔτεμον.—The further formation is (by † 110. 11): τέτμηκα, τέτμημαι, ἐτέμήην. For the Subj. Perf. Pass. see † 98. n. 9.

Less frequent is the Aor. ἔταμον. The Ionics say also in the Present, τάμνω; and Homer has further, the stem-form τέμω, as Il. ν. 707 τέμει; see *Ausf. Sprachl.* § 92. n. 13.—An epic form is τμήγω, Aor. ἔτμηξα and ἔτμαγον, Pass. ἐτμήην.

τέρπω *delight*, in the Passive form τέρπομαι *am delighted, satisfied*, has in the epic language a threefold Aorist, ἐτέρφθην or ἐτάρφθην, and ἐτάρην, whence by transposition (§ 96. n. 7) Subj. τραπέω for ταρπῶ,—and Aor. Mid. (ἐταρπόμην) τεταρπόμην, Subj. ταρπώμεθα and τεταρπώμεσθα.

τέρσομαι *dry intrans.* Inf. Aor. 2 Pass. τερσῆναι and τερσήμεναι.—But τερσαίνω *dry trans.* *dry up*, ἐτέρσῃνα, etc. is regular.

τετευχῆσθαι *to be armed*, Od. χ. 104; a defective Perf. Pass. from τὰ τεύχεα. Comp. ἐσθήμενος.

τέτμον, ἔτετμον, *meet with, find*, Subj. τέτμης, η, a defective Aorist.

τετορήσω, see τορέω.

|| τετραίνω, see τιτράω.

τεύχω. Two kindred verbs must be here carefully distinguished:

1) τεύχω *make*, a poetic word, regular, τεύξω, ἔτευξα, τέτυγμα, ἐτύχθην, τυκτός or τευκτός, § 98. n. 4.

2) τυγχάνω *happen, take effect, attain*, § 112. 11. † 111. 3, F. τεύξομαι, Aor. ἔτυχον (epic ἐτύχῃσα), Perf. τετύχηκα.

The idea of τυγχάνω has arisen out of the Passive of τεύχω; hence in the epic writers the Passive forms τέτυγμα, ἐτύχθην, very nearly coincide in sense with τυγχάνω, ἔτυχον. And the Perf. τέτευχα, whose Part. in Homer has the *Passive* signification of τεύχω (Od. μ. 423; see § 113. n. 4), passes over wholly into the signification of the Present τυγχάνω in Herodotus (3. 14. ult.) and in the κοινοί or later writers.

The Perf. Pass. τέτυγμαι takes also the diphthong ευ; hence in Homer 3 Plur. τετεύχεται, and Fut. 3 only τετεύξομαι, § 99. n. 1.

To τεύχω belongs, with the Ionic change of the rough mute (§ 16. n. 1. e), the Aor. 2 τετυκείν, τετυκέσθαι, *prepare*; hence a new Present-form τετύσκομαι, § 112. n. 8. The form τύσσαι for τυχεῖν see in its place.

* For this metathesis see § 110. n. 7. Analogous is the Adj. μάλακος — βλάξ, βλάκος. For the change of τ into θ, see p. 28. marg.—Moreover from this verb is derived the Adj. τραχύς, Ion. τρηχύς, *rough, uneven*, and not the verb from the adjective. Lexil. I. 52. p. 210.

ΤΙΕ-, *τετῆμαι*, am afflicted, *Part.* *τετιμμένος*, and also *τετιώς* from the Active form. § 97. n. 7.

ΤΙΚΤΩ *bear*, § 112. 17, from **ΤΕΚΩ**, Fut. *τέξω*, comm. *τέξομαι*, Aor. *ἔτεκον* (poet. *έτεκόμην*), Perf. *τέτοκα*.

In late writers we find also *τέτεγμαι* and *έτέχθην*.—For the Fut. *τεκεῖσθαι* see § 95. n. 16.

τίνω, see *τίω*.

ΤΙΤΡΑΩ *bore*, § 112. 13, from **ΤΡΑΩ**, F. *τρήσω*, etc. A secondary form more used by the Attics is *τετραίνω*, *τετρανῶ*, *έτέτρηνα*, later *-άνα*. The Perfect is always from the usual theme, *τέτρηκα*, *τέτρημαι*.

ΤΙΤΡΩΣΚΩ *wound*, § 112. 14, F. *τρώσω*, etc. Perf. Pass. *τέτρωμαι*, etc.

The simpler form *τρώω*, with the more general signification *injure*, is found in Homer. Both forms are connected with *τορεῖν* through the metathesis **ΤΟΡ**, **ΤΡΟ**, § 110. 11.

τίω *honour*, is in this signification only poetical, and is conjugated regularly. *Part.* Perf. Pass. *τετιμένος*.—In the signification *to pay, atone for*, it is in the Pres. and Impf. solely epic; in prose we find instead of it the following form, viz.

τίνω *pay, atone for*, § 112. 10, Fut. *τίσω*, Perf. *τέτικα*, Perf. Pass. *τέτισμαι*, Aor. 1 Pass. *έτίσθην*. The MID. *τίνομαι* (*τίσομαι*, *έτισάμην*, *άπετισάμην*) has the signification *punish, avenge*. The Ionic form of the Present is *τίννυμι*, *τίννυμαι*, § 112. 15.

The *ι* in *τίνω* is in the epic writers *long*; in Attic writers *short*, according to § 112. n. 6. The Attic poets shorten also the first syllable of *τίννυμι*. See the *Ausf. Sprachl.* § 112. n. 19.

ΤΛΗΝΑΙ *to bear, venture*, an *Inf.* from sync. Aor. *έτλην* (§ 110. 6), *Opt.* *τλαῖην*, *Imp.* *τλήθι*, *Part.* *τλάς*, Fut. *τλήσομαι*, Pf. *τέτληκα*.

From this Perfect are derived (by § 110. 10) the forms *τέτλαμεν* etc. *τετλάναι*, *Opt.* *τετλαῖην*, *Imp.* *τέτλαθι*, and the Ionic *Part.* *τετληώς* § 97. n. 7; but all these are found only in the poets, and with a Present meaning.—An epic secondary form is the Aor. 1 *έτάλασα*.—The place of the Present is supplied by *ἀνέχομαι* or *ὑπομένω*.

ΤΜ-, see *τέμνω* and *τέτμον*. || *τμήγω*, see *τέμνω*.

ΤΟΡΕΙΝ *pierce, thrust through*, *ἔτορον* (§ 96. n. 5), a defective Aorist; comp. *τιτρώσκω*.—In the kindred signification, *to yield a piercing sound*, *Aristophanes* has the Fut. *τετορήσω* and the Pres. *τορεύω*.

ΤΟΣΣΑΙ an Aorist synonymous with *τυχεῖν*, from which there occurs in *Pindar* the *Part.* *τόσσας* and the compounds *έπίτοσσε*, *έπιτόσσας*.

τραπείω, see *τέρπω*.

|| **ΤΡΑΓ-**, see *τρώγω*.

ΤΡΕΦΩ *nourish, support*, F. *τρέψω* (§ 18. 2), Perf. *τέτροφα*, Perf. Pass. *τέθραμμαι*, *τεθράφθαι* (less correctly *τετράφθαι*), Aor. Pass. *έτράφην*, less often *έθρέφθην*. Verb. Adj. *τρέπτός*.—MID.

In the early language *τρέφω* had the immediate signification *to become thick, stout, large*; and the Passive also adopts this signification, as Pass. *am nourished, become stout*, etc. Hence in Homer the Aor. 2 Act. and the Aor. 2 Pass. are used synonymously, o. g. *έτραφε* the same as *έτράφη*; *τραφόμεν* (*τραφείν*) the same with the common *τραφήναι*. See the *Ausf. Sprachl.*—The Perf. *τέτροφα* has both significations; see § 97. n. 1. marg.

τρέχω *run*, † 112. 18. † 111. 3, seldom forms its tenses from itself, as θρέξομαι, ἔθρεξα, † 18. 2; most commonly from ΔΡΕ-ΜΩ, Aor. ἔδραμον, Fut. δραμοῦμαι, Perf. δεδράμηκα, epic δέδρομα.

ΤΡΥΦ-, see θρίπτω.

τρύχω *wear away, exhaust, consume*, † 112. 7, forms its tenses from the less frequent τρυχώω; as ἐτρύχωσα, τετρυχωμένος, etc.

τρώγω *eat*, † 112. 19, F. τρώξομαι. Aorist ἔτραγον from ΤΡΗΓΩ. τυχάνω, τετυκεῖν, see under τεύχω.

τύπτω *strike*, † 112. 6, has in Attic writers commonly τυπτήσω, τετύπτημαι, τυπτητέος. Aor. Pass. ἐτύπην.—MID.

τύφω *smoke, burn*, trans. F. θύφω etc. † 18. 2.—Aor. Pass. ἐτύφην.

Υ.

ὑπισχνέομαι, see under ἔχω.

|| ὑπεμνήμυκε, see ἡμύω.

Φ.

φαίνω, 1) trans. *show, point out*, F. φανῶ, Aor. ἔφηνα, Perf. πέφαγκα. Pass. φαίνομαι *am pointed out*, Aor. ἐφάνθην, Perf. πέφασμαι, † 101. 2) Intrans. *shine, give light*, only Pres. and Imperfect; comm. φαίνομαι † 113. n. 5. Aor. ἐφάνην, F. φανούμαι and φανήσομαι, Perf. again πέφασμαι, comm. Perf. 2 πέφηνα.—MID. in compounds.

Homeric forms are: the Iterat. φάνεσκε *appeared* (from ἐφάνην), an Aorist from the simple theme († 112. 10); φάε *shone, appeared*, (Od. ξ. 502,) with which belongs also a Fut. 3 πεφήσσομαι *will have appeared* Il. ρ. 155 (comp. also above under πέφνον); whence too the secondary form φαίθω, Part. φαέθων † 112. 12; and the form with the double sound ἐφάνθην, φάνθεν, in the signif. of ἐφάνην.—The Fut. φανῶ has a long; see *Ausf. Sprachl.*

ΦΑ-, φάσκω, see φημί † 109. I, φαίνω, πέφνον. || ΦΑΓ-, see ἐσθίω.

φείδομαι, *spare*, regular. Hence the epic Aorist-forms with redupl. πεφιδέσθαι, πεφιδόμην; and from these again by † 111. 3, the Fut. πεφιδήσομαι Il. α. 215.

ΦΕΝ-, see πέφνον.

φέρω *bear, carry*, † 112. 18, forms its tenses from quite different roots: Fut. οἶσω, with an Aorist Imper. οἶσε, for which see † 96. n. 9. Then Aor. 1 ἤνεγκα, Subj. ἐνέγκω, Opt. ἐνέγκαιμι, Imper. (ἐνεγκον) ενεγκάτω etc. Aor. 2 ἤνεγκον, Opt. ἐνέγκοιμι, Imper. ἐνεγκε, Inf. ἐνεγκεῖν, Part. ἐνεγκών; from the former are espec. in use the Indic. and those endings of the Imper. which have α; from the latter espec. the Inf. and Participle. Perf. ἐνήνοχα † 97. n. 2; Perf. Pass. ἐνήνεγμαι, 3 Sing. ἐνήνεκται and -εγκται, Inf. ἐνήνέχθαι, Aor. Pass. ἐνήνεχθην, Inf. ἐνεχθῆναι.—Fut. Pass. ἐνεχθήσομαι or οἰσθήσομαι. Verb. Adj. οἰστέος, οἰστός, poet. φερτός.—MID. Aor. 1 ἤνεγκάμην etc. Imper. Aor. 2 ἐνέγκου or ἐνεγκοῦ Soph. OC. 459.

The Ionics have an Aor. *ἤνεκα*, *ἐνέκαι*, *ἐνέκασθαι*, Pass. *ἤνείχθην*. The theme *ἐνέκω* occurs as Present in Hesiod *a.* 440, *συνενέικεται*.—It is incorrect to consider *ἐνεγκύν* as a compound with *έν*; it has arisen by means of a reduplication, like *ἤγαγον*, *ἀλαλκεύν*, etc. (§ 85. n. 3,) from a theme *ΕΓΚΩ*, from which again *ΕΝΕΚΩ* and *ΕΝΕΙΚΩ* are lengthened forms, like *ΑΛΕΚΩ*, *ΑΔΕΚΩ*; see Lexil. I. 63. 23.—Homer has in the *Imperat.* Plur. *φέρετε*.—For *φορεύν* see § 112. 8, and n. 1; and for *φορήναι* see § 105. n. 16.

Infrequent forms coming from *οἶσω* are *Inf.* Aor. 1 *ἀνώσται* and Verb. Adj. *ἀνώσιτος* in Herodotus (1. 157. ib. 6. 66), where the *ω* has no grammatical basis; and the Perf. *προσίσται* in Lucian (*Paras.* 2), where the diphthong *οι*, which remains unaffected by the augment, is according to § 84. n. 2.

φεύγω *flee*, F. *φεύξομαι* and *φευξόμεαι*, Aor. *ἔφυγον*, Perf. *πέφευγα*. Verb. Adj. *φευκτέος*, *φευκτός*. A secondary form is *φυγγάνω* § 112. 11.

Homer has the Part. Pf. Pass. *πεφυγμένος* with active sense, *escaped*; also the Verb. Adj. *φυκτός*, whence *ἀφυκτος* Attic; and a Part. Perf. *πεφυγότες* fugitives; comp. *φύγα* *flight*.

φθάνω *am beforehand, anticipate*, § 112. 10; for the quantity of the *a*, see § 112. n. 6. Aor. 1 *ἔφθᾶσα* and sync. Aor. 2 *ἔφθην*, *φθῶ*, *φθῆναι*, *φθᾶς* (epic Mid. *φθάμενος*), § 110. 6. Fut. *φθήσομαι*, less often (in Xen.) and later *φθᾶσω*, Perf. *ἔφθᾶκα*.

In Il. *κ.* 346, *παραφθαίσει* is an unusual form of the Opt. for *-αιη*. See the *Ausf. Sprachl.* § 107. n. 33. marg.

φθείρω *corrupt, ruin*, is regular; but the Perf. 2 *ἔφθορα*, *διέφθορα*, has in Ionic (also Il. *ο.* 128) and later writers the signification *am ruined*; Attic, *have ruined*, the same as *ἔφθαρκα*. § 113. n. 4.

Homer has Fut. *φθίρω*.—Fut. 2 Mid. with alternate *a*, *διαφθαρέομαι* intrans. occurs in Herodotus for the comm. *φθαρήσομαι* or *φθερούμαι*.

φθίω, a verb which in this Present form is only Homeric, with both transitive and intransitive signification: *consume, destroy* (Il. *σ.* 446), and *perish* Od. *β.* 368. The other forms are more usual, but still on the whole more poetic. Fut. and Aor. *φθίσω*, *ἔφθισα*, are simply transitive.—On the other hand the derived Present *φθίνω*, § 112. 10, (secondary form *φθινύθω* § 112. 12,) is commonly intransitive, and borrows its tenses from the Mid. of *φθίω*, viz. Fut. *φθίσομαι*, Pf. *ἔφθιμαι*, Plupf. *ἐφθίμην*, which last form is at the same time syncopated Aorist (§ 110. 7 and n. 4), and therefore has the other moods, viz. Opt. *φθίμην*, *ω*, *ιτο*, (Od. *κ.* 51. *λ.* 330; see § 107. m. 33. marg.) *Inf.* *φθίσθαι*, Part. *φθίμενος*, Subj. *φθίωμαι*, shortened *φθίομαι*, *φθίεται*.—Later writers have the formation *φθινήσω*, etc. (Plut.)

The *ι* in *φθίνω* (§ 112. n. 6), as well as in *φθίσω*, etc. is in epic writers always long; in Attic writers, short; *ἔφθιμαι*, etc. is everywhere short.—For *ἀπέφθιδον* see *Ausf. Sprachl.*

φιλέω *love*. Instead of the regular Aorist from this verb, Homer has the Middle form *ἐφίλατο*, *Imper.* *φίλαι*, with long *ι*, (a Deponent from the simpler theme *ΦΙΛΩ* § 112. 6,) where the long *ι* comes from the nature of the Aorist; see § 101. 4.

πράζω *say, intimate*, § 92. n. 3. § 83. n. 3, has in the earlier poets an Aorist *πέφραδον*, *ἐπέφραδον*, *Inf.* *πεφραδέω*, and a Perf. Pass. *πέφραδμαι*, § 98. n. 5.

φρέω, used only in the compounds: *ἐκφρέω*, *εἰσφρέω*, *διαφρέω*, *to let out, in, through*, F. *φρήσω* etc.—*Imp.* *εἰσφρες* § 110. n. 2.—*MID.* *to admit*, F. *εἰσφρήσομαι*.

φρίσσω, φρίττω, *shudder*, § 92. n. 2, F. φρίξω etc. Pf. πέφρικα from ΦΡΙΚΩ, whence also the subst. φρίκη, etc.

φυλάσσω *watch, guard*, Mid. *beware*. The form προφύλαχθε in Hymn. Apoll. 538, is anom. Imper. with active signification.

φύρω *mix, knead*, § 101. n. 3. § 112. 7; old Fut. φύρσω, ἔφυρσα, comm. φυράσω etc. Ion. φυρήσω. Perf. Pass. πέφυρμαι and πεφύραμαι.—MID.

φύω *generate, produce*, F. φύσω, Aor. ἔφυσα.—But the Perf. πέφυκα and sync. Aor. 2 (§ 110. 6) ἔφυν, φύναι, Subj. φύω (Xen. Hier. 7. 3), Opt. φύην (Theocr. 15. 94), Part. φύς, have the Passive or intransitive signification *to be produced, come into existence, arise*, for which in the Pres. and Fut. we find φύομαι, φύσομαι, § 113. n. 3.

Writers not Attic employ instead of φύναι, φύς, etc. an Aor. Pass. φυήναι, φυείς, etc.—For the Homeric forms πεφύασι, πεφυνός, see § 97. n. 7. For the Opt. φύην, see § 107. m. 33; and for ἐπέφυνον, § 111. 2.

X.

χάζω, comm. χάζομαι, *yield, give way*, is regular, but has in Homer an Aor. 2 with the reduplication and a change of χ into κ, κεκαδέσθαι, § 92. n. 3. But the Act. κεκαδεῖν (κεκαδών), with a Fut. of its own κεκαδήσω (§ 111. 3), has in Homer the special transitive signification *to rob, deprive of*.—The form κεκαδήσομαι see in κήδω; comp. Il. ο. 574. λ. 334. §. 353. Od. φ. 153. —For ἔχαδον, see in χανδάνω.

χαίνω see χάσκω.

χαίρω *rejoice*, § 112. 6, F. χαίρήσω, Aor. (from the Pass.) ἔχαρην, and from this again a Perfect with emphatic Present signification, κεχάρηκα or κεχάρημαι *exult*, § 111. 3.

From the regular formation there is still found in the poets, Perf. Pass. κέχαρμαι, Aor. 1 Mid. ἐχηράμην, and Aor. 2 with redup. κεχαρόμην.—The Fut. χαρήσομαι belongs to late writers; Homer has κεχαρήσω and -ομαι, § 111. n. 3.

χανδάνω *grasp, contain*, § 112. 11, Aor. ἔχαδον.—Perf. κέχανδα (same with the Pres.) Fut. χείσομαι Od. σ. 17, as if from ΧΕΝΔΩ; comp. σπένδω σπείσω, and πέπονθα πείσομαι.

χάσκω *open, gape*, § 112. 19, forms from the Pres. χαίνω (which is not used by earlier writers) Aor. ἔχανον, F. χανοῦμαι. Pf. κέχηνα *am open, gape*.

χέζω, Fut. χεσοῦμαι, Aor. ἔχεσα and ἔχεσον. Perf. κέχοδα § 97. 4. a, c.

χείσομαι, see χανδάνω.

χέω *pour*, epic χεῖω, Fut. also χέω, χεῖς, χεῖ, Fut. Mid. χέομαι see § 95. n. 12; Aor. 1 ἔχεα (§ 96. n. 1), ἔχεας, ἔχεε(ν), see p. 174, marg. Inf. χέαι, Imp. χέον, χεάτω, etc. Perf. κέχυκα, Perf. Pass. κέχυμαι, Aor. Pass. ἐχύθην, § 98. n. 4.—MID.

The forms χεύσω, ἔχευσα, are not usual; although they were the original ones, as is shewn by the subst. χεῦμα, and the forms of flexion ἐχύθην, ἔχευα, etc. See § 95. n. 9.

The epic language has Aor. 1 ἔχευα, whence the Subj. χεύω passes over into the future signification Od. β. 222; see § 139. m. 5.—Aor. Pass. sync. ἐχύμην, χύμενος, etc. *to be poured, gush*, § 110. 7.

χραιομεῖν to help, ἔχραισμον, a defective Aorist; whence arose Fut. χραιομήσω, ἐχραίσησα, § 111. 3, and Lexil. I.

χράω. From this verb there exist five different forms of flexion, with their respective significations; all with the contraction into η in the common language, Ionic into ᾶ, contrary to the usual analogy.

1) χράω utter an oracle is regular, § 105. n. 5; F. χρήσω etc. Pass. κέχρησμαι, ἐχρήσθην.—MID. χράομαι consult an oracle.

The contraction in η is found Soph. El. 35. OC. 87. Herodotus has it in ᾶ, or changes ᾶω into ἴω (χρέουσα 7. 111); whence again in Homer lengthened, χρεῖων Od. 9. 79.

2) κίχρημι lend, § 112. 15, is declined like ἴστημι; F. χρήσω, Aor. ἔχρησα.—MID. κίχραμαι borrow, χρήσομαι.

3) χράομαι use, χρῆ (2 Sing.) χρήται, Inf. χρήσθαι, etc. the rest regular. F. χρήσομαι, Aor. ἐχρησάμην, Perf. κέχρημαι usually with Pres. signification. Verb. Adj. χρηστός, χρηστέον.

The Perf. κέχρημαι has in epic writers also the signif. I need, want; hence Part. κεχρημένος often as Adj. needy; and in Theocr. 16. 73 a special Fut. κεχρήσομαι. The Verbal Adj. implies an Aor. ἐχρήσθην, which also is sometimes found with a Pass. signif. e. g. Hdol. 7. 144.—Here too the Ionics contract into α, and change ᾶω into ἴω, § 105. n. 8, 15.

4) χρή (with anom. accent) Impersonal, it behooves, is necessary, oportet, follows in part verbs in μι: Inf. χρήναι, Opt. χρεῖν, Subj. χρῆ, Part. (τὸ) χρεών,* Impf. ἐχρήν† or χρήν (never ἔχρη).—Fut. χρήσει.

5) ἀπόχρη it is enough, sufficient, Impersonal; the form ἀποχρᾶ is not Attic; Pl. ἀποχρῶσω, Inf. ἀποχρῆν, Part. ἀποχρῶν, ὥσα, ὧν. Impf. ἀπέχρη, F. ἀποχρήσει, Aor. ἀπέχρησε.—MID. ἀποχρώμαι have enough, am contented, like no. 3.†

χράννυμι colour, § 112. 15, F. χρώσω etc. Perf. Pass. κέχρωσμαι, Aor. ἐχρώσθην, later without σ.

χώννυμι heap up, dam, § 112. 15; in earlier writers we find the regular simple form: χῶω, Inf. χοῦν; Fut. χῶσω etc. Perf. Pass. κέχωσμαι, etc.

Ψ.

ψάω rub, contr. into η, § 105. n. 5.—The Pass. forms of the Perf. and Aor. were in earlier writers by preference derived from the secondary ψήχω, e. g. ἐψήκται, ἐψήχθην; prob. for the sake of euphony and for the same reason as in σμάω, § 112. 17.

* See further on this Particip. § 57. n. 1. This Participle also is to be explained by the Ionic change of ᾶω into ἴω § 27. n. 10; while the accent is still anomalous. And since the Ionics generally transformed verbs in ᾶω into ἴω, we can thence account for the ε in the Opt. χρεῖν; comp. the marg. note under πῦμπλημι.

† This anomalous accentuation, instead of ἐχρήν (§ 12. 2. a. § 103. m. 1), is founded on ancient usage; comp. Eustath. ad Od. κ. 60.

‡ Herodotus has ἀπεχρίετο impers. for ἀπέχρη. The Active was used impersonally only for the most part, not always; as is shown by the Plur. ἀποχρῶσω.

ψύχω *cool*, † 112. 19, forms the Aor. 2 Pass. after the analogy of ὀρύσσω (secondary form ὀρύχω, see Catal. of reg. verbs); e. g. ἐψύχην Aristoph. On the other hand in Plato Phædr. p. 242, the reading ἀποψύχῃ is now preferred, which presupposes a form ἐψύχην; see *Ausf. Sprachl.*

Ω.

ωθέω *thrust, push*, † 112. 6, has the syllabic augment (έώθουν) † 84. n. 5; and forms Fut. ώθήσω and (from ΩΘΩ) ὤσω, Aor. έωσα, Inf. ὠσαι, Perf. Pass. ἔωσμαι, etc.—MID.

ώνέομαι *buy*, † 112. 18, has also the syllabic augment (έωνούμην etc.) † 84. n. 5. Instead of the regular Aorist of this verb (έωνησάμην, ὠνησάμην), the Attics employed the forms ἐπριάμην, πριάσθαι, etc. which see above. On the other hand, έωνήθην was only Passive; see † 113. n. 6.—Perf. έώνημαι both as Act. and Passive; Demosth.

PARTICLES.

† 115. Prepositions and Adverbs.

1. The Particles are said to be *indeclinable*, because they admit of no declension, flexion, or conjugation. Still there are among them certain minor changes, or mutual relations of one to another, (comparison and correlation,) which may here be separately exhibited.

2. Under the general idea of particles we distinguish first the PREPOSITIONS, viz. the following eighteen:

ἀμφί, ἀνά, ἀντί, ἀπό, διά, εἰς, ἐν, ἐξ, ἐπὶ, κατά, μετά, παρά, περί, πρό, πρόσ, σύν, ὑπέρ, ὑπό.

These have always been called distinctively the Prepositions of the Greek language; we call them *Primitive Prepositions*. With these alone are verbs compounded in the simplest manner, i. e. without change († 121. 2); which is not the case with other particles, although they may be just as much prepositions, e. g. ἀνευ, ἔνεκα, ἐγγύς, ὥς to, etc.

3. The most common *form of ADVERBS* is the ending *ως*, which may be regarded as a termination properly belonging to the formation of the adjective; since it is appended only to adjectives and participles. The ending *ως* takes exactly the place of the case-endings; so that it is only necessary to change the ending of the Nom. or Gen. *ος*, into *ως*. Where the Nom. ending *ος* has the tone, the adverbial ending retains it as a circumflex; and if the ending *ος* (Nom. or Gen.) suffers contraction, the same is retained in the adverb. E. g.

φίλος, φίλως · σοφός, σοφῶς
σώφρων (σώφρονος), σωφρόνως · χαρλεῖς, εντος, χαριέντως ·

εὐθύς, ἔος, εὐθέως. Part. λυσιτελῶν *useful*, οὐντος, λυσιτελοῦντος. But πᾶς (παντός) πάντως, see n. 1.
ἀληθής, ἔος contr. οὖς, ἀληθέως contr. ἀληθῶς; ἀπλός, οὖς, ἀπλῶς. εὐνός, εὐνως.

NOTE 1. In strictness, all adverbs which come from adjectives in ης G. εος, ought to have the circumflex on the ending ως, as arising from contraction (έως — ᾠς). Nevertheless, some are paroxytones, and are consequently formed without contraction of their own from the similarly accented Nom. or Gen. (especially when the Gen. Plur. is a *paroxytone*, § 49. n. 4,) e. g. συνήθης (συνήθων) συνήθως; but νοσώδης (νοσώδους, νοσοδῶν Plato Rep. p. 438) νοσώδως; comp. above πᾶς (παντός, πάντων) πάντως.—In like manner adverbs formed from adjectives in -νοος, -νους, follow in their accent the analogy of those adjectives in declension (§ 60. 5); hence from εἰνους — εἰνωσ; but better εἰνοϊκῶς, as in the next note.

NOTE 2. Adjectives of one ending, which fluctuate as it were between substantive and adjective, in order to form the adverb in ως, assume first an ordinary adjective termination; thus νομαδικῶς, βλακικῶς; comp. § 63. n. 3. § 66. 4. marg.

4. Certain *cases* and forms of *nouns*, by virtue of their inherent power which will be explained in the Syntax, and also by ellipsis, often supply the place of particles; and when such a form occurs in this manner particularly often, it passes entirely for an adverb. E. g. the *Dative*:

κομδῇ lit. *with care*; hence, *very, very much*.

σπουδῇ lit. *with zeal, with pains-taking*; hence, *hardly, scarcely*.

Further a number of feminine adjectives, where the idea ὁδῶ from ἡ ὁδός *way, manner*, lies at the basis; e. g.

πεζῇ *on foot*, κοινῇ *in common*, ἰδίᾳ *privately*, δημοσίᾳ *publicly*, etc. Comp. ἄλλῃ and the like, ‡ 116. n. 7.

So the *Accusative*:

ἀρχήν and τὴν ἀρχήν, lit. *in the beginning, foundation, plan*; hence, *wholly, entirely*.

προῖκα *gratis*, from προῖξ *gift*.

μακράν (sc. ὁδόν) *far*.

See also note 3.—The *Neuter of an Adjective* likewise forms an adverbial Accusative, when it stands, either in the Sing. or Plural, instead of an adverb. This usage nevertheless, except in the comparative and superlative, is for the most part peculiar to the poets (§ 128. n. 4); though in some few adjectives it is the common usage in prose; e. g. ταχύ *swift*, μικρόν or μικρά *little*.

NOTE 3. In the manner mentioned in the preceding paragraph have arisen many particles, whose radical form as a noun is either obsolete, or occurs only in the poets. *Datives* of this kind are then usually written without a subscript; e. g. εἰκῇ *in vain*, διχῇ *twofold*; comp. § 116. n. 8. Here belong also the *Genitives*: ἐξῆς *in order, successively*, ἀγχοῦ *near*, ὁμοῦ *at the same time* (epic adj. ὁμός); the *Neuter* forms πλησίον *near* (poet. adj. πλησίος), σήμερον *to-day*, αὔριον *to-morrow*; and particularly many in α, as μάλα *much*, κάτα *very*, δίχα *in two, apart*, etc. Here it is to be remarked, that these

last in *a* are *paroxytones*, even when adjectives derived from the same root are oxytone; e. g. *τάχα* (*ταχύς*) *swift, perhaps*; *σφόδρα* (*σφοδρός*) *very*; *σάφα* (*σαφής*) *clearly*; *λίγα*, *ὅκα*, etc. Contra, *θαμά* (whence *θαμίεις*) *often*.

NOTE 4. When, besides the neuter forms *εὐθύ* and *ἰθύ*, we find also *εὐθύς* and *ἰθύς* as adverbs (§ 117. 1), it is only accidentally that this adverbial form coincides with the Nom. Masc. of the adjective; since here, as well as in *ἐγγύς*, the *s* belongs to the adverbial form, just as it does in *ἀμφίς* from *ἀμφί*, *μέχρις* for *μέχρι*, *ἀπρέμας* for *ἀπρέμα*.

NOTE 5. Some adverbs are real cases of nouns with a preceding preposition; e. g.

παρὰ *πρὸς* *ἑαυτὸν* lit. 'along with the thing itself,' hence, *on the spot, immediately*.

καθὰ and *καθάπερ*, for *καθ' ἃ*, *καθ' ἃπερ*, so as, like.

διό, for *δι' ὃ*, *on account of which, wherefore*; but *διότι* because comes from *διὰ τοῦτο*, *ἔτι*.

πρὸς *ἑαυτὸν*, for *πρὸς τὸ ἔργον*, lit. 'for the good of the thing' (§ 147 *πρὸς*), i. e. *suitably, appropriately*.

Here also belong some forms, of which the noun by itself is not in use; e. g. *ἐξαίφνης* *suddenly*. Some words which have thus become compounded, exhibit slight variations in orthography and accentuation; as *ἐκποδῶν* *out of the way, aside*, for *ἐκ ποδῶν*; *ἐμποδῶν* *in the way* (which is at the same time syntactically irregular for *ἐν ποσίν*); *ἐπισχερῶ* *successively, by turns*, for *-φ*, from a Nom. *σχερός*.

5. In regard to *Comparison*, it is the almost exclusive usage that

the *Neuter Sing.* of the *Comparative*, and
the *Neuter Plur.* of the *Superlative*

of adjectives, serve at the same time as forms of comparison for the corresponding adverbs; e. g. *σοφώτερον ποιεῖς* 'thou actest *more wisely*,' *αἰσχιστα διετέλεσεν* 'he spent his time *most infamously*.'—Less frequently the degrees of the adverb are formed, by appending the termination *ως* to the degrees of the adjective. This last is done more especially, when the idea of *manner* is to be made conspicuous; e. g. *καλλιώνως* *in a more elegant manner*; hence *μεγάλως* *in great style*, compar. *μειζόνως*. The Superlative in *-τάτως* is not used.

6. An older adverbial ending is *ω* instead of *ως*; hence *οὕτως* and *οὕτω* (§ 26. 4). This ending is found particularly in some adverbs derived from obsolete adjectives, as *ἄφνω* *suddenly*, *ὀπίσσω* *behind*; and in some formed from prepositions, e. g.

ἔξω *without*, *ἔσω* and *εἰσω* *within*, *ἄνω* *above*,
κάτω *below*, *πρόσω* *forwards*, *πόρρω* *far*.*

These all form their degrees of comparison in the same manner, i. e. in *ω*, as *ἄνωτέρω*, *ἄνωτάτω*. With the same ending are formed degrees from some other particles; e. g. *ἄπο* *far from* (§ 117. n. 3) *ἀπωτάτω* *very far off*; *ἐνδον* *within*, *ἐνδοτάτω*; *ἐκάς* *far*, *ἐκαστέρω*; *ἀγχού* *near*, *ἀγχοτάτω*; *μακράν* *far*, *μακροτέρω*.

* These last two particles, with the Doric *πρόσω* which lies between them, are strictly synonymous; but in usage *πρόσω* signifies *forwards*, and *πόρρω* (*πρόσω*), *far*.

7. All particles which take the degrees of comparison, without being derived from adjectives in actual use, observe the analogy of the adjective in forming their degrees; as *ἐγγύς* *near*, *ἐγγυτέρω* or *ἐγγύτερον*, etc. or also *ἐγγίον*, *ἐγγιστά*. Here too the same peculiarities and anomalies occur as in adjectives; see note 6. Compare especially the following with the forms in ‡ 67, 3, and ‡ 68.

ἄγχι *near*, *ἄσσον* *ἄγχιστα*
μάλα *very*, *μᾶλλον* *μάλιστα*,

and the adverbial forms which belong to the comparative *ἥσσων*, viz.

ἥσσων, *ἥττον*, *less*, *ἥκιστα* *least*, ‡ 68. 2.

NOTE 6. As peculiarities of the forms of comparison, we may notice also the following:

πέρα (§ 117. 1) — *περαιτέρω* or *περαιτέρων*
πλησίον — *πλησιαίτερον* or *-έστερον*
νύκτωρ — *νυκτιαίτερον*
προύργον — *προურγιαίτερον*.

Further, from *ἰθύ* *straight forwards*, the Homeric *ἰθύτατα* instead of *ἰθύτα*; comp. the marg. note to anom. *ἰδρύω*, § 114.—That some such adverbs, in their forms of comparison, actually become *adjectives*, has already been remarked, § 69, 2, and marg.

NOTE 7. Some forms of verbs have, in common usage, become particles, and chiefly *Interjections*. We have already mentioned *εἰ*, p. 193. marg. note; *ᾤφελον*, in *ὀφείλω*, § 114; *τῆ*, in anom. TA-; *ἰδοῦ* *lo!* in anom. *ὀράω*. An old Imperat. of the same meaning is *ἦνίδε*, by apoc. *ἦνί* and *ἦν*. So *ἄγε*, *φέρε*, *ἴθι*, *ἄγρει*, all signify *well! come on!* See also *ἀμείλει* § 150. m. 20.—All such Imperatives retain commonly the form of the Sing. even when addressed to several persons; with the exception of *ἴτε* and *ἀγρεύτε*.

NOTE 8. The adverb *δεῦρο* *hither*, stands also as Imperative for *come hither*. In this case it has a Plural when applied to several persons, *δεῦτε*, which is explained as an abbreviation from *δεῦρ' ἴτε*. This last phrase is sometimes found fully written, e. g. Aristoph. Eccles. 882.

‡ 116. Correlative Particles.

(Compare the correlative Adjectives, §§ 78, 79.)

1. Several of the relations of *place* are marked by annexing syllables or syllabic endings to words. So the following, viz. in answer to the question

Whence? — *θεν* e. g. *ἄλλοθεν* *from another place*

Whither? — *σε* — *ἄλλοσε* *to another place*

Where? — *θι* — *ἄλλοθι* *in another place*.

The vowel before these endings has some variations, and can best be learned by observation; e. g. *Ἀθήνηθεν*, *οὐρανόθεν*, *ἀγρόθι* *in the field*, *ποτέρωθι* *on which of the two sides?* *ποτέρωσε* *to which of the two sides?* *ἐτέρωθι* *on the other side*. The accent is commonly retained on the syllable where the radical word has it, or

as near it as possible; except that words with *o* before the ending, are chiefly paroxytone, e. g. *πόντος ποντόθεν, κύκλος κυκλόσε*.

NOTE 1. But those from *οἶκος, πᾶς, ἄλλος, ἔνδον, ἐκτός*, follow the general rule; as *οἴκοθεν, πάντοσε, ἄλλοθι, ἔκτοθεν*.

2. In answer to the question *whither?* the

Enclitic *δε*

is also appended; and always upon the form of the *Accusative* without change; e. g. *οὐρανόνδε to heaven, ἅλαδε (from ἅλς) to or into the sea, ἑρεβόσθε* from *τὸ ἑρεβος*, etc.

NOTE 2. The forms *οἴκαδε home* from *οἶκος*, and *φύγαδε to flight* from *φυγή*, are deviations, probably for easier pronunciation.—In

Ἀθήναζε, Θήβαζε

the *δ* (in *δε*) has passed over with the *σ* of the Acc. Plur. into *ζ*, by ‡ 22. n. 2. Still some words have assumed the *ζ* without being in the Plural, as *θίραζε, ἔραζε, χαμῶζε, Ὀλυμπίαζε*; so that the ending *ζε* may best be regarded as a special local-ending, like *δε*.

NOTE 3. Homer sometimes joins to the Accus. in this form still an adjective; e. g. *Κόωνδ' εὐναιομένην* Il. ξ. 255; and he even repeats this local ending like an ordinary case-ending in *ὄνδε δόμονδε to his house*, from *δε δόμος*.—When however Homer in *ἄτιδόσδε* appends this *δε* to the Genitive, it arises from the fact that this Genitive commonly stands in an ellipsis; *eis ἄιδος sc. δόμον*, ‡ 132. n. 30.

3. In answer to the question *where?* the ending *σι* or *σι* is appended to many names of cities; so that it becomes *ησι* after a consonant, and *ᾶσι* after a vowel; the accent of the radical word being retained; e. g.

Ἀθήνησι, Πλαταιᾶσιν, Ὀλυμπιάσι,

from *Ἀθῆναι, Πλαταιαί, Ὀλυμπία*.*—Some other like names receive *οι*, as

Ἰσθμοῖ, Πυθοῖ, Μεγαροῖ,

from *Ἰσθμός, Πυθώ, τὰ Μέγαρα*. This ending always has the circumflex, except in *οἶκοι at home*.†

4. To the three preceding relations of place, the three following common interrogatives likewise have reference; but only in the earlier language and the poets:

πόθεν; whence? πόσε; whither? πόθι; where?

* The ending *ησι* very often has the *ι* subscript; and *Ἀθήησι* is then explained as the Ion. Dative. But the ending *ασι* shows that this orthography is false. Nevertheless, these endings come strictly from the *Dative Plural*, comp. ‡ 133. n. 8; and then, like *αζε*, passed over to names in the Singular. See the reverse of this in the next marg. note.—*Ὀλυμπιάσι* with short *α* is from *ἡ Ὀλυμπιάς*.

† This form is the actual Dative of *Πυθῶ*, and in the other instances it is the Dative of Dec. II, with the ending somewhat changed; which then was appended to Plural names (*Μέγαρα*), and to other words, as *ἐνταυθοῖ* from *ἐνταῦθα* (see Text 8). We must therefore not consider these forms as correlatives of the following interrogative *ποῖ whither*; although this very *ἐνταυθοῖ* sometimes actually stands in answer to the question *whither*; e. g. Aristoph. Lys. 568. Plut. 608. Such interchanges of the correlatives, however, not unfrequently occur; see the note on p. 271, and on Soph. Philoct. 451. On *ἐνταυθοῖ* see espec. the *Ausf. Sprachl.* ‡ 116 n. 28.

In the *common* language they read thus :

πόθεν ; whence ? *ποῖ* ; whither ? *πού* ; where ?

These and some other interrogatives—of which the more common are *πότε* and *πηνίκα* where ? *πῶς* how ? *πῇ* which way ? how ?—stand with their immediate correlatives (indefinite, demonstrative, relative) in the same analogy as the correlative Adjectives in § 79. E. g.

Interrog.	Indefin. all enclitic.	Demonstr.	Relat. simple. compound.
<i>πότε</i> ; when ?	<i>ποτέ</i>	<i>τότε</i>	<i>ότε</i> — <i>όποτε</i>
<i>πού</i> ; where ?	<i>πού</i>	. . .	<i>ού</i> — <i>όπου</i>
<i>ποῖ</i> ; whither ?	<i>ποῖ</i>	. . .	<i>οῖ</i> — <i>όποι</i>
<i>πόθεν</i> ; whence ?	<i>ποθέν</i>	<i>τόθεν</i>	<i>όθεν</i> — <i>όπόθεν</i>
<i>πῶς</i> ; how ?	<i>πῶς</i>	<i>τῶς</i> , see 5.	<i>ὡς</i> — <i>όπως</i>
<i>πῇ</i> ; how ?	<i>πῇ</i>	<i>τῇ</i>	<i>ῇ</i> — <i>όπη*</i>
<i>πηνίκα</i> ; when ?	. . .	<i>τηνίκα</i>	<i>ἤνίκα</i> — <i>όπηνίκα</i>

The significations follow the analogy of § 79. Thus e. g. *ποτέ* at some time, once ; *ποθέν* from some place, etc.—Further, as the postpositive article *ὅς*, besides the compound *ὅστις*, is also strengthened by *περ* (*ὅσπερ* etc.) so the same thing occurs with several of the relatives which belong here ; as *ὥσπερ*, *ἥπερ*, *οὕπερ*. There are also two minor and defective sets of correlatives :

Demonstr. <i>τέως</i>	} so long.	Relat. <i>ἕως</i>	} until.
<i>τόφρα</i> poet.		<i>τόφρα</i>	

NOTE 4. Of poetic forms we further adduce the following ; viz. for *ποῖ* etc. the complete series :

πόθι ; where ? *ποθί* *τόθι* *δοθί* and *όπόθι*.

So for *ποῖ* and *όποι*,—*πόσε*, *όπόσε*. There belongs here, further, the old epic adverb of time : *τῆμος* (*τημοῦτος* Hes.) then, relat. *ἥμος* (strengthened *όπημος*) when.

5. The *demonstratives* in the above table are the original simple ones ; like *ὁ*, *ἡ*, *τό* among the correlative adjectives, § 78. 1. But of these, only *τότε* then, at that time, is in common use ; the others occur only in certain phrases (see § 149. m. 14), or in the poets. Moreover, instead of the poetic *τῶς* we sometimes find *ὡς* as a less frequent demonstrative ; and as such it takes the acute accent, to distinguish it from the relative form *ὡς*. In this form it is usual also in prose especially in these phrases : *καί ὡς* even so ; *οὐδ' ὡς*, *μηδ' ὡς*, not even so, in no way.

6. There are some other demonstratives, which instead of having the initial *τ*, come from an entirely different root, and have a more definite sense. Such are

ἐκεῖ (poet. *ἐκεῖθι*) there, *ἐκεῖθεν* from thence, *ἐκεῖσε* thither ; answering consequently to the interrogatives *πού* ; *πόθεν* ; *ποῖ* ;—Ionic and poetic forms are also *κεῖθι*, *κεῖθεν*, *κείσε*. *δεῦρο* hither, answering to *ποῖ* ;

* For the *Iota subscript* in this series, see note 8.

vûn now, answering to *πότε* ;
ἐνθα here, there ; *ἐνθεν hence, thence* ;

which last two have this peculiarity, that they are at the same time *relatives*, synonymous with *οὗ* and *ὅθεν*, and are usual in prose.

7. Of the demonstratives hitherto adduced, five exhibit the twofold *strengthened* form described in † 79. 4. Hence arise the common demonstratives of prose, in the following manner ; for the accent see † 14. n. 3.

τηνίκα	τηνικάδε	τηνικάυτα
ἐνθα	ἐνθάδε*	ἐνθαῦτα Ion. ἐνταῦθα Att.
ἐνθεν	ἐνθένδε	ἐνθειῦτεν Ion. ἐντεῦθεν Att.
τῇ	τῇδε	ταύτῃ
ὧς	ὧδε	οὕτως or οὕτω.

On the last two series see note 7.

8. Some of these demonstratives assume in addition the

Demonstrative *ί*, † 80.

E. g. οὕτως*ί* — from οὕτως*ιν* see † 80. n. 3.
 ἐντευθενί, ἐνθαδί, ὧδί
 δευρί from δεῦρο · νυνί from νῦν.

Ἐνταῦθα forms in this manner not only ἐνταυθί, but also more commonly ἐνταυθοί ; comp. p. 269 marg.

9. The *relatives* here, as in adjectives († 80), in order to strengthen the idea of generality, append the particles

οὖν and *δήποτε*.

E. g. ὅπουοὖν *wheresoever*, ὅπωςοὖν (and with *τι* inserted, ὅπως*τι*οὖν), ὅπουδήποτε, etc.

NOTE 5. Just as the corresponding adjective forms († 79) give rise to still other correlatives, by appending their characteristic endings to words expressing general ideas (such as ἀλλοῖος, παντοῖος etc. † 79. n. 2), so likewise do the adverbs, e. g. ἄλλοτε *another time* ; ἄλλῃ (corr. to interrog. πῇ) *in another way, manner* ; πάντως, πάντῃ (to πῶς, πῇ) *in every way, wholly*,^a αὐτοῦ, αὐτόθι (to ποῦ, πόθι) *in the same place, there*, etc.—Very commonly however the adverbs derived in this manner from ἄλλος, πολὺς, πᾶς and ἕκαστος, are lengthened by inserting the letters *αχ* ; e. g.

ἀλλαχοῦ *elsewhere*, πανταχοῦ *everywhere*, πολλαχοῦ *in many places*,
 ἐκασταχοῦθεν *from every quarter*, ἀλλαχῇ, etc.

Also from the obsol. ἌΜΟΞ (whence ἄμα) are derived the Homeric ἀμόθεν *from some place or other* ; and in the Attic language the phrases : ἄμῳς γέ πῶς, ἀμῇ γέ πῃ, ἀμῶθεν γέ ποθεν, ἀμῶ γέ που, *in some way or other*, etc.

NOTE 6. In most of the above relations, there are also formed corresponding *negatives*, (e. g. from πότε and πῶς,) just as from τίς, mostly by composition :

οὐποτε, μήποτε, *never* ; οὐπῶς, μήπῶς, *by no means*.

* This demonstrative-ending *δε* is of course not to be confounded with that corresponding to the question *whither* (Text 2 above). The two however were sometimes confounded even by the ancients, and in this very word ἐνθάδε ; see the note to Soph. Philoct. 481. Comp. also p. 269. marg.

These latter forms in Homer drop their *s* before a consonant, *οὐπω, μήπω*, Il. γ. 306. ρ. 422. They must then not be confounded with the adverb of time, *πῶ, —οὐπω, μήπω, not yet.*—Most commonly however the negatives are formed from the old and Ionic adjective *οὐδαμός, μηδαμός, none*:

οὐδαμῶς by no means; οὐδαμῇ, οὐδαμοῦ, οὐδαμόθεν, etc.

NOTE 7. It is evident that the *simple* demonstrative and relative forms come from the prepositive and postpositive articles, of which they are in part actual cases, as *τῇ, ᾗ, οὗ*, and so also *οἱ* for *ὃ* (comp. p. 269, marg. note); and that the others are adverbial derivatives from the same articles, formed in a particular manner. Indeed, just as *ὥς, ὧς*, and *τῶς* are adverbs of quality from *ὅς, ὅ, τό*, so likewise *ὅθεν, ὅτε*, are formed from them with other endings.* In like manner the forms *ταύτῃ, τῇδε, οὕτως, ἀλλῇ, ἀλλῶς*, come immediately from other pronouns, and *οὕτω, ὥδε* (from *ὅδε*) have the adverbial form *-ω* instead of *ως*, § 115. 6. From *ἐκείνος* also, in answer to the questions *πῇ* and *πῶς*, the forms *ἐκείνῃ* and *ἐκείνως* are used. The forms *ποῦ, πῇ, πῶς*, etc. and others of which no Nom. is extant, as *πάντῃ, πανταχοῦ*, etc. are formed after the analogy of the preceding.

NOTE 8. The *ι* subscript under *η* is improperly written (§ 115. n. 3) in those forms of which no actual Nominative, as root, is extant; consequently *πῇ, ὅπῃ, πάντῃ, ἀλλαχῇ*; on the other hand, *ᾗ, τῇ, ταύτῃ, ἀλλῇ*. Many however, for the sake of uniformity, write the former in the same manner.

NOTE 9. The forms *τότε* and *ὅτε*, when they stand repeated (and sometimes when they stand only once) for *ποτέ . . . ποτέ, sometimes . . . sometimes* (§ 149. m. 14), take also the accentuation of *ποτέ*; thus *τοτέ—, ὀτέ—*.

NOTE 10. DIALECTS. a. Epic writers double the *π* for the sake of the metre, in *ὅππως, ὅππότε*, etc.

b. The Ionics have *κ* instead of *π* in all the above forms; e. g. *κῶς, κοῦ, ὅκως, ὀκόθεν, οὕκω*, see § 16. n. 1. c.

c. The Dorics for *πότε, ὅτε*, etc. have *πόκα, ὄκα*, etc. *ibid.* For *ἐκεί* they have *τηνεί*, § 74. n. 1.

d. Instead of the ending *θεν* the poets have the shorter form *θε*, e. g. *ἄλλοθε, ἔκτοσθε*.

e. For *ᾗ* an epic form is *ῆχι* or *ῆχι*.

f. For *τέως* and *ῥως* there are epic forms *τείως, εῖως*. Hence in Homer, when *τέως* and *ῥως* stand in the place of a trochee, one must read *τεῖος* and *εῖος*; see *Ausf. Sprachl.* II. p. 358.

g. Other epic particles are: *τίποτε* *wherefore?* for *τί ποτε*, *αὐθι* for *αὐτόθι* *there*, *χαμάδις* for *χαμάζε*, *ἄλλυδις* for *ἄλλοσε*.

‡ 117. Mutations of some other Particles.

A. In the Letters.

1. We have already treated of the changes in *οὐ, οὐκ, οὐχ*, and *ἐξ, ἐκ*, as also of the movable final *ν* or *ς* at the end of certain particles; see § 26. We remark further here, that in some of these last, there arises by this means a difference of sense. So the following:

πέραν, *trans, beyond, on the other side*, chiefly of rivers and other waters.
On the other hand *πέρα*, *ultra, over*, etc. where the object is conceived

* With the ending *θεν* compare the Genitives of some pronouns, which end in the same manner, § 72. n. 6. 5.

as a bound, limit. Both are used as prepositions and as adverbs. See Lexil. II. 69.

ἀντικρύ and *ἀντρυπεύς*, with different accentuation. Homer uses the first form in all the significations. But in regard to Attic usage the Grammarians give the rule, that *ἀντικρύ* is to be employed only in the literal local sense, *straight forward, over against*; and *ἀντρυπεύς* only in the metaphorical sense, *straightway, without hesitation, at once*. But there are many opposing examples of both kinds. See the *Ausf. Sprachl.*

εὐθύς and *εὐθύ*, § 115. n. 4. In the relation of time only *εὐθύς*, immediately, is used; but in the relation of place, commonly *εὐθύ*, straight to, directly to; e. g. *εὐθὺ Λυκείου, εὐθὺ Ἐφέσου*, straight to the Lyceum, to Ephesus; and seldom, for the metre or to avoid hiatus, *εὐθύς*, Eurip. Hippol. 1197.—The Ionic forms *ἰθύς, ἰθύ*, are used without any difference, and solely in the local sense.

2. The following differences of form are employed without any difference of sense; and either belong to the Attic poets, or as Ionisms are also not unknown to the Attics:

ἴαν, ἦν, ἄν, if, (see § 139. m. 24,) in the first and third forms with long *a*. *σήμερον*, Att. *τήμερον*, to day;—*χθές* and *ἐχθές* yesterday.

σύν, old *ἔνν*, with;—*εἰς*, Ion. *εἰς, in*.

ἐν, Ion. *ἐνί*, in; see further in n. 1.

αἰεῖ, Ion. and poet. *αἰεῖ* and *αἰέν*, ever.

εἵνεκα or *ἐνεκεν* (and this even before consonants, e. g. Xen. Hier. 3. 4. ib. 5. 1), Ion. *εἵνεκα, ἐνεκεν*, on account of.

ἔπειτα, Ion. *ἐπειτεν*, afterwards.

ὅτι because, in common language also *ὅτιν* (Aristoph.) comp. § 77. n. 2.

For *οὐ* no, not, and *ναί* yes, the Attics use for the sake of emphasis *οὐχι* (Ion. *οὐκί*), *ναίχι*, § 11. n. 2.

NOTE 1. Other differences of dialect are the following:

For *πρὸς* to, old *ππορί*, Dor. *πορί*.—For *μετά* with, Æol. *πεδά*.

For *οὖν* therefore, Dor. and Ion. *ὤν*.

For *ἀδύς* again, Ion. *αἰδύς*.

For *κέ, κέν*, an enclitic particle used by the epic writers for *ἄν* (§ 139. m. 10), Dor. *κά*. Hence *ἔκα* instead of *ἔταν*.

For *γέ* at least, Dor. *γᾶ*.

For *εἰ* if, Dor. *αἰ*, which form is used also by the epic writers, but only in *αἰ κε, αἰ γάρ*, and *αἰθε*, § 139. m. 7, 8, 66.

Other epic forms are *ἦέ* for *ἦ* or, as; *ἐπειδή* for *ἐπειδὴ* since, because; *εἰνί*, *εἰνί*, for *ἐν* and *ἐνί*; *μάν, μέν*, for *μήν, truly*; *ἀντάρ* and *ἀντάρ* but.

Some prepositions, especially *παρά* and *ὑπό*, take in the earlier poetry, instead of *a* and *o*, the ending *αι*; as *παραι, ὑπαι*.

Some other differences of dialect see in § 116. n. 10.

NOTE 2. The conjunction *ἄρα*, and the prepositions *παρά* and *ἀνά*, often drop the final vowel among the Dorics and in the epic language, even before consonants, as *ἄρ, πάρ, ἄν* (or *ἀν*); e. g.

οὐτ' ἄρ φρένας, πὰρ θεῶ, ἄν δέ.

When in this case *ἄν* comes to stand before a lingual, it is an old usage, instead of *ἄν πελαγος, ἄν μέγα*, and the like, to write

ἀμπελαγος, ἀμμέγα.

See § 25. n. 4.—The same apocope occurs also in the prep. *κατά*; but since *τ* cannot stand at the end of a word (§ 4. 5), this preposition connects itself in like manner with the following word. The *τ* is then always assimilated to the following consonant, which consequently is written double; or,

S

where this latter is a rough mute, the τ becomes the kindred smooth mute before it; thus

καττόν· καδδέ, καμμέν, καγγόν,* καμφάλαρα,

for κατὰ τόν, κατὰ δέ, κατὰ μέν, κατὰ γόνυ, κατὰ φάλαρα, etc. The Doric ποτὶ (for πρὸς) does the same, but only before another τ , e. g. ποττόν for ποτὶ τόν.†—We add further that all these changes and modes of orthography occur also in compound words; thus:

παρθέμενοι, παρσάσα· ἀνστάντες, ἀνείμῃ· ἀλλέξαι, ἀγξηραίνω
καττανύσαι, κατθανεῖν· καββάς, κακκείοντες, κάλλιπον, καμνύω, καννεύσας,
κάππεσε, καρρέζω· κακχεύαι. So to avoid the concurrence of three consonants, we find κάκτανε, κάσχεθε, ἀμνάσει, for κάκτανε, κάσχεθε, ἀμνάσει Il. λ. 702. Pind. Pyth. 4. 54.

In like manner the prepositions ἀπό and ὑπό are also apocopated in composition, though seldom, and only before kindred consonants, as ἀππέμπευ, ὑββάλειν.

B. Changes in the Accent.

3. Most of the primitive prepositions of two syllables (§ 115. 2), which have the accent on the last syllable, draw back the tone in the following manner:

1) When they stand in the figure *Anastrophe*,‡ i. e. after the noun which they govern; e. g.

τούτου πέρι for περι τούτου
θεῶν ἄπο for ἀπὸ θεῶν.

But from this rule are excepted ἀμφί, ἀντί, διά, and ἀνά.

2) When they are used alone, instead of forming compounds with the verb εἶναι; or, more accurately, when the verb is omitted, and they stand alone as adverbs; in which case the common language also adopts the Ion. ἐνί for ἐν; e. g.

ἐγὼ πάρα, for πάρεμι
ἐπι, ἐνι, ὑπο, for ἐπεστω, etc.

to which we must also reckon ἄνα for ἀνάσθη, up!

NOTE 3. More exact critics accent the prepositions in the above manner, when in poetry they stand *after their verb*, e. g. λούσῃ ἄπο, for ἀπολούσῃ; and when also in poetry they stand *as adverbs*, e. g. πέρι very, before others. They write also ἄπο, when this preposition means not merely *from*, but *apart, remote from*, comp. § 115. 6. But in all this, and in the exceptions from the preceding rules, there is no uniformity in our editions.

NOTE 4. Another rule is, that when in the first of the above cases, (the *anastrophe*,) the preposition is *elided*, it takes no accent, as θεῶν ἀπ'—, not θεῶν ἀπ'—; but not so in the second case, e. g. οὐ γὰρ ἔπ' ἀνῆρ (for ἐπεστω).

* In this single instance γγ is of course pronounced like gg, and not like gg.

† Recent editors mostly prefer to write ἀμ πέλαγος, καὶ δέ, καμ μέν, καγ γόνυ, πᾶν τόν, by which means they separate in writing, that which is united in pronunciation. If we would be consistent, we must write ἀν πέλαγος, just as we divide the ΕΜΠΥΠΙ of the ancients into ἐν πυρί. But then follows of course κατ δέ, which is absurd. It is better therefore to write καδδέ, καττόν, etc. like δολμάτιον, οπί, ἐγῶδα, etc.

‡ This term was ambiguous even among the ancients, since they employed it also to designate the *drawing back of the tone* in both the cases here mentioned. See the *Aufz. Sprachl.*

—The same transposition of monosyllabic prepositions is mentioned § 147. n. 10. For ἐξ and ἐξ, ὧς and ὧς, and the like, see § 13. 4.

NOTE 5. The *Interjection* ὦ has also a twofold accent, viz. the circumflex in the sense of calling, etc. i. e. before the Vocative; but the acute or grave, when employed as an exclamation, i. e. before the other cases; e. g. Soph. Aj. 372 ὦ δύσμορος, ὅς μεθῆκα, *O unhappy man that I am!* ὦ τῆς ἀναιδείας *O the impudence!* ὦ μοι *wo is me!* and so also in the exclamation ὦ πόνοι. But there is as little uniformity in respect to this word, as in the former examples (note 3); see the *Ausf. Sprachl.*

FORMATION OF WORDS.

§ 118. DERIVATION.

1. The *formation* of words, in the fullest sense of this expression, lies beyond the limits of ordinary grammar. The analogies in the older or primitive portion of a language are often changed or obscured by time and by the mixing together of roots. Hence, on the one hand, it is impossible definitely to mark these analogies; while, on the other hand, a full understanding of them presupposes an extensive and profound course of study, which, under the general name of *philology*, is, for practical reasons, separated from ordinary grammar.

2. Certain kinds and forms of *derivation* however,—which may for this reason be regarded as more *recent*,—have been preserved so complete, and lie within such definite limits, that they can with certainty be reduced to a systematic arrangement. Such a method of bringing them together, under a general view, so much facilitates and promotes the knowledge of a language, that the grammar can well afford a place for an exhibition of this kind.

3. Under this general division, however, we can here include only *Verbs*, *Substantives*, *Adjectives*, and *Adverbs*; since the other parts of speech either belong to the old *primitive* formation above referred to, or have been already treated of in this work under other heads. The general subject of the *derivation* of words, we may divide into two principal parts: 1) *Derivation by Endings*. 2) *Formation by Composition*.

§ 119. Derivation by Endings.

1. In appending derivative or formative endings, there existed two principles, viz. the tendency to express like significations by the same endings; and the tendency to adapt the endings as much as possible to the form of the primitive word. That from the collision of these two principles there arose a manifold confusion in the analogy, will be very obvious from the following specifications.

I. VERBS.

2. Of verbs, we are to consider here chiefly those which are derived from nouns, either substantives or adjectives. This derivation is commonly made by means of the following endings :

ᾶω, ἔω, ὄω, εὔω, ἄζω, ἱζω, αἰνώ, ὕνω.

These endings take the place of the *Nominative-ending*, when the primitive word belongs to the first or second declension ; and also in words of the third declension, if the Nom. ends in a vowel, or in *ς* preceded by a vowel ; e. g. τιμή τιμάω, πτερόν πτερώω, θαῦμα θαυμάζω, ἀληθής ἀληθεύω. In other words of Dec. III, these endings take the place of *ος* in the Genitive ; e. g. κόλαξ κολακεύω, πῦρ (πύρος) πύρώω.

3. NOTE 1. Nominatives of the third declension in *α*, *ας*, *ις*, which assume a consonant in the Genitive, can pass over only into kindred verbal endings, as *α* and *ας* into ἄζω, αἰνώ,—*ις* into ἱζω ; e. g. θαῦμα θαυμάζω and θαυμαίνω, ἐλπίς ἐλπίζω. Every ending not thus kindred is appended to the consonant of the Genitive ; e. g. φύγας φυγαδεύω, χρῆμα χρηματίζω.

3. As to the signification of these endings, we can here take into view only general usage, and specify the primary idea of the greater number of verbs under each ending.

4. a. — ἔω and εὔω. These verbs are formed from nouns of almost all endings, and mostly express the *state* or *action* of that which their primitive word signifies ; e. g. κοίρανος ruler, κοιρανέω rule ; κοινωνός partaker, κοινωνέω partake ; δούλος servant, δουλεύω serve ; κόλαξ flatterer, κολακεύω flatter ; ἀληθής true, ἀληθεύω speak the truth ; βασιλεύς βασιλεύω, etc. They are most commonly *intransitive* ; sometimes however *transitive*, e. g. φίλος friend, φιλέω love.
5. In general these two endings are the most common ones in derivative verbs, and serve therefore to express a multitude of relations, which are likewise partially included under the following endings ; thus especially the *practice* of that which the radical word signifies, e. g. πολεμεῖν, ἀθλεῖν ; πομπεύειν, χορεύειν, φονεύειν, βουλεύειν ; or whatever else is in each case the most natural relation, e. g. αὐλός flute, αὐλεῖν play the flute ; ἀγορά assembly, ἀγορεύειν address an assembly ; ἵππεύειν ride on horseback, etc.—The ending ἔω more especially, as the simplest of all, is used for most of those derivatives which are first formed by composition, as εὐτυχέω, ἐπιχειρέω, οικοδομέω, ἐργολαβέω, μηχανικαέω, etc.—In all instances these endings are most commonly *intransitive*.
6. b. — ᾶω. These verbs arise most naturally from words of Dec. I, in *α* and *η*, but also from others. They express chiefly the *possession* of some thing or quality in a special degree, and also the *performance* of an action ; e. g. κόμη hair, κομᾶν to have long hair ; χολή bile, χολᾶν to have much bile, be angry ; λίπος fat, λιπᾶν to have much fat, be fat ; βοή cry, γόος lamentation, —βοᾶν, γοᾶν ; τόλμα boldness, τολμᾶν dare. Hence, as *transitive*, they denote the performance of an action towards others ; e. g. τιμῇ honour, τιμᾶν τινα to honour any one.* See also the verbs of disease in m. 13, below.

* Here and in other similar cases it may appear strange, that the abstract noun should be the primitive word, from which the verb is derived. But this case is not rare ; if, as is very common in all languages, the substantive is first derived from an older and simpler verb, and then again forms from itself a verb, which supplants

c. — *ᾶω*. These come mostly from words of Dec. II, and express: 1) The *making* or *transforming into* that which the radical word signifies; *δουλόω make a slave*, *δηλόω make known* from *δῆλος known*. 2) The *working with* or *applying* the thing signified by the root; *χρυσάω gild*, *μυλῶ paint with vermilion* (*μυλός*), *πυρῶ put in the fire*, *τορνῶ form with the τόρνος*, *turn*, *ζημιῶ punish* from *ζημία*. 3) The *furnishing with* or *imposing* the thing signified by the root; *στεφανῶ crown*, *πτερόω give wings to* (*πτερόν*), *σταυρόω crucify*, etc.

d. — *άζω* and *ίζω*. The first ending comes most naturally from words in *α, ης*, *as*, etc. sometimes also, for the sake of euphony, from other endings. Both comprehend so many relations, that they cannot well be brought under definite classes; e. g. *δικάζω*, *χειμάζω*, *προσιμάζω*, *ὀρίζω*, *μερίζω*, *σπρίζω*, *λακτίζω*, etc. Still it deserves to be noted, that when they are formed from the proper names of nations or persons, they mark the adoption of the manners, party, or language of the same; e. g. *μηδίσειν to become a Mede in sentiment*, *ελληνίζειν to speak Greek*, *δοριάσειν to speak Doric*, *φιλιππίζειν to be of Philip's party*. See also below in m. 14.

e. — *αίνω* and *ἰνώ*. The latter ending comes always from adjectives, and expresses the *making* or *causing to be* such as the adjective signifies; e. g. *ἡδύνειν to make sweet*, *σεμνύνειν to make venerable, dignify*. It must here be observed, that those adjectives, whose degrees of comparison in *ῖων*, *ιστος*, presuppose an obsolete positive in *υς*, form the verbs in *ἰνώ* from this last; e. g. *αἰσχρός* (*αἰσχίω* from *ΑΙΣΧΥΣ*)—*αἰσχύνω*; so *μακρός*, *καλός*,—*μηκύνω*, *καλλύνω*, etc.—The same signification is often found in verbs in *αίνω*, as *λευκαίνειν to make white*, *κοιλαινειν to hollow out*, etc. Still several of these have a *neuter* signification, as *χαλεπαίνειν, δυσχεραίνειν, become angry*, etc. They come sometimes also from substantives, especially those in *μα* (*σῆμα σημαίνω, δῆμα, δειμαίνω*), and express various relations.

4. A special mode of deriving verbs from nouns, is simply to change the ending of the noun into *ω*; and then the preceding syllable, according to its consonants, receives one of those additions which we have noted in ‡ 92, as giving a *strengthened* form to the Present.

Thus are formed from *ποικίλος ποικίλλω, ἄγγελος ἀγγέλλω, καθάρως καθαίρω, μαλακός μαλάσσω, φάρμακον φαρμάσσω, μείλιχος μελίσσω, πυρετός πυρέσσω, χαλεπός χαλέπτω*, etc. The relation of the sense to that of the root, is in every instance the most natural and obvious one.

5. There remain still the following more limited classes of derived forms of verbs:

1) *Desideratives*, which mark a *desire*, and are commonly formed by changing the Future in *-σω* of the verb expressive of the thing desired, into a Present in *-σειώ*; e. g. *γελασείω I should like to laugh, πολεμυσειώ I long for war*, etc.

Another class of *desideratives*, is formed in *άω* or *είω*, derived properly from substantives, e. g. *θανάτῳ to long for death, σπαρτηγῶν desire to be leader*; then also from verbs, by first forming these into substantives, e. g. *ᾠεῖσθαι (ᾠητής)—ᾠητιῶν to wish to purchase; κλαίω (κλαύσις)—κλαυσιῶν to long to weep*.

This form passed over very naturally into a sort of *imitative* verbs, e. g. 13

the first. This is manifestly the case in *τίω, τιμῶ, τιμῶ*; and it may therefore well be assumed in others, as *βοῶ, νίκη*, etc. although in many instances neither the one nor the other can be definitely maintained.

τυραννῆν to play the tyrant. But it is incorrect to reduce under this head the verbs of *disease*, as *ὀφθαλμῶν*, *ὕδαρῶν*, *ψωρῶν*, etc. which are better referred to m. 6, above.

- 14 2) *Frequentatives* in *ζω*, e. g. *ῥιπράζω* (from *ῥίπτω*) to cast hither and thither, Mid. to cast one's self hither and thither, be unquiet; *σπιδάζω* (from *σπείρω*) sigh deep and often; *αἰτέω* ask, *αἰτίζω* beg; *ἔρπνω* creep, *ἔρπύζω* creep slowly.

3) *Inchoatives* in *σχω*, see † 112. 14, and n. 7.

II. SUBSTANTIVES.

6. We here begin with substantives derived immediately.

A. From Verbs.

In respect to these it must be premised in general:

- 15 1) That the endings beginning with a consonant or with a vowel necessarily accord with the corresponding forms of flexion in the verb only in those points, which rest upon the fundamental rules of the language, (§ 16 sq.) e. g. Nouns in *σις* with the Fut. in *σω*, as *ἐξετάζω -άσω -ασις*, *τρίβω τρίψω (ι) τρίψις*; those in *μός, μα, μη*, with the 1 pers. Perf. Pass. as *πλέκω πλέγμαι πλέγμα*, etc. In all others there exists indeed a frequent accordance between the similar endings of the verb and the verbal nouns, but not a necessary one; e. g. in respect to the vowel before the ending, as in *δέω (δήσω, δέδεμαι) δέμα* and *διάδημα*; but *βιώω (βιώσομαι* etc.) *βίωτος*, and the like.
- 16 2) That the endings beginning with a vowel (as *η, ος, ες*) are also formed from contracted verbs in *έω* and *άω* in such a manner, that *ε* and *α* fall away; except however in the shorter verbs, which cannot drop their vowel, as belonging to the root, but only change it, as *πέω, ρή.*
- 17 NOTE 2. Before *τ* and *μ* the letter *σ* is inserted, as in the Perf. and Aor. 1 Passive; and this in all nouns derived from verbs whose characteristic is a lingual, a few poetic forms excepted; § 102. n. 1, *θανματός*. Those from verbs pure, on the contrary, sometimes take the *σ* and sometimes not, without reference to the flexion of the verb.—Where the *σ* is not inserted, we can in general in all the endings safely follow the analogy of the Future; thus e. g. *θεαίης, θέαμα, θέμα*, have the vowel (*α, υ*) long, like *θεάσομαι, θέσω*; but with this limitation, that those endings which begin with *σ* and *τ* sometimes shorten the long vowel, especially when the verb itself shortens it in the Aor. 1 Passive; see below, m. 23 and 30, also § 95. n. 4 and marg. note.—The endings beginning with *μ*, on the contrary, conform in this respect almost without exception to the analogy of the Fut. 1, neglecting even that of the Perf. Passive; see below, m. 19.
- 18 7. In order to express the *action* or *effect* of the verb, the following endings are principally employed:
μός, μη, μα, σις, σλα, η or *α, ος* Masc. *ος* Neut.
- 19 a. — *μός, μη* or *μή, μα*, G. *τός*. These endings can indeed be compared with the Perf. Passive; but nouns in *μός*, when a vowel precedes in the radical form, commonly assume *σ*; while on the other hand those in

both the other endings do not commonly take σ , not always indeed even when the Perf. Pass. has it. Those which do not take the σ , retain the long vowel of the Future, even when the Perf. Pass. shortens it; but nevertheless in such a way that some fluctuate between η and ϵ ; e. g. $\tau\acute{\iota}\theta\eta\mu\iota$ ($\tau\acute{\epsilon}\theta\epsilon\iota\mu\alpha\iota$)— $\vartheta\epsilon\sigma\mu\acute{o}\varsigma$, $\vartheta\acute{\epsilon}\iota\mu\alpha$ or $\vartheta\eta\mu\alpha$; $\delta\acute{\epsilon}\omega$ ($\delta\acute{\epsilon}\delta\epsilon\mu\alpha\iota$)— $\delta\epsilon\sigma\mu\acute{o}\varsigma$, $\delta\epsilon\sigma\mu\acute{\eta}$, $\delta\acute{\epsilon}\mu\alpha$, $\delta\iota\acute{\alpha}\delta\eta\mu\alpha$; $\gamma\gamma\acute{\nu}\omega\sigma\kappa\omega$ ($\gamma\gamma\acute{\nu}\omega\sigma\mu\alpha\iota$)— $\gamma\gamma\acute{\nu}\omega\mu\eta$; $\lambda\acute{\upsilon}\omega$ ($\lambda\acute{\epsilon}\lambda\upsilon\mu\alpha\iota$)— $\lambda\acute{\upsilon}\mu\alpha$.—In respect to signification, those in $\mu\acute{o}\varsigma$ commonly denote the proper abstract; e. g. $\pi\acute{\alpha}\lambda\lambda\omega$ $\pi\alpha\lambda\mu\acute{o}\varsigma$ a *swinging*, $\delta\acute{o}\delta\upsilon\rho\omega\mu\alpha\iota$ $\delta\acute{o}\delta\upsilon\rho\mu\acute{o}\varsigma$ a *lamenting*, $\omicron\iota\kappa\tau\epsilon\iota\rho\omega$ $\omicron\iota\kappa\tau\epsilon\rho\mu\acute{o}\varsigma$ *compassion*, $\lambda\acute{\upsilon}\zeta\omega$ ($\lambda\acute{\upsilon}\xi\omega$) $\lambda\upsilon\gamma\mu\acute{o}\varsigma$ a *sobbing*, *hiccough*, $\sigma\tau\epsilon\iota\omega$ $\sigma\epsilon\iota\sigma\mu\acute{o}\varsigma$ a *shaking*.—The ending $\mu\alpha$ on the other hand denotes rather the effect of the verb as a concrete, and even the object; so that it mostly coincides with the *Neuter Part. Perf. Pass.* e. g. $\pi\acute{\rho}\alpha\gamma\mu\alpha$ *that which is done, deed*; $\mu\acute{\iota}\mu\eta\mu\alpha$ *the imitation*, i. e. *the copy*; $\sigma\pi\epsilon\iota\rho\omega$ $\sigma\pi\acute{\epsilon}\rho\mu\alpha$ *that which is sown, seed*, etc.—The ending $\mu\eta$ fluctuates between the two; e. g. $\mu\acute{\nu}\eta\mu\eta$ a *calling to mind, recollection*; $\epsilon\pi\iota\sigma\tau\acute{\iota}\mu\eta$ a *knowing, knowledge*; $\tau\iota\mu\acute{\eta}$ *honour shewn*; but also $\sigma\tau\epsilon\iota\gamma\mu\acute{\eta}$ *point*, $\gamma\rho\alpha\mu\mu\acute{\eta}$ *line*, which differ only in secondary meanings from $\sigma\tau\acute{\iota}\gamma\mu\alpha$ *puncture*, *thrust*, $\gamma\rho\acute{\alpha}\mu\mu\alpha$ a *letter, writing*.

NOTE 3. Some nouns in $\mu\acute{o}\varsigma$ from the more ancient language, have before 20 μ simply the vowel, without σ ; e. g. $\delta\epsilon\iota\mu\acute{o}\varsigma$ *fear*, $\kappa\rho\upsilon\mu\acute{o}\varsigma$ a *being cold, frost*;—or they have instead of σ a ϑ ; e. g. $\delta\rho\chi\eta\theta\mu\acute{o}\varsigma$ *dance* from $\delta\rho\chi\acute{\epsilon}\theta\epsilon\mu\alpha\iota$, $\mu\kappa\eta\theta\mu\acute{o}\varsigma$, $\kappa\lambda\alpha\upsilon\theta\mu\acute{o}\varsigma$, $\mu\eta\gamma\eta\theta\mu\acute{o}\varsigma$, etc. $\beta\alpha\theta\mu\acute{o}\varsigma$ (strictly a *treading* from $\beta\alpha\acute{\iota}\nu\omega$, hence) a *step* of a staircase, etc.—So even after ρ , as $\sigma\kappa\alpha\rho\theta\mu\acute{o}\varsigma$ from $\sigma\kappa\alpha\acute{\iota}\rho\omega$; with which we may compare $\tau\acute{\iota}\mu\alpha$ a *going, step*, $\iota\sigma\theta\mu\acute{o}\varsigma$ *gangway, neck*, *isthmus*, both from $\iota\Omega$, $\epsilon\acute{\iota}\mu\alpha$, to go; also $\alpha\sigma\theta\mu\alpha$ *asthma* from $\alpha\omega$.

NOTE 4. The above differences of signification it is necessary to mark as 21 a basis; but at the same time it must not be forgotten, that both in the poets and in the common language, the significations especially of the abstract and concrete, often flowed into one another. Thus e. g. $\lambda\alpha\chi\mu\acute{o}\varsigma$ (comp. § 23 note) and $\chi\rho\eta\sigma\mu\acute{o}\varsigma$ mean, not *the act of casting lots* and *of prophesying*, but *the lot, the oracle*; on the other hand, $\phi\rho\acute{o}\nu\eta\mu\alpha$ *the understanding*, etc.

b. — $\sigma\iota\varsigma$, $\sigma\acute{\iota}\alpha$, mark the proper abstract of the verb, from which 22 signification they deviate very little; e. g. $\mu\acute{\iota}\mu\eta\sigma\iota\varsigma$ *imitation*, $\pi\rho\acute{\alpha}\xi\iota\varsigma$ *action*, $\sigma\kappa\acute{\eta}\eta\varsigma$, etc. $\delta\omicron\kappa\iota\mu\alpha\sigma\acute{\iota}\alpha$ *trial*, $\vartheta\upsilon\sigma\iota\alpha$ *sacrifice*, $\epsilon\acute{\xi}\omicron\mu\lambda\iota\sigma\acute{\iota}\alpha$, etc. In certain compounds the ending $\sigma\acute{\iota}\alpha$ expresses the action more as a permanent quality, e. g. $\delta\acute{\epsilon}\upsilon\beta\lambda\epsilon\phi\acute{\iota}\alpha$, $\kappa\alpha\chi\epsilon\acute{\xi}\iota\alpha$; but these forms imperceptibly pass over into the similar ones derived from nouns; comp. below in m. 35.

NOTE 5. Some of the forms which belong here deviate in quantity from 23 the analogy of the Future of their verbs; viz. $\alpha\acute{\iota}\rho\epsilon\alpha\iota\varsigma$, $\gamma\acute{\epsilon}\nu\epsilon\iota\varsigma$, $\delta\acute{\epsilon}\iota\varsigma$, $\tau\acute{\iota}\varsigma$, $\lambda\acute{\upsilon}\varsigma\iota\varsigma$, $\phi\acute{\upsilon}\varsigma\iota\varsigma$, $\delta\acute{\upsilon}\varsigma\iota\varsigma$, $\vartheta\upsilon\sigma\iota\alpha$; see m. 17. For the short vowel in $\tau\acute{\iota}\varsigma$ and $\phi\theta\acute{\iota}\varsigma\iota\varsigma$, compare $\tau\acute{\iota}\omega$ and $\phi\theta\acute{\iota}\omega$ in § 114.

The following can be less definitely characterized in respect to 24 signification; though the idea of the abstract predominates.

c. — η and α , mostly oxytones, e. g. $\epsilon\acute{\upsilon}\chi\eta$ *prayer*, from $\epsilon\acute{\upsilon}\chi\omicron\mu\alpha\iota$; $\sigma\phi\alpha\gamma\acute{\eta}$ *slaughtering*, from $\sigma\phi\acute{\alpha}\tau\tau\omega$; $\delta\iota\delta\alpha\chi\acute{\eta}$ *teaching*, from $\delta\iota\delta\acute{\alpha}\sigma\kappa\omega$; $\chi\alpha\rho\acute{\alpha}$ *rejoicing*, from $\chi\alpha\acute{\iota}\rho\omega$;—and with the alternate \omicron for ϵ , (like the Perf. 2, § 97. 4. c.) $\tau\omicron\mu\acute{\eta}$ from $\tau\acute{\epsilon}\mu\mu\omega$, $\phi\theta\omicron\rho\acute{\alpha}$ from $\phi\theta\epsilon\iota\rho\omega$, $\delta\omicron\iota\delta\acute{\eta}$ from $\delta\epsilon\acute{\iota}\delta\omega$, etc.—Some assume a reduplication, which corresponds to the Attic reduplication of the Perfect, and always has an ω in the second syllable; e. g. $\acute{\alpha}\gamma\omega\gamma\acute{\eta}$ from $\acute{\alpha}\gamma\omega$, $\acute{\epsilon}\delta\omega\delta\acute{\eta}$ from $\acute{\epsilon}\delta\omega$ ($\acute{\epsilon}\delta\eta\delta\alpha$), $\acute{\omicron}\kappa\omega\chi\acute{\eta}$ from $\acute{\epsilon}\chi\omega$. Comp. marg. note on p. 239, 240.

Paroxytones are e. g. $\beta\lambda\acute{\alpha}\beta\eta$ *injury*, from $\beta\lambda\acute{\alpha}\pi\tau\omega$, $\beta\lambda\acute{\alpha}\beta\omega$; $\mu\acute{\alpha}\chi\eta$ *battle*, from $\mu\acute{\alpha}\chi\omicron\mu\alpha\iota$; $\nu\acute{\iota}\kappa\eta$ *victory*, from $\nu\acute{\iota}\kappa\acute{\alpha}\omega$.—Here too are to be referred those in

— $\epsilon\iota\alpha$, which are formed solely from verbs in $\epsilon\acute{\upsilon}\omega$ by changing 25 $\epsilon\upsilon$ into $\epsilon\iota$; e. g. $\pi\alpha\acute{\iota}\delta\epsilon\iota\alpha$ from $\pi\alpha\acute{\iota}\delta\epsilon\acute{\upsilon}\omega$. These have always the final α long, and therefore the acute accent on $\epsilon\iota$.

- 26 NOTE 6. In regard to the tone of all nouns in *εια*, the following are the general rules; compare also § 34. n. II. 3.

Properispomena are the feminines of oxytone adjectives in *ύς*, e. g. ἡδύς, ἡδεῖα.

Proparoxytone are: 1) *Abstract* nouns in *ης* and *ος*, e. g. ἀλήθεια (see m. 35), βοήθεια from βοηθός. 2) *Feminines* from masculines in *ευς*, e. g. ἱέρεια priestess, see m. 47. 3) *Feminines* from masc. baryt. in *υς*, e. g. δέλεια from θῆλυς.

Paroxytone are *abstracts* from verbs in *εῖα*, just adduced.

- 27 d. — *ος Masc.* The far greater part of these have *ο* in the principal syllable, either by nature or as alternate for *ε*; e. g. κρότος clapping of hands, from κροῖω; φθόνος envy, from φθονέω; λόγος discourse, from λέγω; ῥόος (ρούς) from ῥέω.—But also ἐλεγχος confutation, from ἐλέγχω; τύπος from τύπτω; πάλος from πάλλω, etc.

To these may be added substantives in *τος*, which are commonly oxytone, e. g. ἀμυγρός mowing, κωκυτός howling; sometimes with slight changes, as ὑετός rain, from ὑώ; παγετός frost, from πήγνυμι. Some have the tone drawn back; e. g. βίος life; πότος drinking, from πίνω πέπομαι.

- 28 e. — *ος Neut.* E. g. τὸ κήδος care, from κήδω; λάχος lot, from λαγχάνω; πρᾶγος i. q. πράγμα etc. These verbals never have *ο* in the principal syllable; hence τὸ γένος race, genus; but ὁ γόνος procreation.

- 29 8. The subject of the verb, as a *person* or *man*, is marked by the following endings:

a. — *της (G. ου), τηρ, τωρ.* The most common of these is the ending *της*, in Dec. I; and the words are partly oxytone, partly paroxytone. E. g. ἀθλητής wrestler, from ἀθλέω; μαθητής scholar, from μαθεῖν; θεατής spectator, from θεάομαι; δικαστής from δικάζω; κριτής from κρίνω etc. But also κυβερνήτης steersman, from κυβερνάω; πλάστης (from πλάττω, τέπλασμαι), δυνάστης, ψάλτης, etc.

— *τηρ* and *τωρ* are less frequent forms, which in the dialects and in the poets are often in use along with *της*; and in many words are usual in the common language; e. g. σωτήρ saviour, ῥήτωρ orator, (from σαδῶ and 'PEΩ,) ἐστιάτωρ host, etc.

- 30 NOTE 7. Some of these shorten the vowel before the ending (see m. 17); e. g. ἐπενδύτης, θῦτήρ, θέτης, αἰρέτης; and especially those from ἡγίομαι compounded with a substantive, as ὀδηγέτης, Μουσηγέτης or Μουσαγέτης.

- 31 b. — *εύς.* E. g. γραφεύς writer, φθορεύς corrupter.

NOTE 8. The endings in lett. a, b, have in part passed over to *things*, which can be conceived of as the *subject* of an action; e. g. ἀήτης wind, ἐπενδύτης outer garment, πρηστήρ storm, ζωστήρ girdle, ἐμβολεύς piston, stamp, etc.—The poetic use of such masculine forms in connection with feminines, is a license of Syntax; see § 123. n. 1.

- 32 c. — *ος*, mostly in composition; e. g. ζωγράφος painter, πατροκτόνος patricide, etc. But (ὁ, ἡ) τροφός one who educates, αἰδός singer, etc. and some old words, as ἄρχος leader Hom.

d. — *ης* and *ας*, G. *ου*. Only in some compounds, as μυροπόωλης, τροιμάρχης (and -ος), ἐρινοθήρας, πατραλοίας, etc.

- 33 9. The names of *instruments* and other objects connected with an action are formed from the foregoing names of subjects; or at least presuppose such in their formation. So especially:

— *τήριον, τρον, τρα*, from the subject-ending *τηρ*; e. g. λουτήριον, bathing-tub, λουτρόν bath, λούτρον water for bathing, ἀκροατήριον lecture-room, ξύσπρα curry-comb, ὀρχήσπρα place for dancing.

— *εἶον*, from the ending *εὺς*; e. g. *κουρείον* *barber's shop*, from *κουρεύς* *barber*, and this from *κείρω* *to shear*; *τροφείον* *nurseries of one who educates*, from *τροφεύς*.

10. Another principal class of substantives is made up of those 34 derived

B. From *Adjectives* and words expressing *Attributes*.

These for the most part serve only to express the *abstract* of the adjective, or attributive word. Here belong the following endings:

a. — *ια*, always with long *a* (Ion. *η*); e. g. *σοφός* *wise*, *σοφία* *wisdom*; so *κακία*, *δειλία*, etc. Also *βλακία* from *βλάξ*, *εὐδαιμονία* from *εὐδαίμων*, *ονος*; *ἀνδρία* from *ἀνὴρ* *ἀνδρός* (for *ἀνδρεία* from the adj. *ἀνδρείος* see m. 36, also *Ausf. Sprachl.* and *Passow*); *πενία* from *πένης*, *ητος*; *ἀμαθία* from *ἀμαθής*, *εος*. But those in *ης* more commonly form their substantive in *εια*; see immediately below.

Compound adjectives in *τος* often change in this formation the *τ* into *σ*; e. g. *ἀθάνατος* *ἀθανασία*, *δυσπεπτος* *δυσπεψία*; comp. m. 49 and 67.

From the ending *ια* have risen by contraction those in

εια and *οια*,

where the *a* becomes short, and the accent falls upon the antepenult. The former (*εια*) comes from adjectives in *ης*, G. *εος*, e. g. *ἀλήθεια* from *ἀληθής*; the latter (*οια*) from adjectives in *ους*, e. g. *ἀνοια* from *ἀνους*.

NOTE 9. From some adjectives are formed abstract nouns in *η* or *a* simply, but always as paroxytones; e. g. from *κακός* (Fem. *κακή*) *ἡ κάκη* for *κακία*; from *ἐχθρός* (Fem. *ἐχθρά*) *ἡ ἐχθρα* *enmity*. Hence from adjectives in *ιος*, e. g. *δόςιος*, *ἀξιος*, *αἰτιος*, come the subst. *ἡ δόσια* *right, duty*, *ἀξία* *dignity*, *αἰρία* *fault, guilt*; all which forms, by accident, are not distinguished from the feminine adjective.

b. — *της*, G. *ητος*, Fem. E. g. *ἰσότης* *equality* from *ἴσος*, *παχύτης* from *παχύς*. All are paroxytones, with a few exceptions, as *ταχυτής*, *δηϊότης*, G. *ητος*.

c. — *σύνη*. E. g. *δικαιοσύνη*, *δουλοσύνη*, most frequently from 38 adjectives in *ων* G. *ονος*, e. g. *σωφροσύνη* from *σώφρων* G. *ονος*. Those which have a short vowel in the syllable before the antepenult, take in the antepenult *ω*, like comparatives in *τερος*; but except *τερωσύνη* *priesthood* in Demosthenes, there are very few words of this class, and these in the later Greek. See Fischer ad Weller. II. p. 40.

d. — *ος* *Neut.* especially from adjectives in *υς*, e. g. *βάθος* 39 *depth*, from *βαθύς*, *τάχος* from *ταχύς*. Hence too from such, whose degrees of comparison seem to presuppose an old positive in *υς*, e. g. *τὸ κάλλος*, *τὸ αἰσχος*, *τὸ μῆκος*, from *καλός* (*καλλίων*), *αἰσχρός* (*αἰσχιωτός*), *μακρός* (*μήκιστος*). Comp. m. 9, above.

11. Of the substantives which come

C. From other *Substantives*,

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are first to be remarked some endings, which are formed simply after the analogy of verbals. Thus:

1) *Masculines* in *της* (of which all in *ιτης* have long *ι*) often denote simply a person in some relation to the object expressed by the radical word; e. g. *πολίτης* *citizen*, from *πόλις* *city*; *ὁπλίτης* *an armed man*, from *ὅπλον*; *ἱππότης* *rider*, from *ἵππος*; *γενειότης* *a bearded man*, from *γένειον*; *φυλότης* *member of a class or tribe*, from *φυλή*. All these pass over occasionally into the adjective signification, † 63. n. 7.

- 41 2) In the same manner those in *εὖς*; e. g. *ιερεὺς priest*, from *ιερόν temple* (or from *τὰ ιερά sacrifice*); *γριπεὺς* and *ἀλιεὺς fisher*, from *γρίπος net* and *ἄλις sea*; *γραμματεὺς*, etc.
- 42 12. All other substantives of this kind may be brought under the following subdivisions:
- 1) Those which denote a place consecrated to a divinity, in *ιον*, *αιον*, *ειον*; e. g. *Διονύσιον*, *Ἀφροδίσιον*, *Ἡραϊον*, *Μουσείον*, *Ἡράκλειον*.
- 43 2) Those which denote a place where there is a plurality of certain objects, in *ών* G. *ῶνος* Masc. and *ωνιά* Fem. E. g. *ἀμπελών vineyard*, *ῥοδωνιά rose-garden*, *ἀνδρῶν men's apartment*, *μελετῶν hall for exercise*.
- 3) Female appellatives:
- 44 a. — *τεῖρα*, *τρια*, and *τρίς* G. *τρίδος*; strictly from masculines in *τηρ* and *τωρ*, but also from those in *της*. E. g. *σώτειρα female deliverer*, *ὀρχηστρια female dancer*, *αὐλητρίς female flute-player*, from *ὀρχηστής*, *αὐλητής*.
- 45 b. — *ις* G. *ιδος* is the most common ending, and comes in the place of the Masc. *ης* and *ας* of Dec. I. E. g. *δεσπότης master*, *δεσπότης mistress*; *ικέτης* *ικέτης*, *Σκύθης* *Σκύθης*, *μυροπώλης* *μυροπώλης* a female dealer in ointment. Comp. *ἐπτέτης* etc. § 70. n. 2.
- 46 c. — *αινα*, chiefly from Masc. in *ων*, e. g. *θεράπων (οντος)* *θεράπαινα female servant*, *λέων (οντος)* *λέαινα lioness*, *τέκτων (ονος)* *τέκταινα female artisan*, *δάκων (ωνος)* *δάκαινα*. Also from some masculines in *ος*, e. g. *θεός* *θείαινα*.
- 47 d. — *ειᾶ*, from two masculines in *εὖς*, viz. *ἱερεῖα priestess*, from *ιερεὺς*; *βασιλεία queen*.
- 48 e. — *σσα* from several endings of Dec. III. E. g. *βασιλίσσα* from *-εὖς*; *πένησσα* from *-ης*; *ἄνασσα* from *ἄναξ*; *κλίσσα*, *Θρήσσα* (Attic *Θρήττα*), from *κλίξ* and *Θρήξ* or *Θράξ*.
- 49 4) *Gentile nouns*, or national appellatives. These are comprised in three classes: A. Masculine; B. Feminine; C. Possessive (adjectives).

A. MASCULINE.

- *ιος*, also — *αῖος* from Dec. I. E. g. *Κορίνθιος*, *Τροιζήνιος*, *Ἀσσύριος*, *Βυζάντιος* (from *Βυζάντιον*); *Ἀθηναῖος*, *Λαρισσαῖος*; sometimes with a change of the radical word, e. g. from *Μίλητος*, *Μιλήσιος* (comp. m. 35), and from names in *οὖς* G. *οὔντος* not only *Ὀπουντίος*, but also from *Ἀμαθοῦς*, *Φλίους*, *Ἀναγυροῦς*—*Ἀμαθούσιος*, *Φλιάσιος*, *Ἀναγυράσιος*.
- 50 — *νός*, *άνός*, *ίνος*, only from names of cities and countries out of Greece; e. g. *Κυζικηνός*, *Σαρδιανός* Ion. *Σαρδιηνός* from *Σάρδεις*, *Ἀσιανός*, *Ταραντίνος*.
- 51 — *ίτης*, *ήτης*, *ᾶτης*,* *ώτης*. E. g. *Ἀβδηρίτης*, *Χερρόνησιότης*, *Αἰγυήτης* from *Αἴγυα*; *Πισάτης*, *Σπαρτιάτης* (Ion. *-ιήτης*), *Σικελιώτης*.
- 52 — *εὖς*. E. g. *Αἰολεὺς*, *Φωκεὺς* a *Phocian* (of Phocis), *Δωριεὺς*, *Μεγαρεὺς* from *Μέγαρα*, *Μαντινεὺς* from *Μαντίνηα*, *Πλαταιεὺς* from *Πλαταιά*, *Φωκαεὺς* or better *Φωκαεὺς* a *Phocæan* from *Φώκαια*, *Εὐβοεὺς* from *Εὐβοία*.
- 53 B. FEMININE.—Besides the usual change of the Masc. ending *ος* into *η* and *α*, e. g. *Ἀσιανή*, *Ἀθηναία*, these either simply change (by m. 45) the *ης* of the Masc. endings into *ις*, e. g. *Σπαρτιάτις*, *Συβαρίτις*, etc.—or they

* The rule, that gentile nouns in *ίτης* have long *α*, must not be extended to those which are not derived from some primitive name, as in *Σαρμάτης* *Sarmata*.

append the endings *is* and *as*, as euphony may require, to the stem itself; e. g. *Αἰολίς*, *Δωρίς*, *Μεγαρίς*, *Φωκίς*, *Φωκαΐς*, *Δηλιάς*, *Ίας* from *Ίων*, anc. *Ίάων*. All these names are used either of a female or of a country, according as the sense may require *γυνή* or *γῆ* to be supplied.

C. POSSESSIVE gentile words (*κτητικά*), as they are called, are adjective forms derived immediately from gentile nouns, and express only a relation to these, mostly that of possession, like *-ish* in the words *English*, *Spanish*, etc. They have almost exclusively the ending *κός*, see m. 71; e. g. *Συβαρτικός*, *Κορινθιακός*, *Λακεδαιμονικός*.

5) *Patronymics*, or names derived from ancestors.

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A. MASCULINE. The endings here are:

— *ίδης*, *άδης*, *ιάδης*, Gen. *ου*. These are the most usual endings; and indeed the form in *ίδης* may be considered as the primary one, which is derived from names of most terminations; while on the contrary, the form in *άδης* comes only from names in *as* and *ης* of Dec. I. E. g. *Κέκροψ* *Κεκροπίδης*, *Κρόνος* *Κρονίδης*, *Ἀλκαίος* *Ἀλκαϊδης*. *Βορέας* *Βορεάδης*, *Ἰππότης* *Ἰπποτιάδης*. The ending *ιάδης* probably arose chiefly on account of names in *ιος*, where this form was occasioned by a regard to euphony; e. g. *Μενοίτιος* *Μενοιτιάδης*. But the agreeable cadence of this ending (— — —), and especially the wants of hexameter verse, occasioned this form to be appended also to many names, which presented a long syllable before the patronymic-ending; e. g. *Φερητιάδης* from *Φέρης*, *ἦτος*, *Τελαμωνιάδης*, *Ἀβαντιάδης*, etc. On the other hand the dramatic Iambic verse favoured the common form, which therefore also occurs from similar names, e. g. *Παλλαντιάδης*, *Ἀλκμαιωνίδης*, *Πελοπίδης*, *Ὀμηρίδης*.

— *ιων* G. *ωνος* (rarely *ονος*) is an infrequent form existing along with the other, but only in the poets; e. g. *Κρονίων*, *Ἀκτορίων*. The quantity of the *ι* is determined by the metre; e. g. *Κρονίωνος*, *Κρονίονος*.

NOTE 10. *Patronymics* from names in *εύς* and in *κλῆς* have originally *είδης*; and thence in the common language by contraction *είδης*; e. g. *Πηλείδης*, *Τυδείδης*, from *Πηλεύς*, *Τυδεύς*; *Ἡρακλείδης* from *Ἡρακλῆς*;—and so in the ending *ιων*, e. g. *Πηλείων*.—The Dorics retained the uncontracted form; e. g. *Κρηθεύς* *Κρηθεΐδας*. From the Ionic flexion *εύς* G. *ῆος*, comes the epic form *Πηληϊάδης*, etc.

NOTE 11. In like manner *ο* is contracted with *ι*, in *Πανθοΐδης*, *Αητοΐδης*, from *Πάνθοος* (*Πάνθους*), *Αητώ* G. (*όος*) *οὖς* *Latona*.

NOTE 12. Not unfrequently the proper name of a man has in itself the patronymic form, e. g. *Μιλτιάδης*, *Σιμωνίδης*, *Δευκαλίων*. Sometimes the same name appears in both forms; e. g. *Εὐρυτος* and *Εὐρυτίων*. This gave occasion to the epic writers, in such names as did not commonly end in *ων*, to presuppose such a form, and thence to derive a patronymic suitable to their metre; e. g. from *Ἀκρίτιος*—*Ἀκρισιώνιδης*, from *Ἰαπετός*—*Ἰαπετιονίδης*. But, for like reasons, they sometimes omitted in the patronymic the *ων* of such words as really had it; e. g. *Δευκαλίων*—*Δευκαλίδης*.

B. FEMININE. These correspond in general to the masculines; viz. to those in *ίδης*, *άδης*, the feminines in *is* and *as*, e. g. *Τανταλίς*, *Ἀτλαντίς*, *Θεστιάς*;—to those in *είδης*, the feminines in *ης*, e. g. *Νηρηΐς*;—to those in *ιων*, the feminines in *ώνη* and *ίνη*, e. g. *Ἀκρισιώνη*, *Ἀδρηστινή*.

6) *Diminutives*, *υποκοριστικά*. Of these there are various endings:

a. — *ιων* (*τό*) is the chief ending; e. g. *παιδίον* a small child, *σωμάτιον* a small body, *ράκιον* from *τὸ ῥάκος*, etc. In order to render the diminutive more emphatic, this ending is often made a syllable longer in the

following ways: *ιδιον*, *αριον*, *υλλιον*, *υδριον*, *υφιον*. E. g. *πυρακιδιον* from *πυραξ*, *παιδαριον* from *παῖς*, *μειρακυλλιον* from *μείραξ*, *μελυδριον* from *τὸ μέλος*, *ζωφιον* from *ζῶν*.

- 62 NOTE 13. Of these words, all, which have four or more syllables, are *proparoxytone*, (to which belong also the contracts, as *βοιδιον* for *βοῖδιον*,) and likewise most of those which have *three short* syllables. Those of three syllables which form a dactyl, are with few exceptions *paroxytone*.
- 63 NOTE 14. The ending *ιδιον* is contracted with several vowels, as *βοιδιον*, *γῆδιον*, strictly *γῆδιον*. With *υ* and *ι*, the contraction is into *ῦ* and *ῖ*; e. g. *ιχθυδιον*, *υδιον*, from *ιχθύς*, *υς*; *ιματιδιον* from *ιμάτιον*. Words in *ις* and *υς* (G. *εως*) contract into *ειδιον*, as *ρησειδιον* from *ῥῆσις*, *ἀμφορειδιον* from *ἀμφορεύς*. The form *ιδιον* in those in *ις* G. *εως* is in Attic writers doubtful.—The ending *αριον* has always short *α*.
- 64 NOTE 15. Many words in *ιον* have entirely lost their diminutive sense; e. g. *θηριον* *beast* from *θῆρ*, *βιβλιον* *book* from *βιβλος*.
- b. — *ισκος*, *ισκη*. E. g. *στεφανίσκος*, *παιδίσκη*.
- 65 c. — *ις* (ῆ) G. *ιδος* and *ιδος*. E. g. *θεραπεινίς* from *θεράπεινα*; *πυρακίς* from *πυραξ*; *σχολίς*, *ιδος*, from *σχόινος*, etc.
- d — *ύλος* Doric. E. g. *Ἐρωτύλος* from *Ἔρως*.
- e. — *ιδεύς*, only of the young of animals; e. g. *ἀετιδεύς* from *ἀετός*. This form to a certain extent passes over to the patronymic signification; e. g. *υῖδεύς* *son's son* Isocr. Ep. 8. init.
- Some peculiar forms, as *πολίχη* from *πόλις*, *πιδύση* from *πίθος*, are best learned from observation.

III. ADJECTIVES.

- 66 13. Of the *Adjectives* which exhibit evident marks of analogous derivation, by far the greater part end in *ος*. Here however the next preceding letters must always be taken into the account.
- a. — *ιος* is one of the most usual endings; of which we can only say, that it is immediately derived only from nouns, and mostly from primitives; and that it signifies what *belongs* or *relates to*, or *is derived from*, the object denoted by the noun; e. g. *οὐράνιος*, *ποτάμιος*, *ξίνιος*, *φόνιος*, *ἐσπίριος*, etc.—This ending is also particularly used, when from an adjective in *ος* a new adjective is derived; e. g. *ἐλεύθερος* *free*, *ἐλευθέριος* *liberal*; *καθαρός* *clean*, *καθάριος* *cleanly*, etc.
- 67 NOTE 16. When the ending *ιος* is appended to a word which has *τ*, this is sometimes changed into *σ*; e. g. *ἐνιαυτός* *year*, *ἐνιαυσίος* *yearling*, *yearly*; *ἐκών*, *όντος*—*ἐκούσιος*. See also above, m. 49 and 35.
- 68 From this *ιος* arise, strictly speaking, by the union of the *ι* with a preceding vowel, the particular endings
- αιος, ειος, οιος, φος.*
- E. g. *ἀγοραίος* from *ἀγορά*, *Ἀθηναίος* from *Ἀθῆναι*; *αἰδοίος*, *ἡφός*, from *αἰδώς*, *ἡώς*—*ῶος*; *σπονδαίος* from *σπονδή* (instead of *σπονδήιος*). Still, usage has sometimes regarded one of these endings (*φος*) as more definite and emphatic; e. g. *πάτριος* generally, 'what relates to one's forefathers, native country,' *πατρῷος* specially, 'what relates to one's father,' and so then also the forms *μητρῷος*, *παππῷος*.—More especially is the ending
- 69 — *ειος* in use, as a derivative from words denoting living beings; e. g. *ἀνθρώπειος* *human*, *λύκειος* *of a wolf*, *ἀνδρείος*, *γυναικεῖος*, etc. (On the contrary of lifeless objects, *οἰκείος* *one's own*.) This is the most

common form of derivation from proper names of persons, the ending of which in any way admits it; e. g. 'Ομήρειος, Ἐπικούρειος, Πυθαγόρειος, Εὐριπίδειος, etc.

b. — εὖς denotes chiefly the *material* from which anything is made, and is contracted into οὖς; see § 60. 6.

c. — κός is to be taken in a sense quite as general as ιος, and extends itself also to verbs, (as γραφικός *belonging to painting*, ἀρχικός *fit to rule*, etc.) The most usual form is -ικός, and when α precedes, there commonly arises the form -αῖκος, e. g. τροχαῖκος from τροχάιος. From words in υς is formed -υκος, e. g. θηλυκος; and -ακος from endings which have ι before them, e. g. Ὀλυμπία, Ἰλῖος—Ὀλυμπιακός, Ἰλῖακός· μανία, μανιακός· σπονδαῖος, σπονδειακός· κουρείον, κουρεακός. Instead of the simpler -ικός however, the ending -ιακός is often preferred, on account of its better cadence, although it is strictly a double derivation, e. g. Κόρινθος, —Κορίνθιος, a *Corinthian*, Κορινθιακός *Corinthian*. Comp. above the ending -ίδης.

d. — νός an old Passive ending (like τός, τέος); hence δεινός terrible, σέμνος (from σέβομαι) venerable, στυγνός hateful, etc.

— ἴνος as proparoxytone, denotes almost exclusively the *material*, e. g. ξύλινος wooden, λίθινος, etc. A single exception is ἀνθρώπινος i. q. ἀνθρώπειος human, etc.—As oxytone, it forms adjectives of time, e. g. ἡμερινός, χθесινός of yesterday, from χθές; seldom with long ι, as in ὁπωρινός in Hom.

The word πεδινός and those in εῖνός indicate a *fullness* or something *entire*, etc. πεδινός entirely level, ὄρεινός mountainous, εὐδαινός entirely cheerful, etc.

— ἴνος, ανός, ηνός, belong only to *gentile* words; see m. 50.

e. — λος, an old Active ending; hence δειλός one who fears, timid; ἐππαγλος one who makes others fear, formidable, see p. 247. marg. Most common are the lengthened endings ηλός and ωλός, which indicate *propensity* and *habit*, as ἀπατηλός deceitful, ἁμαρτωλός accustomed to sin, a sinner, etc.

f. — ιμος is confined almost wholly to verbals; it marks *fitness* both Active and Passive, and is appended after various analogies; e. g. χρήσιμος useful from χράσμαι, τρέφιμος nourishing, θανάσιμος deadly, πότιμος drinkable. This ending is also sometimes lengthened by αῖος, as ὑποβολιμαῖος.

g. — ρός, ἐρός, ηρός, express mostly the idea of *fullness*, e. g. ὀκτρός full of grief, φθονερός full of envy, νοσηρός and νοσερός sickly.

h. — αλέος signifies nearly the same; e. g. θαρράλεος (from θάρρος), βωμαλέος, δειμαλέος, ψωραλέος, etc.

i. — τός and τέος, see § 102.

14. Other adjective endings are the following :

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a. — εις, G. εντος, with preceding ι, η, or ο, denoting a *fullness*; e. g. χαριεις full of grace, ὕληεις full of woods, πυρρόεις full of fire.—For the contraction of these adjectives, see § 41. n. 5. § 62. n. 3.

b. — ης, ες, G. ους, serves for derivation only in composition (§ 121. 9. a); still there arises from it the special ending

— ᾶδης, ᾶδες, G. ους, with a shifting of the accent, from -αειδής (stem εἶδος form, manner); e. g. σφηκᾶδης wasp-like, γυναικᾶδης womanly; but

most commonly denoting a *fullness, multitude*, and especially frequent in a sense of censure; e. g. *ψαμμάδης full of sand, αἱματώδης full of blood, bloody, λυώδης full of mire.*

- 78 c. — *μων*, Gr. *ονος*, belongs to verbals after the analogy of substantives in *μα*, and in part first formed from these. The signification for the most part follows the active quality denoted by the verb. E. g. *νοήμων intelligent*, from *νοεῖν*; *πολυπράγμων busy, busily occupied*, from *πολύς* and *πρᾶγμα* or *πράττειν*; *ἐπιλήσμων forgetful*, etc.

Finally, a multitude of adjectives arise simply through composition, of which we shall treat in the following sections.

IV. ADVERBS.

- 79 15. Besides the simple mode of forming adverbs by changing the flexible ending of adjectives into *ως*, which has already been treated of in † 115, there are still to be noted the following adverbial endings:

a. — *δην*. These are solely verbals, and express the *manner* of the verbal action. The ending is appended partly in the manner of the endings *τός, τός*; but with the necessary change of the verbal characteristic, and never with *σ*. E. g. *συλλήβδην taking all together*, i. e. *on the whole, in general*; *κρύβδην secretly*; *βάδην step for step, slowly*; *ἀνέδην unrestrained, fearlessly*, from *ἀνίημι, ἀνέρος*.—Partly it is also appended in the form *-άδην* to the stem itself, with the alternate vowel *ο*; e. g. *σποράδην scattered*, *προτροπάδην (φεύγειν, to fly) turned forwards*, i. e. *without looking back*.

- 80 b. — *δόν, ηδόν*. These come mostly from nouns, and relate chiefly to external form and nature; e. g. *ἀγελήδον in droves*; *βοτρυδόν grape-like*; *πλωθῆδον* (from *πλίνθος*) *laid like tiles*; *κυνηδόν dog-like*.—When they come from verbs, they coincide with those in *δην*; e. g. *ἀναφανδόν visibly, before the world*.

- 81 c. — *ί or εί*. These mark some *circumstance* connected with the action expressed in the sentence. The genuineness of the one or the other ending is to be decided by euphony; in the poets perhaps too by the metre, since *ί* can also be short; and by the tradition in the manuscripts.—Verbals especially terminate in

- 82 — *τί or τέ*, which endings are appended entirely in the manner of the ending *τός*; e. g. *ὀνομαστί by name*; *ἐγρηγορί waking*. So especially in words compounded with a negative; e. g. *ἀγελαστί without laughing*; *ἀνιδρωστί without sweating, without difficulty*; *ἀμαχηρεί without fighting*; *ἀκηρυκεί or -ί without proclamation*.—Hence, and from what was said above (in m. 8) of verbs in *ίζω*, comes the signification of the adverbs in *-στί*, after the *manner, custom, language*, of a nation, class, individual, etc. E. g. *ἑλληνιστί in the Greek manner, in the Greek language*; *γυναικιστί in the manner of women*; *σο ἀνδραποδιστί, βοῖστί*, etc.

- 83 Those formed from nouns have simply *ί or εί* in the place of the ending of flexion; so that in *ἐκοντί willingly, ἀνεί without injury*, from *ἄνη*, the *τ* belongs to the radical form. The most are compounds; e. g. *πανδημέα as a whole people, with united strength*, etc. *αὐρονυχί in the same night*,

this very night (from an old flexion, *νύξ*, -χός); *ἀμαχεί* without battle; *αὐτόχειρ* with one's own hand; *ἀμισθί* without wages; *νηπιουεὶ* unpunished, with the negation *νη-* ‡ 120. n. 12.

d. — ξ, an infrequent form, which commonly takes the palatal 84 already existing in the radical word; the signification is very general. E. g. *ἀναμίξ* mixed together, pell-mell; *παρὰλλάξ* alternately; *ὀκλάξ* (from *ὀκλάζω*) cowering, squatting; *ὀδάξ* with the teeth, from *ὀδοῦς*.

FORMATION BY COMPOSITION.

‡ 120. First Part of Compound Words.

1. The *first* component part of every compound word is either a noun, a verb, or an indeclinable word.

2. When the first word is a *Noun*, its ending of flexion is commonly changed into *ο*; which however is regularly elided, when the last word begins with a vowel. E. g.

λογοποιος, *παιδοτρίβης*, *σωματοφύλαξ*, *ἰχθυοπώλης* from *ἰχθύς*, *ῖος*; *διογραφός* from *δίκη*.

νομάρχης from *νόμος* and *ἄρχω*; *παιδαγωγός* from *ἄγω*, *ἀγωγή*; *καχεξία* from *κακός* and *ἔχω*.

In most cases nevertheless, where the ending of the first noun has *υ* or *ι*, the *ο* is not assumed. E. g.

εὐθύδικος, *πολυφάγος*, *πολίπορθος*, from *εὐθύς*, *πολύς*, *πόλις*.

In the same manner after *ου* and *αυ*, e. g.

βουφορβός, *ναυμαχία*, from *βούς*, *ναῦς*,

and often after *υ*, e. g.

μελαγχολία, *μελάμπεπλος*, from *μέλας*, *ανός*; *παμφάγος* from *πᾶς*, *παντός*.

NOTE 1. The *ο* remains sometimes before vowels, especially before those of which it can be assumed (§ 6. n. 3), that in the earlier language they had the digamma; e. g. *μνησιδής*, *μενοεικής*, *ἀγαθοεργός*. But in compounds with *ἔργον* or *ΕΡΓΩ*, the *ο* is commonly contracted with the *ε*; as *δημοεργός*, *λειτουεργός*, *κακούεργος*.

NOTE 2. An *ω* in place of this *ο*, comes either from the Attics, or from the contracted forms of declension; e. g. *νεωκόρος* from *νεός*; *ὀρεωκόμος* from *ὀρεός* G. *ὀρέως*; *κρεωφάγος* from *κρέας* G. *ας*, *ως*. The word *γῆ* earth becomes in all compounds *γεω-*, e. g. *γεωγράφος*, instead of *γαο-*, from the old form *ΓΑΑ*; see ‡ 27. n. 10.

NOTE 3. Some primitives in *μα*, G. *ματος*, simply change their *α* into *ο*, or cast it off; e. g. *αἰμοσταγής*, *στομαγία*; from *αἷμα*, *στόμα*.

NOTE 4. In some compounds, especially in poetical ones, the form of the *Dat. Sing.* or *Dat. Plur.* is assumed in composition: e. g. *πυρίπλους*, *νυκτι-*

πόρος, γαστρίμαργος, δρεινίμος (from ὄρος, εὐρος), ναυσίπορος, ἑγχεσίμωρος.*—A shortening of this last (the Dat. Plur.) is the very common form in εὐ (from οὐ G. εὐρος), e. g. τελεσφόρος, σακέσπαλος, from τὸ τέλος, σάκος.

NOTE 5. There are still some peculiar single forms, which must be left to observation; e. g. μεσαιπόλιος from μέσος; ὀδοίπορος from ὁδός; ἀργίπους from ἀργής or ἀργός; ποδανιπτήρ from ποῦς, ποδός; ἀκράχολος from ἄκρος; Θηβαγενής, μοιρηγενής, from Θηβη, μοῖρα; ἐλαφηβόλος, λαμπαδηφόρος, from ἔλαφος, λαμπάς;—and the apparently retained οὐ of the Nominative in δεῖσδοτος, λαοσσόςος, comp. marg. note.

3. When the first word is a *Verb*, its ending is commonly changed into ε without change of the characteristic, or else into σι. E. g.

ἀρχέκακος from ἄρχειν, δακέθυμος from δάκνω, ἔδακον.

λυσίπονος from λύω, τρεψίχρως from τρέπω, ἐγερεστέχορος from ἐγείρω.

Here too the vowel can be elided; e. g.

φέρασπις, ῥήψασπις.

NOTE 6. The examples are less frequent where ι stands without σ, as in τερπικέρανος and in many from ἄρχειν, e. g. ἀρχιθέωρος; or where the verb takes ο, as in φαινομένης, and in almost all compounds with λείπω, e. g. λειποτάξιον.—The learner will note the forms ταμεσίχρως from τέμνω, ἔταμον; λιπεσήμερ from λείπω, ἔλιπον; and the form (shortened from the former) φερέσπις for φερεσίπιος.

4. *Indeclinable* words remain unchanged in composition, with the exception of such changes as are effected by general rules, and, in prepositions, by elision. E. g. ἀγγχίαιος from ἀγγι and ἄλς; παλαιγενής from πάλαι; ἀναβαίνω, ἀνέρχομαι, from ἀνά; ἐξέρχομαι, ἐκβαίνω, from ἐξ; προάγω, περιάγω; see § 30. 2. Compare also § 25, and § 70. n. 2.

NOTE 7. The preposition πρό makes sometimes a crasis; e. g. προύχω, προύπτος, for προίχω, πρόπτος; especially with the augment, see § 86. n. 1.—For the shortened forms καββάλειν, etc. see § 117. n. 2.

NOTE 8. That περί does not lose the ι in composition, follows of course from § 30. 2. But ἀμφί likewise often retains it; e. g. in ἀμφίαιος, ἀμφίστες, from ἄλς, ἔτος. The other prepositions retain their vowel only in the Ionic dialect, especially the old Ionic of the epic writers, in some compounds, where the second word originally had the digamma; in the Attic dialect this takes place only in ἐπιορκεῖν, ἐπίεσασθαι (§ 108. III), and the adjective ἐπεικής.

NOTE 9. In respect to the *division into syllables* the common rule is, that when the preposition by itself ends in a consonant, this consonant remains with the first syllable; as εἰσ-έρχομαι, προσ-άγω, ἐν-υδρος, ἐξέρχομαι. But when the consonant regularly begins in the preposition itself the second syllable, it continues to do the same in the compound, even when its own vowel is elided; e. g. πα-ράγω, ἀ-πατεῖν.

* Of course in these compounds real Datives are as little to be sought, as real Nominatives in δεῖσδοτος, λαοσσόςος, in n. 5. The coincidence with these cases is only accidental.

5. Of the *Inseparable Particles* the principal are: 1) ἡμι-, *half*, e. g. ἡμίπους *half a foot*, ἡμιεφθός *half-cooked*, ἡμιλογός *a mule*; 2) δυσ-, which signifies *difficulty, adversity*, etc. e. g. δύσβατος *difficult of passage*, δυσδαιμονία *adverse fate*; 3) The negative *a*, called

a privative,

which marks a direct negative, like the Latin *in-*, and the English *in-, un-*; e. g. ἀβατος *impassable*, ἀπαις *childless*. Before a vowel this *a* commonly assumes *ν*, e. g. ἀναίτιος *innocent*, ἀνήκοος *deaf*.

NOTE 10. Many words beginning with a vowel, especially those cited (in § 6. n. 3) as originally beginning with a digamma, take nevertheless the *a* alone; e. g. ἀήττητος, δαίμων, etc. Hence the *a* is subject to contraction, as in ἀκων *unwilling* for ἀέκων, ἀργός *unemployed* from ἀεργός with a change of accent, § 121. n. 6.—On the other hand, the *ν* remains even before a consonant in ἀννέφελος, ἀμφαστή from ἀ and φημί.

NOTE 11. Wholly different from this *a* is another, which from its inherent *augmentative* power is called by many grammarians, in antithesis to the former,

a intensive.

With it we here connect also the *a* which has a *copulative* or *uniting* power. But the nature of this *a* in both these senses differs essentially from that of the preceding, in that it cannot be put arbitrarily before every word, the idea of which is susceptible of amplification; but is limited rather to a comparatively small number of words, which therefore must be noted each by itself. The following examples are among the most decisive:

1) INTENSIVE: e. g. ἀρενής *very intent*, ἀχανής *wide-gaping*, ἀσπερχές and ἀσκέλές *very violently*, ἀκήδεια *deep sorrow*; prob. also in ἄξυλος *very woody*, ἄβρομος *very noisy*.

2) COPULATIVE: e. g. ἀκοίτης fem. ἀκοίτις and ἡ ἀλοχος (from κοίτη and λέχος) *bedfellow*; ἀγάλακτες *suckled together*; ἀγάστορες *from one womb, kinsmen*, also ἀδελφός, -ή, *brother, sister*; ἀτάλαντος *of one weight, equal*; ἀκόλουθος (from κολουθός) *a follower, companion*; ἀβολεῖν *to meet together*. In all these examples the *a* probably has its origin from the asperated *a* in ἀπλοῦς, ἄπας, ἄμα.

There remain still some instances, where the *a* is superfluous, or is of uncertain and difficult origin; e. g. ἀάσχετος, ἀβληχρος, ἄβιος, ἄπετρος, ἄπεδος, etc.

NOTE 12. An infrequent form of negation is the inseparable νη-, e. g. νήποιος *unpunished*; νῆστις *fasting*, from νη- and ἔδω; νώνυμος from νη- and ὄνομα.

NOTE 13. We may further note as inseparable particles,

ἀρι, ἐρι, and ζα,

all intensive; e. g. ἀριπρεπής *very distinguished*; ἐρίβρομος *loud sounding*; ζαμενής *very bold*.

6. In all compounds, where the second word begins with *ρ*, and a short vowel comes to stand before it, the *ρ* is regularly doubled (§ 21. 2); e. g. ἰσορρήπης, from ἴσος and ῥέπω; περιρρέω, ἀπὸρρήτος, ἄρρήτος from ἀ and ῥητός.

T

† 121. *Second Part of Compound Words.—Two kinds of Composition.*

1. The form of the *last* part of a compound determines the character of the whole word; which accordingly is either a Verb, a Noun, or a Particle.

2. The most usual method with *Verbs* is the *loose* composition so called, *παράθεσις*; in which the verb remains unchanged, and retains its own peculiar flexion with both augment and endings. But, strictly speaking, this occurs only with the eighteen *primitive* prepositions (§ 115. 2); and is in fact no *real* composition. The prepositions in this case can properly be considered only as adverbs closely connected with the verb; in the sense of *upwards, inwards, forwards, away*, etc. Every similar connection of an unaltered verb with ordinary adverbs and other words, is always regarded as a simple juxtaposition, and the two are therefore for the most part separately written; e. g. εὖ πράττειν, κακῶς ποιεῖν.

NOTE 1. In the earlier poetry it was sometimes customary to write in one word certain verbs, especially participles, with a preceding adverb intimately connected with them; e. g. αἰέρονσαν for αἶ ἔρονσαν *they bent back*, i. e. the neck of the victim; παμπλαγχθίντας, etc. So too even with an Acc. governed by the verb; as δακρυχέων. Such double compounds also, as ἀντενποιεῖν, ἀντενπείσεται, (Plato, Demosth.) can well be written only as one word. See Wolf. Præf. ad Iliad. LXI.

NOTE 2. For the very reason that the usual composition of verbs with prepositions is to be regarded in this same manner, such compounds admit in poetry the figure called *Tmesis*; see § 147. n. 7.

3. The proper or *close* composition (*σύνθεσις*) on the contrary, in which the first word unites itself completely with the following, (which is true also of the inseparable particles,) can be admitted by verbs only when they undergo some *change* in their forms. That is to say, there thus arise peculiar compound forms of verbs with a derivative ending, most commonly in *έω*; where, for the most part, a noun compounded in the manner shewn below (4-7) lies at the basis. E. g. from ἔργον and λαμβάνω comes ἐργολάβος, and hence ἐργολαβεῖν; from εὖ and ἔρδω (ΕΡΓΩ) comes εὐεργέτης *benefactor*, and hence εὐεργετεῖν *to do good*; from δυσ- and ἀρέσκω comes δυσάρεστος *displeased*, δυσαρεστεῖν *to be displeased*, etc. So when instead of φείδεσθαι *to spare*, the negative idea of *not to spare, to neglect*, was to be expressed with a privative, there arose from the Adj. ἀφειδής the verb ἀφειδεῖν.—In the same manner there exist some instances of close composition even with prepositions; see § 86. 2.

NOTE 3. When in this kind of composition the verb sometimes appears unchanged, it arises from an accidental coincidence of the derivative end-

ing with that of the verbal root; e. g. ποιέω *make*, μελοποιός, μελοποιέω *make verses*. So μυροπωλίω comes not from μέρον and πωλίω, but from μυροπώλης; ἀφρονέω not from ἀ- and φρονέω, but from ἀφρων, etc. In like manner ἀτιμάω is not formed from τιμάω, but is a secondary form from ἀτιμάζω, which comes from ἀτιμος.

4. In compound *Nouns*, only the *close* composition can properly have place; although the last part is often an unaltered noun. But even when both parts remain unchanged, they are still regarded as expressing a single compound idea; and are consequently never separated by Tmesis. It is here the less usual case, that the last noun continues to express the principal idea, which then is modified or defined by the preceding part; and the instances which do occur, are for the most part words compounded with prepositions; e. g. πρόξενος *the public or state guest*; σύνοδος *a coming together*; ὁμόδουλος *fellow-servant*. Only *Adjectives* usually have their simple signification modified by means of this kind of composition; e. g. πιστός *credible*, ἀπιστος *not to be credited*; φίλος *loved*, ὑπερφίλος *immoderately loved*. But when e. g. an abstract substantive, as τιμή *honour*, is to receive a negative form by means of a privative (*dishonour*), there is first formed in this manner (no. 5) an adjective ἀτιμος, and thence a new substantive, ἀτιμία.—In such compounds, adjectives in ὤς mostly adopt the ending ῆς; e. g. ἡδύς, *pleasant*, ἀηδής *unpleasant*; βαρύς *heavy*, οἰνοβαρής *heavy with wine*, etc.

5. But in most nouns compounded in this manner, the second part does not express the principal idea or *subject* of the thought which lies at the basis of the compound; but only its *object*. This last part of the compound is very often an *unaltered* noun; and is indeed always so, whenever the simple noun has an ending not incompatible with the nature and gender of the compound to be formed. Thus:

ἀποικίος, δεισιδαίμων, do not denote an οἶκος, a δαίμων, which are then rendered determinate by the first part of the compound; but the former means *one who is ἀπο τοῦ οἴκου absent from his house or home*; the latter, *one δείσας τοὺς δαίμονας fearing the gods*. So ἄπαις is *one who has no child, childless*; μακρόχειρ *one who has a long hand*; ἐνθεός *inspired from God*; ἐπιχαίρεκακος *one who ἐπιχαίρει τοῖς κακοῖς rejoices in evil, malicious*.

When however the original ending of the noun is not compatible with the intended compound, the latter assumes the simplest *kindred ending* of declension, i. e. consequently either a simple s, or some one of the endings ος, ως G. ω, ης G. ους, ις G. δος, or of those which arise from the alternation of vowels mentioned ‡ 63. 2, viz. ων and ωρ; e. g.

δάκρυς (from δάκρυ) *tearless*; τρεχέδειπνος (from τρέχω and δειπνόν) *one who runs after suppers*; εὐθόδικος *one who exercises exact right (δική)*;

ἄτιμος deprived of honour (τιμή), dishonoured; φιλοχρήματος one who loves money (χρήματα); εὖγεως (from εὖ and γῆ) of a good soil (γῆ, γεω-), fertile; λιπόνεως leaving his ship; κακοήθης of evil disposition (ἥθος); ἀναλκῆς G. ἴδος without courage (ἀλκή); σόφρων one who has sound sense (σῶς and φρήν), sensible; εὐπάτωρ noble.

Compare for all these forms ‡ 63. In this way arise a great part of all compound adjectives, as also of substantives which imply an attribute.

6. Most frequently, however, when a compound noun is to be formed by the help of a *verb*, the verb stands *last* and takes the ending of a noun. In this case the preceding word or first part contains either the *limitation* or the *object* of the verbal action; e. g. ἐργολάβος one who undertakes a work, ἵπποτρόφος one who raises horses, etc. The simple ending *ος* is the most common in this sort of composition. Besides this there are, for substantives, the endings *ης* and *ας* of Dec. I, see the examples ‡ 119. m. 32; and for adjectives the endings *ης* of Dec. III; e. g. εὐμαθής Neut. *ές*, one who learns well. There are further the other noun-endings mentioned ‡ 119. 8; e. g. νομοθέτης from νόμος and τίθημι, etc.

7. From all such primary compounds, there are found again other derivative compounds, like δεισιδαιμονία, νομοθεσία, νομοθετικός, etc. So likewise the compound verbs mentioned in no. 3 above; as ἵπποτροφέω from ἵπποτρόφος, εὐπαθέω from εὐπαθής, etc.

8. Among the changes which sometimes occur in composition in the *second* word or *last* part, it is to be particularly noted, that words beginning with short *α* or with *ε* and *ο*, very commonly assume *η* or *ω*. This is never the case with verbs compounded with prepositions in the manner exhibited in no. 2 above; but it can have place in attributive words derived from such verbs, and consequently in compound verbs of the second class (no. 3 above); e. g.

ὑπήκοος obedient, from ὑπακούω; στρατηγός leader, commander, from στρατός and ἄγω, (but see p. 14 for those with *α* derived from ἄγω and ἄγνυμι); κατηγορος accuser, κατηγορέω, from κατά and ἀγορά, ἀγορεύω; εὐήμερος with fair wind, from ἄνεμος; δυσήλατος from ἐλαύνω; ἀνώματος unsworn, from δυνμι, etc.

In the compounds from *δνομα*, the second *ο* is also changed into *υ*, as ἀνώνυμος, εὐώνυμος, etc.

9. In respect to the *ACCENT*, the general rule is, that in composition the accent of the simple word (according to the analogy laid down in ‡ 12. 2. a) is *drawn back* as far as the nature of the accent permits. Thus, e. g. from τέκνον, θεός, come φιλότεκνος, φιλόθεος; from ὁδός σύνοδος; from παῖς, παιδός, comes ἄπαις, ἄπαιδος; from τιμή ἄτιμος; from ἐταῖρος, παρθένος, come φιλέταιρος, εὐπάρθενος; from αἰόλος *changeable*, παναίολος *wholly*

changeable; from παιδευτός come ἀπαιδευτος, δυσπαιδευτος, etc. Here however the following exceptions to the general rule are to be noted:

a) The adjective-ending ης, ες, has more commonly in composition the accent upon the ending; e. g. φιλομειδής, προσφιλής, ἀπαθής. Still, many of these compounds, as those with ἦθος, μήκος, τείχος, ἀρκέω, draw back the accent, e. g. εὐήθης, εὐηθες, αὐτάρκης, etc. So too those in -ώδης ‡ 119. 14; comp. the *Ausf. Sprachl.*

b) Verbals in ή; ά, ής, ήρ, εύς, and έός, which in their simple form have the tone on the ending, retain it there in composition; e. g. ἐπιτομή, συμφορά, μισθοφορά, συνδικαστής, συγγραφεύς, ἐπιτιμητέος. So substantives in μός, as διασυρμός, παροξυσμός, etc. with the exception of those in -δέσμος, as σύνδεσμος; etc.—Compound adjectives in τος (comp. ‡ 60) have commonly τος, τον, with the accent drawn back; less frequently τός, τή, τόν, where however no certain rule can be given; e. g. ἀπόβλητος, ἐξαιρετος, etc. or καθεκτός, τή, τόν.

c) Words, which are not themselves first compounded, but are *derived* from other compounds (παρασύνθετα), follow in respect to accent the general analogy of their endings; e. g. abstract verbals in ή and ά, as συλλογή, προσφορά, from συλλέγω, προσφέρω. Also ἀδικητικός from ἀδικεῖν, παροξυσμός from παροξύνω, προσδοκητός from προσδοκᾶν. But see note 7. So soon however as such words are *again compounded*, they draw back the accent, e. g. ἀπροσδοκητος.

d) Those compounds, whose first part is formed from a noun or adverb, and the last part from a *transitive* verb, with the simple ending os, (not τος, νος, etc.) take the accent in the *active* signification regularly on the penult, if that syllable be short; but in the *passive* sense, on the antepenult; e. g.

λιθοβόλος *throwing stones*

λιθόβολος *thrown at with stones.*

Orestes is a μητροκτόνος, but the children of Medea are μητρόκτονοι. So δικογράφος *one who writes accusations*, λεπτόγραφος *written neatly*; and thus throughout, even where only the Active signification can have place, as in οἰκονόμος, οἰνοχόος, τοιχωρύχος from ὀρύσσω, ἀδηφάγος, etc.—When however the penult is *long*, the accent goes to the final syllable; e. g. ψυχοπομπός, σκυτοδεφός, ἱπποβοσκός, λιθουλκός from ἔλκω, μελοποιός, δεινωπός from ΟΙΠΩ, ὀδηγός, παιδαγωγός, ἀργυραμοιβός.

NOTE 4. Compounds of this kind, which contrary to the rule here given are *proparoxytone*, are few, with the exception of some epic adjectives (ἱππόδαμος, σακέσπαλος, πολίπορθος); and are found only from some few verbs beginning with a vowel, as ἡνίοχος (from ἡνίων ἔχω), ναύαρχος, etc. This

accentuation lies also at the basis in the *properispomena*, as *δαδοῦχος* (from *δᾶδα ἔχω*), *κακοῦργος*, *πανούργος*, from *ΕΡΓΩ*. The other compounds of the same verb, which fall under this head, follow the rule; as *ἀγαθοεργός*, *λιθουργός*, etc.

NOTE 5. When the verb is *intransitive*, the compound remains subject to the general rule. Thus we find indeed *αἰτοκτόνος* (from *ἐμαντὸν κτείνω*), but *αὐτόμολος* (from *αὐτὸς ἔμολον*); and likewise *ισόρροπος*, *βαρύβρομος*, etc. So too *αἰμόρρους*, *πυρίπνοος*, etc. because in these the verbs *ρεῖν*, *πνέειν*, are *intransitive*, and the nouns are to be taken only as *Datives*.

NOTE 6. Some compounds became *oxytone* contrary to the general rule, because their derivation was less obvious; e. g. *ἀτραπός*, *ἀδελφός*, *βουλευτός*. See also *ἀργός* § 120. n. 10.

NOTE 7. The few single instances, where words compounded with *prepositions* do not draw back the accent, e. g. *ἀντίος*, *ἐναντίος*, or where a word derived from a compound nevertheless draws back the accent, as especially many in *τος*, e. g. *ἐξαίρετος*, *ἐπιδηπτος*, *ὑποπτος*, *περίρρητος*, may be best learned from observation.

PART III.

SYNTAX.

§ 122. *Definition.*

1. SYNTAX teaches the proper *use* of those forms, the origin and derivation of which have been shewn in the preceding parts of the grammar. For this purpose it follows the same general division of the Parts of Speech, which we have given in § 31.

2. We therefore here treat of the several parts of discourse as follows: 1) The NOUN by itself, or as connected with other nouns and like words; 2) The NOUN in construction, or as dependent on verbs and other words; 3) The VERB; 4) The PARTICLES; 5) Various compound *Phrases* and *Figures of Construction*.

THE NOUN.

§ 123. *Substantives and Adjectives.*

1. A substantive is rendered more definite by attributive adjuncts in apposition with it. These again may be: 1) A *Substantive*, or apposition in the strict sense; 2) *Adjectives*, to which are also reckoned the Article, Pronouns, and Participles.

2. When one substantive is put in *Apposition* with another, it must always stand in the same case, and usually in the same number; e. g. Πλάτων, ὁ φιλόσοφος, etc.

NOTE 1. When the subst. added has special endings for the Masc. and Fem. e. g. βασιλεὺς and βασίλισσα, (as in Lat. *victor* and *victrix*,) then of course it conforms to the first subst. in *gender* also. Hence derived substantives with a special ending of gender are not put in apposition with a subst. of different gender. Still the poets sometimes take the liberty of connecting with feminine words, nouns expressing attributes, which as to form are only masculine (§ 119. 8); e. g. Μοῦσαι ἰστροπες ψῆδης, Ἑρινύες λαοθηγῆρες, παμβέτορα γαῖαν, φίλων διαφθορεῦ addressed to a woman, Eurip. Hipp. 682; see Valck.

NOTE 2. More on this subject see among the rules for the Article, § 124. 3; also in § 129. n. 15; and for adjuncts in the Accusative, see § 131. n. 13.

3. Every word joined to a substantive in the nature or quality of an *Adjective* (no. 1 above), must agree with the same in gender, number, and case.

NOTE 3. A deviation from the general rule is the *constructio ad sensum* (κατὰ σύνεσιν), so common in Greek. This is found already in the Homeric τέκνον φίλε (§ 32. n. 1); and is more fully treated of in § 129. 11.

4. It is an apparent exception to the above rule, and one very common among the Attics, when with the *Feminine Dual* are joined adjectives and the like with a *masculine* ending; e. g. with the art. τῷ θεῷ and τοῖν θεοῖν (Ceres and Persephone) from ἡ θεός; τῷ χεῖρε Xen. As now we have seen above (§ 60. 3, 4, comp. § 79. n. 4), that adjectives in *os*, especially among the Attics, are often of common gender; so here we need only to make the supposition, that in the Dual this is commonly the case with all adjectives and other like words.

EXAMPLES: Xen. Cyr. 1. 2. 11 μίαν ἀμφῷ τούτῳ τὴν ἡμέραν λογιζονται they regard them as one. Plat. Phædr. p. 237. d, ἡμῶν ἐν ἐκάστῳ δύο τινεῖ ἔσονται ἰδέα ἀρχοντες καὶ ἄγοντες, οὐκ ἐπόμεθα. So too τούτων τῶν κινήσεων Plat. etc.

NOTE 4. The mixing of *Dual* and *Plural* forms occurs for the most part only in the construction of the subject and predicate; see § 129. 6. But when Homer often connects ὅσσε φαεινά, αἱματόεντα, ἄλκιμα δοῦρε, this is quite analogous to the construction ὅσσε δαίεται Od. ζ. 131, see § 129. 3; from which it is evident that he takes ὅσσε and δοῦρε as Plurals of the neuter gender.

5. An *Adjective* can stand *without* a substantive, not only in reference to a substantive expressed in the same connection or sentence, but also very often without any such reference. In this latter case a substantive is either actually omitted where it might stand, or at least the idea of such a substantive is always implied; as *man, woman, thing*, etc. Such an adjective then acquires entirely the nature of a substantive; e. g. ὁ σοφός the wise man, οἱ πολλοί the many, the people, τὰ ἐμά my things.

NOTE 5. Such omissions of substantives, by which the adjective and its appropriate article come to stand alone, (with which is to be compared the usage in § 125. 5, 7,) have in many instances become established by usage. Thus, besides the above, we may note the following:

ἡμέρα, e. g. ἡ ἐπιούσα, ἡ ὑστεραία, ἡ προτεραία.
 γῆ, χώρα, e. g. ἡ ἄνυδρος the desert, ἡ ἡμετέρα, etc.
 χεῖρ, e. g. ἡ δεξιά, ἡ ἀριστερά.
 γνώμη, e. g. κατὰ τὴν ἐμὴν Plato.

From this obvious tendency, for the sake of brevity, merely to indicate those substantives which may easily be supplied from the connection, has arisen the very frequent usage, that in a sentence the substantive implied in the *idea of the verb* is omitted, and the adjective alone remains; e. g. τὴν αὐτὴν λέναι sc. ὁδόν· ὡς βαθὺν ἐκοιμήθη sc. ὕπνον· ἐς μίαν βουλευεῖν sc. βουλὴν· τοῦτον ὀλίγας ἔπαυσε sc. πλῆγας.

NOTE 6. *Vice versa*, the Greeks often connect with those personal appellations, which denote an occupation or character, (as *herdsman, judge*, etc.) the words *ἄνθρωπος* and *ἄνθρωπος* in the manner of adjectives, whenever those terms are to be taken as referring to personal individuals, and not as mere appellatives. Thus e. g. ποιμὴν *herdsman* stands alone only in actual reference to his herd; but *ἄνθρωπος ποιμὴν* stands, where we indeed commonly say a *herdsman*, but where the more exact idea is, a *man who is a herdsman*. So Hom. ἄνθρωπος ἐπιβουκόλον ἄνδρα. Plato ἄνθρωπος στρατηγός. Lys. p. 186 Ἀθηναῖοι νομο-

θέτας ἡγοῦντο Τισαμενὸν καὶ ἐτέρους, ἀνθρώπους ὑπογραμματέας. When directed to more than one it is a form of respectful address; e. g. *ἄνδρες δικασταί, ἄνδρες στρατιῶται*.

NOTE 7. It is a poetic usage worthy of notice, when an adjective, instead of being referred to a Genitive, is referred to the noun on which that Genitive depends; e. g. Soph. OT. 1400 τοῦ μὸν αἶμα πατρός. Ant. 793 τόδε μείκος ἀνδρῶν ξύναιμον. Eurip. Herc. F. 445 οὐ δύναμαι κατέχειν γραίας ὄσων πηγάς.

6. An adjective not unfrequently (oftener than in Latin) stands in the place of the English *Adverb*; that is, certain adjuncts, especially of time, instead of being referred as adverbs to the predicate, are referred as *adjectives* to the subject of the sentence, and agree with the same in gender, number, and case; e. g. *ὁ δὲ ἐθελούτης ἀπῆει* *he went away voluntarily*, of his own accord. We find many adjectives construed in this way, especially those ending in *αῖος*; e. g. *ἄσμενος* *glad*, *δρομαῖος* *fleet*; also *ἥσυχος*, *συχνός*, *ἄθροος*, *σπάνιος*, *ὑπόσπονδος*, etc. So too those marking *time*, as *τριταῖος*, *ἐκταῖος*, *after three or six days*; *σκοταῖος* *in the dark*; also *μηνιαῖος*, *χθιζός*, *μεσονύκτιος*, *παινημέριος*, *ὄψις*, *ἑαρινός*, and many others. Further, those of *place*, but more in the poets; e. g. *ἐφέστιος* *on the hearth*, *θυραῖος* *at the door*; also *ἀγοραῖος*, *θαλάσσιος*, *μετέωρος*, *πλάγιος*, *ὑπερπόντιος*.

EXAMPLES: οἱ Ἕλληνες εἶδον ἄσμενοι τοὺς γηλόφους.—*ἦλθον δὲ ἐκταῖοι εἰς Χρυσόπολιν* Xen. An. 6. 4. 38.—*ἐφέστιοι ἐζόμεθα* Soph. OT. 32.—*τὸ δὲ μὴ φεύγειν τοὺς πόνους, ἀλλὰ ἐθελούτην ὑπομένειν, τῷ ἀρχεῖν παιδευομένῳ ἀν προσθείμεν* Xen. Mem. 2. 1. 3.

7. The *Comparative* degree, when the idea with which comparison is made is omitted, has as in Latin the force of our Position with *too*, *quite too*, *very*.

EXAMPLES: Hdor. 6. 108 ἡμεῖς ἐκαστέρῳ οἰκίωμεν. 1. 116 ἐδόκεε ἡ ἀπόκρισις ἐλευθερωτέρῃ εἶναι. Thuc. 8. 84 ὁ δὲ αὐθαδέστερόν τι ἀπεκρίνατο.

NOTE 8. The comparative is *strengthened* by *ἔτι*, *πολύ*, and even (pleonastically) by *μᾶλλον*; e. g. Il. ω. 243 ῥῆϊτεροι μᾶλλον. Hdor. 1. 32 μᾶλλον δλβιώτερος. Plat. Legg. p. 781 τὸ θῆλυ γένος λαθραιότερον μᾶλλον καὶ ἐπικλοπώτερον ἔφυ διὰ τὸ ἀσθενές. Comp. also with the Dat. § 134. 4. d. For the comparative in construction with the Genitive, and also before *ἤ*, *ἢ* *κατά*, with whole clauses, see § 132. 11, and n. 22, 23.

NOTE 9. The *Superlative* is strengthened in a corresponding manner by *πολύ*, *πολλῷ*, *μάλιστα*, (epic *ὄχα*, *ἔξοχα*), and especially by the relative particles *ὥς*, *ἥ*, and the pron. *οἷος*, *ὅσος*, followed (or not) by *δύνασθαι* or *δυνατὸν εἶναι*, or the like. E. g. *ἥ ἂν δύνωμαι τάχιστα, ὥς ἐνι μάλιστα* Xen. *Γύλιππος ἦκε, ἄγων ἀπὸ τῶν πόλεων στρατιάν ὅσῃν πλείστην ἐδύνατο* Thuc. 7. 21. For *ὅτι* see § 149. m. 3.

8. When a comparative refers to another quality of the same object, this latter stands, as in Latin, not in the positive, but also in the comparative.

EXAMPLES: Aristoph. Ach. 1078 *ὡς στρατηγοὶ πλείονες ἢ βελτίονες*. Hdor. 3. 65 *δείσας μὴ ἀπαιρεθῆναι τὴν ἀρχήν, ἐποίησα ταχύτερα ἢ σοφώτερα*. Eur. Med. 490 *ἰκόμην πρόθυμος μᾶλλον ἢ σοφώτερα*.

§ 124. THE PREPOSITIVE ARTICLE.

1. The Prepositive Article, *ὁ, ἡ, τό*, being in itself originally a demonstrative Pronoun, possesses a *demonstrative* power; since it brings an object, whether abstract or concrete, distinctly before the mind of the hearer, as one well known or already definitely mentioned. It serves therefore, *first*, to individualize, or point out one object as a *definite individual* from among the rest; and, *secondly*, to mark also a *class* or *genus*, where the speaker takes for granted, that he may refer to a generic idea as one familiar to all. E. g. *οἱ θεοὶ ἐκόλασαν τὴν τοῦ ἀνδρὸς ὕβριν.—αἱ ἡδοναὶ πείθουσι τὴν ψυχὴν μὴ σωφρονεῖν.—ὁ ἐλέφας τὸν δράκοντα ὀρώσδει.*

2. The *indefinite* article of modern languages is in Greek never expressed; and it is only when that which is indefinite, is at the same time to be clearly marked as an individual, that the pronoun *τις, τὸ*, in some measure takes its place. E. g. *γυνή τις ὄρνιν ἔλχεν.* Hdot. 7. 57 *ἵππος ἔτεκε λαγών.* Eur. Or. 716 *πιστὸς ἐν κακοῖς ἀνὴρ κρείσσων γαλήνης ναυτιλοῖσιν εἰσορᾷ.*

3. *Proper names*, from their very nature, do not need the article. It is however inserted, when the name has been already mentioned, or is well known; so that the article then implies: 'the one before spoken of,' or 'whom we all know.' It is, however, regularly omitted, when a name is *first* introduced in the narrative; and also often when the name is followed by a more definite attribute with the article; e. g. *Σωκράτης ὁ φιλόσοφος, Πρόξενος ὁ Βοιωτός* the *Boeotian*; but *Θουκυδίδης Ἀθηναῖος* *Th. an Athenian*. Compare Krüger on Xen. An. 6. 2. 13.—The names of rivers are often put between the article and the subst. *ποταμός*, as *ὁ Εὐφράτης ποταμός*; but, on the other hand, *Σελινός ποταμός* a river named *Selinus*.

NOTE 1. The Greek article corresponds in many respects to the English *the*; but more nearly to the German *der, die, das*. It may indeed be assumed in general, that where in English or German the article is or may be omitted, there the Greek usually omits it. But the learner should remember, that, both in Greek and in modern languages, it often depends on the taste and choice of the writer, whether to conceive of an object as definite or indefinite; comp. n. 7.—We have therefore now to point out particularly those cases, in which the Greek usage *really* differs from our own.

NOTE 2. The Greek language employs the article in connection with many *Pronouns*, where the English omits it; especially with the *demonstratives*, which with us include the definite article in themselves; e. g. *οὗτος* v. *ἐκεῖνος ὁ ἀνὴρ*; see more in § 127.—With demonstratives which include the idea *so, such*, (as *τοιοῦτος, τοσοῦτος*,) where we use sometimes the indefinite article (*such a man*) and sometimes none at all, there is also in Greek a twofold usage, *with* and *without* the article, according as it is either the object so qualified or the *quality* as such, that is to be made prominent. E. g. after a general description, it is said, *ὁ τοιοῦτος ἀνὴρ οὐκ ἂν μοι ἀρέσκει*, lit. *the such man*, Engl. *such a man*. On the other hand, Dem. Ol. p. 35 *οἱ Ἀθηναῖοι οἰκοδόματα καὶ κάλλη τοιαῦτα καὶ τοσαῦτα κατασκευάσαν* *such and so beautiful, etc.*

NOTE 3. The article is found also in Greek, but not in English, before *interrogative Pronouns*; that is, when they refer to something before mentioned. So in scenic dialogue: Eur. Phœn. 718 τὸ ποῖον; τὰ ποῖα ταῦτα; So in familiar discourse: Aristoph. Pac. 696 πᾶσχει δὲ δαυμαστὸν. Τὸ τί; also in Plato, as Gorg. p. 521 ἐπὶ ποτίραν οὖν με παρακαλεῖς τὴν Σεραφείαν, referring to the Σεραφεία before mentioned.

NOTE 4. Before *Possessives* the article is essential in Greek; because these in general are used of definite objects. E. g. ὁ σὸς δοῦλος *thy slave*; but σὸς δοῦλος *a slave of thine*; comp. § 127. 7. If the phrase with the possessive stands as a predicate, it takes no article; § 129. 2.

NOTE 5. The article usually stands with *cardinal* numerals, when of a whole only certain parts are named, or when the number mentioned is one generally known. E. g. τῶν Ἀθηναίων αἱ μὲν ἐξ φύλας κατὰ τοὺς Λακεδαιμονίους ἐγένοντο, αἱ δὲ τέτταρες κατὰ Τεγεάτας. Hdot. 4. 28 ἔμβα τοὺς ὀκτὼ τῶν μνηῶν ἀφόρητος ὅλος γίνεται κρυμός. Comp. Plato Rep. p. 460. e. Xen. An. 2. 6. 15 ἦν δέ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη, as a round number.

NOTE 6. The learner must however guard himself against the impression, that in certain cases the Greek article could stand directly like our *indefinite* one. The true view depends rather on a right estimate of the manner of conception, which lies at the basis (n. 1); as is manifest from the following examples. Xen. Ec. 15. 7 εἰ μοι αὐτίκα δόξειε γεωργεῖν, ὁμοιος ἂν μοι δοκῶ εἶναι τῷ περιούνῳ λατρῷ, εἰδότε δὲ οὐδὲν ὅ,τι συμφέροι τοῖς κάμνουσιν, where we commonly say, *to a physician*; here the object is in itself indeed indefinite, but it appears in this connection and because of the epithets *περιούντι* and *εἰδότε* as distinctly marked and almost individualized. Plato Lach. p. 184 καὶ γὰρ ἔτι τοῦ διακρινούτος δοκεῖ μοι δεῖν ἡμῖν ἢ βουλή, Engl. *there is need of a man*, of some one; but also: of the man to decide, etc. This usage of the article is common with *Participles*, see § 144. 1, and n. 1. 2. Plato Rep. p. 329 τὸ τοῦ Θεμιστοκλέους εὖ ἔχει, ὃς τῷ Σεραφίῳ λουδορουνμένῳ . . . ἀπεκρίνατο, where we commonly translate, but inexactly: *to a certain Seriphion*; so too Cic. de Sen. 3, *Seriphio cuidam*. But in Plat. Charm. 7 is now read: ὃς ἐπὶ καλοῦ λόγων παιδὸς κτλ.

NOTE 7. On the other hand, it is far more common, that the Greeks, even when speaking of entirely definite relations or things, could *omit* the article; where we either must or at least do usually insert it. But this must not be understood, as if sometimes an indefinite mode of expression might stand instead of a definite one. It appears rather as a license, which in the earlier language, and especially in the *poets*, was without much limitation; while in common usage it was gradually contracted to some particular instances. Thus the article is omitted: 1) Before words implying a *general idea* in sententious expressions; e. g. Plato Legg. p. 727 θείον γὰρ ἀγαθὸν πον τιμή. Charm. 18 οὐκ ἄρα σωφροσύνη ἂν εἴη αἰδώς; Theæt. 13 αἰσθησις, φῆς, ἐπιστήμη; Xen. Mem. 4. 3. 14 ἀνθρώπου ψυχὴ βασιλεύει ἐν ἡμῖν. But also in more concrete instances: Xen. An. 6. 3. 14 οὐ γὰρ δόξης ὁρῶ δεομένους ὑμᾶς εἰς ἀνδρείότητα, ἀλλὰ σωτηρίας. 2) In certain *adverbial* adjuncts, where we also often omit it, as εἶναι ἐπὶ θῆραν, ἐπὶ λείαν, εἰς προβολήν, δρόμῳ. Of *time*, as χειμῶνος ἀρχομένου, ἡμα ἡμέρα, μέχρι δεῖλης, ἐπεὶ ἡμέρα ἦν πέμπτη Thuc. Of *place*, as ἐν αἰγυλίῳ, ἐν λιμένι, πρὸς πόλιν q. d. *cityward*. 3) With such words as are usually sufficiently individualized by the connection or context; e. g. πόλις, μήτηρ, πατήρ, γονεῖς, παῖς, θεός, and the like; especially when they stand in an oblique case. 4) With such appellatives as approach the nature of a proper name, e. g. ἥλιος, σελήνη, γῆ, θάλασσα, οὐρανός; also βασιλεὺς said of the king of Persia, see Heindorf on Plat. Euthyd 8.—But observation will soon teach, that all these precepts are not settled, and that in most instances the article may also be employed. E. g. we find in Xen. An. 6. 3. 2 θύειν ἐπὶ ἐξόδῳ, and in the like phrase ib. 4. 35 θύειν ἐπὶ τῇ πορείᾳ. 6. 4. 20 εἰς κρίσιν, 26 πρὸς τὴν κρίσιν. So too

ἐπὶ θάλατταν, ἐν γῇ, are continually interchanged with ἐπὶ τὴν θάλατταν, ἐν τῇ γῇ, e. g. 6. 4. 13 Λακεδαιμόνιοι ἄρχουσιν ἐν τῇ γῇ καὶ ἐν θαλάττῃ, *by land and by water*. Very often however the insertion of the article in such cases has its specific ground, which the learner ought early to accustom himself to attend to in reading.

NOTE 8. In Homer there is strictly no example of the genuine article; see § 126. n. 7. His example was followed more or less by other poets; least of all by Attic poets.

§ 125. Further Usage of the Article.

1. Between the article and its substantive there are often inserted, not only *Adjectives* (ὁ καλὸς παῖς, οἱ ὑπάρχοντες νόμοι *the existing laws*) and *Genitives* depending on the substantive (ἡ τοῦ βασιλέως στρατιά), but also *adverbial* adjuncts belonging to the substantive; e. g. ἐμέμνητο τῆς ἐν μανίᾳ διατριβῆς *he recollected the time passed in madness*. In such instances a participle (γενομένη or the like) may often be supplied; as ἡ πρὸς Γαλάτας μάχη, ὁ ἔπειτα χρόνος; and this too even when this adjunct is a phrase, as ἡ πρὶν ἄρξαι αὐτὸν ἀρετή, *the virtue shown by him before he reigned*, Xen. Ages. 1. 5. See more in no. 6 below.

NOTE 1. The pronoun τὶς is inserted by the Ionics even between the Genitive which depends on it and the article belonging to that Genitive; e. g. τῶν τὶς ἱερῶν for τῶν ἱερῶν τὶς.

2. When the adjunct thus inserted has also the article, it can happen, that two or even three articles may come to stand one after another; but only when they *differ from each other* in form. E. g. τὸ τῆς ἀρετῆς κάλλος *the beauty of virtue*; ὁ τὰ τῆς πόλεως πράγματα *he who manages the affairs of the state*; Æschin. Tim. 2. 36 ἐνοχος ἔστω τῷ τῆς τῶν ἐλευθέρων φθορᾶς νόμῳ.

3. But the adjuncts of the substantive can also, for the sake of emphasis or perspicuity, be placed after it; and then the article must *always be repeated* before adjective expressions; e. g. ὁ ἀνὴρ ὁ ἀγαθός, τὸν παῖδα τὸν σόν, ὁ χιλιάρχος ὁ τὰς ἀγγελίας εἰσκομίζων. With other (adverbial) adjuncts belonging to the substantive the same holds good, at least as the rule; e. g. ἡ μάχη ἡ πρὸς Γαλάτας. The position of the Genitive is the freest; since it may stand either after the substantive with or without the article repeated, or also before it; hence not only ἡ ἐσβολὴ ἡ τῶν Πελοποννησίων, but also ἡ ἐσβολὴ τῶν Π. and τῶν Π. ἡ ἐσβολή, or finally by no. 1 above, ἡ τῶν Π. ἐσβολή.—But in every instance, where the adjunct with the article repeated follows the substantive, and the substantive is one of those which are sufficiently individualized without the article, or in general can stand without the article by § 124. n. 7, then the article *before* the substantive can be omitted; e. g. σύνειμι ἀνθρώποις τοῖς ἀγαθοῖς. βασιλεὺς ὁ μέγας Plato Eryx. p. 393, comp. Pl. Soph. p. 230; γάμος ὁ ἐκ μεζόνων Xen. Hier. 1. 27; κατὰ ἔχθος τὸ Πηγίνων Thuc. 4. 1.

NOTE 2. The *partitive Genitive* can never be inserted between the article and its substantive; nor, when it stands after the governing noun, can the article be repeated before it; e. g. τὸ πλῆθος τῶν νεῶν, οἱ ἀριστοὶ αὐτῶν. Especially is this the case with *participles*, in phrases like τῶν ξένων οἱ βουλόμενοι, οἱ καταφυγόντες αὐτῶν. This rule admits of exception only when the article is followed by other adjuncts, as Thuc. 6. 102 οἱ πρὸς τὴν πόλιν αὐτῶν τὸ πρῶτον καταφυγόντες, where αὐτῶν depends on καταφυγόντες. Analogous are the not infrequent passages, where the *demonstrative* (for its position see § 127. 6) is thus inserted; as Xen. An. 6. 2. 6 ἡ στενὴ αὕτη ὁδός, but never ἡ αὕτη ὁδός.

NOTE 3. With the *attributive participle* the repetition of the article is particularly necessary; because otherwise there arises the *participial construction* so common in Greek; for which see § 144, and Index.

NOTE 3 a. When to a substantive with the article *two adjectives* are joined without καί, they commonly stand without the article repeated between them; e. g. Xen. Cyr. 2. 2. 9 ὁ ἄλλος πᾶς λόγος. Plat. Phædr. p. 255 οἱ ξύμπαντες ἄλλοι φίλοι, ὁ καλὸς διὰ τῶν ὀμμάτων ἴος. Comp. ἡ στενὴ αὕτη ὁδός in n. 2. Still, the article is sometimes repeated with the second adjective, both before and after the substantive, in this manner: ἐν τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ Plat. Cratyl. p. 398; ἐν τῇ τοῦ Διὸς τῇ μερίστῃ ἑορτῇ Thuc. 1. 126; τὰ τεῖχη τὰ ἐαυτῶν τὰ μακρὰ ἐπετέλεσαν ib. 1. 108. Adjuncts other than adjectives, when put after the substantive, can also stand without the article repeated, by no. 3 above; e. g. ἡ μεγάλη στρατεία Ἀθηναίων καὶ τῶν ξυμμάχων Thuc. 1. 110.

NOTE 4. When an adjective *without* the article stands either before or after a substantive which has the article, but not between the two, the adjective takes the place of a minor clause, of which it would be the predicate. E. g. ᾗθερο ἐπὶ πλουσίοις τοῖς πολίταις does not mean, 'he rejoiced on account of the wealthy citizens,' but, 'he rejoiced on account of the citizens, that they were wealthy;' Luc. D. Deor. 8. 1 ἔχει τὸν πελεκον δξύτατον, 'he has an axe, that is very sharp.' Eurip. I.A. 305 καλὸν γέ μοι τούνεϊδος ἐξονείδισας. Isocr. p. 212 Ἡρακλῆς καὶ Θησεὺς ἐξ ἀδελφῶν γεγονότες, ἀδελφὰς καὶ τὰς ἐπιθυμίας ἔσχον.

NOTE 5. Several adjectives, like ὅλος, μέσος, ἔσχατος, ἄκρος, ἥμις, stand by rule in the position just mentioned (n. 4); although they also admit the other, but with a difference of meaning. Thus ἔσχατῃ ἡ νῆσος is the island where it is uttermost, the end of the island; but ἡ ἔσχατῃ νῆσος the uttermost island, the last of several; also ἐν μέσῃ τῇ ἀγορᾷ in the midst of the forum, but τὸ μέσον στίφος the middle column Xen. An. 1. 8. 13; ὅλην τὴν νύκτα all the night, τὰ ὅλα πράγματα the public matters Dem. Ol. 1. p. 10; ἐπ' ἄκροις τοῖς ὄρεσιν on the mountains where highest, on the summit of the mountains.

4. Where the substantive is readily understood from the connection, it is very commonly omitted; and then the article stands alone before the adjunct; e. g. ὁ ἐμὸς πατὴρ καὶ ὁ τοῦ φίλου my father and the (father) of my friend.

5. There are here also certain omissions established by usage; as in the case of adjectives, ‡ 123. 5, and n. 5. E. g.

νιός, παῖς, θυγάτηρ, e. g. Ἀλέξανδρος ὁ Φιλίππου. Or also alone, ὁ Σωφρονίσκου the son of Sophroniscus, i. e. Socrates. χώρα, γῆ, e. g. εἰς τὴν Φιλίππου into the country of Philip; ἐν τῇ πολέμῳ in the enemy's land.

οἶκος or οἰκία, but oftener also with the omission of the article, e. g. εἰς Πλάτωνος, εἰς ἄδου, see § 132. n. 30.

ἄνθρωποι, e. g. οἱ ἐν ἄστροις the inhabitants; οἱ κατ' ἐμὲ my cotemporaries.

So it is said of friends, associates, *οἱ περὶ τ. ἀμφὶ τινα*, § 150. m. 25; *οἱ σύν τινι*, etc.

χρήματα or *πράγματα*, e. g. *τὰ τῆς πόλεως* the affairs of the city, *τὰ* (or *τὸ*) *τῆς ἀρετῆς*, i. e. virtue itself; see n. 6.

NOTE 6. *Ἄνθρωποι* and *χρήματα*. These two omissions are so common, that we may treat of them together as a special idiom of the language. That is to say, all those ideas which are sufficiently clear from the connection, or from the subsequent mode of expression, the Greek is very fond of simply indicating by means of the article alone. These omitted ideas are of two kinds, persons or things. For the first, the article naturally stands in the masc. or feminine; for the second, in the neuter. 1) When the omitted idea refers to persons, the article usually takes an adverbial adjunct; e. g. *οἱ ἐν δοτεῖ*, *οἱ ἐκ τῆς πόλεως*, *οἱ μετ' αὐτοῦ* companions, allies, *οἱ μεθ' ἡμᾶς* successors, *ὁ ἐπὶ τῶν ἡπείων* leader, *οἱ παρὰ τοῦ βασιλέως* envoys; comp. *ὁ πάνυ*, *ὁ τότε*, in n. 7 below. 2) When the omitted idea is a thing or things, the neut. *τό* or *τά* takes with it: a) A Genitive, in order to express in a general way something which refers or belongs to an object, which proceeds or is derived from it; or it may serve as a periphrase for the simple substantive itself; e. g. *τὰ τῆς πόλεως*. Dem. p. 772 *τὴν Δίκην Ὀρφεὺς φησὶ πάντα τὰ τῶν ἀνθρώπων ἐφορᾶν*.—*τὸ δὲ τῶν χρημάτων ποθεῖτε ἀκούσαι, πόθεν ἔσται*, what concerns the money, Dem.—*τὰ τῶν θεῶν φέρειν δεῖ*. Dem. Ol. 1. p. 15 *τὰ τῶν Θεσσαλῶν ἀπιστά ἐστι φύσει*, as if *οἱ Θεσσαλοί*. Plat. Menex. p. 245 *τὸ τῆς πόλεως* (as if *ἡ πόλις*) *γενναῖον καὶ ἐλευθέρον ἐστί*. Phædr. init. *πάντων δὲ κομψότατον τὸ τῆς πῶας*, i. e. the grass. b) Or some kind of adverbial expression; the great variety of which will best appear from a number of examples; e. g. *τὰ πρὸς ἔω*, i. e. lands, regions; *τὰ κατὰ γῆς* the under-world; *τὰ εἰς τὸν πόλεμον ἀσκέειν* Xen.—*τὰ πρὸ τῶν ποδῶν* things present, the present. So Plato Phædr. p. 75 *τὰ ἐκ τῶν αἰσθήσεων* the perceptions of the senses. Thuc. 8. 48 *τὰ ἀπὸ τοῦ Ἀλκιβιάδου* the promises of Alcibiades. Hædot. 1. 51 *τὰ ἀπὸ τῆς δειρῆς* the takes-withments. 8. 15 *τὰ ἀπὸ Ξέρξεω* the punishment of Xerxes. Thuc. 1. 110 *τὰ κατὰ τὴν στρατείαν ἐτελεύτησαν*, i. q. *ἡ στρατεία*. Xen. Cyr. 3. 1. 30 *τὰ ἐνθάδε εὖ ἔχει* the affairs here; *τὰ τότε* Plat. etc.

6. Every adjunct in itself indeclinable, can be declined by the aid of the article, that is, can take the appearance of a noun. Hence *adverbs* are without further change converted into *adjectives* by simply prefixing the article; especially those of place, time, and measure. E. g. from *μεταξύ* between, *ὁ μεταξύ τόπος* the intervening place. Or the adverb follows with the article repeated, as above in no. 3.

EXAMPLES: *αἱ πέλας ν.* *αἱ πλησίον κῶμαι* the neighbouring villages; *οἱ τότε*, *νῦν*, *ἐνθάδε* *ἄνθρωποι*; *οἱ πάλαι σοφοὶ ἄνδρες*; *ἡ ἄνω πόλις* the upper city; *εἰς τὸν ἀνωτάτω τόπον* (see § 115. 6); *ἡ ἐξαίφνης μετὰστασις* the sudden removal, etc.* Here belong also *ἡ οὐ διάλυσις*, and the like; see § 148. n. 3.—Also *ὅταν ἐγείρῃσθε ἐκ τῆς ἀμελείας ταύτης* τῆς ἀγαν, 'when ye awake out of this excessive carelessness,' Dem.

7. If the substantive is here omitted, the adverb then has the appearance of a substantive.

EXAMPLES: From *αὔριον* to-morrow comes, by omitting *ἡμέρα* day, *ἡ αὔριον* the next day; *ὁ πάνυ* the famous man; *ἡ Λυδιστὶ* the Lydian measure (*ἀρμονία* being omitted); *οἱ τότε* the men then living; *ἐς τοῦπίσω* (for *τὸ ὀπίω* what is behind) backwards. So Anacr. *τὸ σήμερον μέλει μοι*, to-day only troubles me, i. e. what is or occurs to-day.

* The Latins, who have no article, can imitate this only in some comic expressions by a sort of composition, as *heri semper lenitas* in Terence.

8. Further, by the addition of the article in this manner, the following take the appearance of substantives:

1) *Infinitives*; e. g. τὸ πράττειν *the doing*, τὸ κακῶς λέγειν *the speaking evil*, ἡδομαι τῷ περιπατεῖν *I delight in walking about*. But the learner must be on his guard against the impression, as if in this way the verb assumed also the *nature* of a substantive, so as to change the subject or object into a genitive, or adverbs into adjectives; as is the case with the English participle, e. g. 'the loud *crying* of the children,' 'the *falling* of the trees.' Instead of this the Infinitive retains its full *verbal* power; as is shown below in § 140.

2) Every word and every phrase, which is to be regarded as an independent object; e. g. τὸ λέγω i. e. *the word λέγω*. Plat. Prot. p. 345. e, περὶ ἑαυτοῦ λέγει τοῦτο τὸ ἐκόν. Phædr. p. 273, καταχρησασθαι δεῖ αὐτὸν τῷ Πῶς δ' ἂν ἐγὼ τοιούσδε τοιῷδε ἐπεχειρήσα, 'he must make use of this language: How could I, such as I am, have laid hands on such an one?' See n. 9.

NOTE 7. In ordinary cases every word thus regarded as an independent object, is made neuter. In grammatical language, however, it is customary to give to every such word the gender which belongs to the name of that part of speech; e. g. because we have ἡ ἀντωνυμία *the pronoun*, we therefore find also ἡ ἐγὼ i. e. *the pronoun ἐγὼ*; and so ὁ ἐπεὶ, *the conjunction ἐπεὶ*, because of ὁ σύνδεσμος *the conjunction*.

NOTE 8. By another peculiarity the article τό (τά) with its accompaniment stands *adverbially*; so with adjectives of the neuter gender, e. g. τὸ τελευταῖον *at last*, τὸ πρῶτον or τὰ πρῶτα *at first*, τὸ λοιπόν *for the rest, henceforth, already*; which is to be explained by § 128. n. 4, 5. Also before wholly indeclinable adverbial ideas, so that then τό and τά are quite redundant; e. g. τὸ κατ' ἀρχάς *at the beginning*, τὸ παράπαν *altogether*, τὸ πρὶν *formerly*, τῶν (prop. τὰ νῦν) *for the present*, τὸ ἀπὸ τοῦδε *from now on, henceforth*. All this again is sometimes made dependent on prepositions; e. g. ἐς τὰ μάλιστα *chiefly, maxime*, Hdot. ἐκ τοῦ παραχρῆμα *immediately* Dem. In general, too, adverbial expressions are often formed with prepositions; see § 147.

NOTE 9. The article stands sometimes in an elliptical manner even before *relative clauses*, which is to be explained from no. 8. 2, above. E. g. Plat. Rep. p. 510. a, τὸ ὁμοιωθὲν πρὸς τὸ ὁμοιωθῆ, *that which is compared, against that with which it is compared*, where for τό the Pron. ἐκεῖνο could also stand. Hdot. 3. 133 οὐδὲν τῶν ὅσα αἰσχύνῃ ἐστὶ φέροντα. Plat. Phædr. p. 329 τῆς (συνουσίας) ὅθεν ἂν φρονιμώτατος εἴη. Pollux 7. 75 τὸ ὥσπερ κάρυν *that nut-like thing*; hence, by attraction, τοῖς οἷοις ἡμῶν, etc. § 143. 16.—It sometimes stands in like manner before other words which govern a clause; e. g. τὸ πότε δεῖ λέγειν διδάσκέ με, literally, *teach me the* 'when it is necessary to speak'; ἐν ἑτὶ λείπεται, τὸ ἦν πείσωμεν ὑμᾶς, i. e. *one thing still remains, viz. this*, 'if we could persuade you,' Plat. Rep. 1. p. 327. e.

9. The smaller particles, δέ, τέ, γέ, δή, γάρ, μέν, μὲν δή, τοίνυν, are usually put between the article and the substantive or word standing for it; e. g. ὁ γὰρ ἄνθρωπος, ἡ μὲν γὰρ τέχνη, etc.

10. When several substantives are connected by conjunctions, if they are of different gender or number, the article must be repeated before each; as ὁ πατήρ καὶ ἡ μήτηρ. If they are alike in these respects, the article sometimes stands but once with

copulative conjunctions; but with adversatives and disjunctives, and even very commonly with *καί*, the article is repeated; especially when the clauses are in a certain degree antithetic or independent; e. g. *οἱ Λακεδαιμόνιοι καὶ οἱ σύμμαχοι*, etc.

NOTE 10. The poets of course can omit the article at their pleasure in the first or second place; e. g. Soph. Aj. 1250 οὐ γὰρ οἱ πλατεῖς, οὐδ' ἐν ῥύ-
νωτοι φῶτες ἀσφαλίστατοι. Eur. Phœn. 506 εἶπον καὶ σοφοῖς καὶ τοῖσι
φάυλοις ἔνδिका.

§ 126. *The Articles ὁ, ἡ, τό, and ὅς, ἥ, ὅ, as Demonstratives.*

1. Both the Prepositive Article ὁ, ἡ, τό, and the Postpositive ὅς, ἥ, ὅ, were in the earliest language *demonstrative pronouns* for οὗτος or ἐκεῖνος. As the language became more copious and cultivated, these words gradually assumed their later and more limited usage; but still, in many particular cases, they both retained, even in common prose, the power of real demonstratives.

2. The most frequent case is in the distinction and distribution of objects; where ὁ μὲν commonly stands first, and then ὁ δέ follows, either once or oftener, as the case may require. This takes place properly only in respect to definite objects, where in English we employ *this . . . that*. Still, it occurs also with indefinite objects, *the one . . . the other . . . another*; and so through all the genders and numbers.

EXAMPLES: τὸν μὲν ἐτίμα, τὸν δὲ οὐ, *the one he honoured, the other not*; τὸ μὲν γὰρ ἀνόητον, τὸ δὲ μανικόν; τῶν πολέμιων (or also οἱ πολέμιοι § 132. n. 4) οἱ μὲν ἐθαύμαζον τὰ γιγνόμενα, οἱ δ' ἐβόων, οἱ δὲ συνεσκευάζοντο, Xen. καλῶς πένεσθαι κρείσσον ἢ κακῶς πλουτεῖν· τὸ μὲν γὰρ ἔλεον, τὸ δ' ἐπιτίμησιν φέρει, Stob. III. p. 259; τῶν ζώων τὰ μὲν ἔχει πόδας, τὰ δ' ἐστὶν ἅποδα.—So also οἱ μὲν αὐτῶν . . . οἱ δέ, *some of them . . . others*. For ὁ μὲν, ὁ δ' οὐ, see § 149. m. 14.

3. The *postpositive* article stands in the same manner, ὅς μὲν, ὅς δέ, etc. ἃ μὲν, ἃ δέ, etc. but less frequently among the genuine Attics. It occurs very often however in the later writers, as Plutarch.

NOTE 1. An example from Demosthenes is in *pro Corona* p. 248 Reisk. πόλεις Ἑλληνίδας, ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατὰγων. But τὰς is also read in both places.

4. In the narrative style ὁ, ἡ, τό often stands only *once* and with δέ alone, in reference to an object already named; e. g. Xen. An. 5. 6. 21 Σινωπεῖς δὲ πέμπουσι πρὸς Τιμασίωνα· ὁ δὲ λέγει τάδε.

5. When this demonstrative article is the *subject* of a clause and stands for persons, it can stand also in a clause connected by *καί* with what precedes, and then its place is next to the conjunction. In such instances, for the *Nominative*, the forms of the postpositive ὅς, ἥ, οἷ, αἷ, are used; for the *Accus.* (with *Infin.*) those of the prepositive, τόν, etc. E. g. Xen. An. 3. 4. 48 καὶ ὅς, ἀκούσας ταῦτα, ὠθεῖται αὐτὸν ἐκ τῆς τάξεως and *he* (that one) *hav-*

ing heard this, thrust him out of the ranks. Hdot. 8.56 καὶ οἱ διαλυθέντες ἐκ τοῦ συνεδρίου, ἐσέβαινον ἐς τὰς νῆας. Xen. Cyr. 1. 3. 9. καὶ τὸν κελεύσαι δοῦναι.

NOTE 2. Here belong also the usual formulas in relating a conversation. ἦ δ' ὅς, *said he* (§ 109. I. 4); and the elliptic καὶ ὅς (sc. ἔφη) *then he replied*.—For the connection of a demonstrative clause by means of the relative, a construction so common in Latin, see § 143. 6.

NOTE 3. When a *preposition* belongs to the clause, μὲν and δέ often stand immediately after it; e. g. ἐν μὲν τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὐ, 'in some things we agree, in others not.' Isocr. Paneg. 41 εἰς μὲν τοὺς ὑβρίζοντες, τοῖς δὲ δουλεύοντες. See Reiz de Accent. p. 13. 69.

NOTE 4. The forms in distributive propositions of this kind, do not all ways so regularly correspond to each other, as they are above exhibited. Very often e. g. οἱ μὲν is followed in the succeeding clause by τινὲς δέ, ἔτιοι δέ, or by a name or some other mode of distinction.

NOTE 5. From the old signification of the article come also the phrases τὸν καὶ τὸν, τὰ καὶ τὰ, etc. which correspond precisely to our *this and this, that and that*, etc. This occurs only in the forms beginning with τ, and is particularly frequent in Demosthenes.

NOTE 6. Finally, in the same manner is to be explained the adverbial use of the poetic Dative τῷ, *on that account, therefore*. Il. ε. 816 Γινώσκω σε, θεά, ... Τῷ τοι προφρονέως ἐρέω ἔπος, 'therefore will I frankly tell thee.' The same can also be expressed by the Accus. (§ 128. n. 5.) Il. γ. 176 Ἄλλα τά' οὐκ ἐγένοντο· τὸ καὶ κλαίονσα τέττηκα, 'therefore am I dissolved in tears.'

NOTE 7. In poetry, and especially epic poetry, the use of both articles as demonstratives is far more general; and in Homer ὁ, ἡ, τό, is almost everywhere to be so taken; those cases excepted where τό, τόν, etc. stand for ὁ, ὡν, etc. by § 75. n. 2. In order to make this perfectly clear, one needs only to consider the following passages in Homer; Il. α. 340. δ. 399. ε. 715. ζ. 407. Od. ε. 106. These at first view seem to present only the ordinary article of prose; while to the attentive observer, to whom such an article in Homer is unknown, the context easily shews, that in all these and many similar passages the article is really *demonstrative*; but that the demonstrative force is there not absolutely essential, and is for this reason apparently weakened. The passages are few, where this word expresses an object merely as well known and distinguished, or as particularly present to the mind of the poet; or where the demonstrative force is really so much weakened, that the transition into the true Attic article becomes apparent; e. g. Il. α. 167. η. 412. μ. 289.—Especially must we be upon our guard, not to take this form as an article, where it is separated from the substantive by the verb or a whole clause, as Η μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πύδας ὠκέα Ἴρις. Here the ἡ, as demonstr. Pron. is to be taken for our *she*, for the article cannot be separated in this manner from its substantive: 'She then thus speaking departed, the swift-footed Iris.' This is rendered evident by those passages, where the substantive is in like manner placed after the real pronoun *οἱ* (to him), e. g. Od. υ. 106.—From this substantive nature of ὁ, ἡ, τό, arises also in Homer the case, that an adjective is thereby apparently converted into a substantive; e. g. Il. p. 80 τὸν ἀριστον *the bravest*; α. 33 ὁ γέρον *the old man, elder*; and often οἱ ἄλλοι, τᾶλλα. In all these instances ὁ, ἡ, τό, as Subst. has its adjective; and the shape of the thought is strictly this: 'him the bravest,' 'he the elder,' 'they the others' etc.

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§ 127. PRONOUNS.

1. The *Demonstratives*. a) Of these *οὗτος* and *ὅδε* sometimes stand instead of adverbs of place; e. g. Plat. Rep. 1 init. *ἡρόμην ὅπου εἴη· οὗτος, ἔφη, ὅπισθεν προσέρχεται*, 'I asked where he might be? Here he comes, said he, behind thee.' The demonstr. *ὅδε* occurs in this manner chiefly in the poets, (e. g. Od. *α.* 185. *χ.* 367,) and particularly often in the tragic poets; see Schæf. Meletem. p. 77.

b) As between themselves, *οὗτος* and *ὅδε* are in so far different, that *οὗτος* refers mainly (not always) to what *precedes*, and *ὅδε* to what *follows*. So too with *τοιούτος* and *τοιόσδε*, the adverbs *οὕτως* and *ὥδε*, etc. A relative clause is by rule preceded by *οὗτος*, unless where a special emphasis requires *ὅδε*.

EXAMPLES: Xen. An. 2. 1. 21 *ὁ δὲ εἶπεν· ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τὰδε ἐκέλευσεν εἰπεῖν βασιλεὺς*. Isæ. ad Nic. p. 18 *τῶν πολιτειῶν αὗται πλείστον χρόνον διαμένουσιν, αἵτινες ἂν ἄριστα τὸ πλήθος θεραπεύωσιν*. Or with a relative clause preceding; Id. Demon. p. 5 *ἃ ποιεῖν αἰσχρόν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν*. Contra: Soph. OT. 645 *πίστευον τὰδε, τόνδ' ὄρκον αἰδεσθεὶς θεῶν, ἔπειτα κάμει, τοῦσδε θ', οἱ πάρεσσί σοι*. Plat. Lach. p. 191 *ἀνδρείος που οὗτος ἐν καὶ σὺ λέγεις· ἀλλὰ τί αὐτὸς ὅδε, ὃς ἂν φεύγων μάχηται τοῖς πολέμοις*.—Poetic is *αὐτός* before the relative; e. g. Eur. Tro. 684 *ἀπέπνυς· αὐτήν, ἥτις ἄνδρα . . . ἀποβαλοῦσ' ἄλλον φίλῃ*. Or it stands for the strengthened *αὐτὸς οὗτος* (lett. c); e. g. Plat. Rep. p. 362 *αὐτὸ οὐκ εἴρηται, ὃ μάλιστα ἔδει ρηθῆναι*.

c) Several demonstratives *strengthen* each other; thus *αὐτὸ τοῦτο* *this very thing, id ipsum*; *τοῦτ' ἐκεῖνο, ὃδ' ἐκεῖνος*, etc. E. g. *τοῦτ' ἐκεῖν' οὐγῶλεγον* Aristoph. and still stronger: *τοῦτ' ἔστι τοῦτο τὸ κακὸν αὐθ' οὐγῶλεγον* ib.

d) The demonstratives are often *omitted*, as in Latin, before *relatives*; whether in the same or in a different case, and whether the relative precedes or follows.

EXAMPLES: Plato Gorg. p. 485 *ἀμελεῖς ὧν δεῖ σε ἐπιμελεῖσθαι*. Soph. Ant. 582 *εὐδαίμονες, οἷσι κακῶν ἀγενοτος αἰῶν*. Od. π. 383 *οἰκία κείνου μητέρι δοῖμεν ἔχειν, ἥδ' ὅστις ὕπνιοι*. Xen. Symp. 4. 42 *οἷς μάλιστα τὰ παρόντα ἀρκεῖ, ἥκιστα τῶν ἀλλοτρῶν ὀρέγονται*.

In this way the two clauses often flow together into one; especially when the demonstrative was governed by a preposition, and this now comes to stand before the relative; but also without a preposition. The relative clause then stands as a substantive; the relation of which to the whole clause (its case) appears from the connection. Comp. also the attraction in § 143. 8.

EXAMPLES: Xen. Mem. 2. 6. 35 *ἐγγίγνεται μοι εὖνοια πρὸς οὓς ἂν ὑπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ*. Plat. Prot. p. 359 *ἐπὶ ἃ γε θαρρόυσι πάντες ἔρχονται καὶ δειλοὶ καὶ ἀνδρείοι*. Phæd. p. 116 *ἔπιον ἔνιοι* (sc. the cup of poison), *ἐνυγνόμενοι* (sc. τοῖσι) *ὧν ἂν τύχωσι ἐπιθυμοῦντες*. Cyr. 7. 5. 72 *νῦν ἔχομεν καὶ γῆν πολλήν καὶ ἀγαθὴν καὶ οὔτως ταύτην ἐργαζόμενοι θρέψουσιν ἡμᾶς*.—For *ἔστιν οἷ* see § 150. m. 21; and for the elliptical phrases *σημεῖον δέ, τεκμήριον δέ*, see § 151. IV. 10.

e) On the other hand, the demonstratives are often in a meas-

ure *redundant*, when they merely introduce a following Infinitive, or a whole clause; comp. ‡ 132. n. 22.

EXAMPLES: Plat. Phæd. p. 75 τὸ εἰδέναι τοῦτ' ἔστι, λαβόντα του ἐπιστήμην ἔχειν. Eur. Suppl. 310 τὸ συνέχον ἀνθρώπων πῶλες τοῦτ' ἔσθ', ὅταν τις τοὺς νόμους σώῃ καλῶς. So with a relative: Thuc. 5. 6 ὅπερ προσεδέχετο ποιῆσαι αὐτόν, . . . ἐπὶ τὴν Ἀμφίπολιν ἀναβήσεσθαι.

2. The three principal significations of the Pron. αὐτός (§ 74. 2) must be carefully distinguished, as follows:

I. It means *self*, viz:

- a. When joined to another noun so as to stand as if in apposition with it, i. e. either after the noun, or before both the noun and its article. E. g. μᾶλλον τοῦτο φοβοῦμαι ἢ τὸν θάνατον αὐτόν, 'than death *itself*;' αὐτὸν τὸν βασιλέα ἀποκτεῖναι ἐβούλετο, 'the king *himself*.' Also separated: Xen. An. 7. 7. 19 ὁ δὲ ἐκέλευσεν αὐτῷ ἐλθεῖν τῷ Λάκωνε παρὰ Σκεύθην, *themselves, the Lacedemonians*.
- b. When it stands alone, the personal pronoun being omitted or implied, for *I myself, he himself*, etc. In such case the Nominative is chiefly employed; e. g. Plat. Phæd. init. αὐτός, ὦ Φαίδων, παραγένου Σωκράτει . . . ἢ ἄλλου του ἤκουσας; . . . παρεγενόμην αὐτός, *I was myself present*.—The oblique cases are so employed only when for special emphasis they begin the construction; e. g. αὐτὸν γὰρ εἶδον, 'for *himself* have I seen.' Or also when they stand in manifest antithesis to other objects; e. g. λαμβάνουσιν αὐτὸν καὶ γυναικα. Comp. Xen. Œc. 12. 17. etc.

II. It stands instead of the *personal* pronoun of the third person in its simple form, but only in the *oblique cases*; consequently like the English *him, her, it*, etc. Lat. *eum, eam, id*, etc. In this signification it can only stand after other words in a clause. E. g. ἔδωκεν αὐτοῖς τὸ πῦρ *he gave them the fire*; οὐχ ἑώρακας αὐτόν; *hast thou not seen him?* Plat. Charm. p. 161 Κριτίου ἀκήκοας αὐτὸ ἢ ἄλλου του τῶν σοφῶν. See also in no. 7. 2, below.

III. It means: *the same*, when it has the article immediately before it; e. g. ὁ αὐτὸς ἀνὴρ *the same man*. Dem. p. 1132 ὁ νόμος οὕτοσι τοῖς αὐτοῖς νόμοις πολιτεύεσθαι ἡμᾶς κελεύει.—Or when it is prefixed to a demonstrative pronoun (no. 1. c); as Xen. Cyr. 2. 3. 4 νῦν οὖν λεγέτω τις ἀναστὰς περὶ αὐτοῦ τούτου, *this same thing*, the topic of discourse; comp. An. 1. 9. 20.

NOTE 1. It follows from the above statement that the Nom. αὐτός, etc. can never mean simply *he, she, it*. To no. II, however, belong the instances, where according to the Greek construction the subject appears as an oblique case, viz. as Genitive absolute, or as Accus. with an Infinitive; in which instances therefore the oblique cases of αὐτός may be translated by *he, she, it*. E. g. ἐπικειμένων δ' αὐτῶν 'but *they* pressing on;' μετὰ ταῦτα ἀπελθεῖν αὐτόν 'that upon this *he* went away.' Soph. Phil. 777 (pray) μή σοι γενέσθαι πολύπονα αὐτά sc. τὰ τόξα, *the bow*.

NOTE 2. Epic writers use αὐτός without the article for ὁ αὐτός; so Od. 9. 107 ἦρχε δὲ τῷ αὐτῇν ὁδόν, ἥνπερ οἱ ἄλλοι.—It stands sometimes also, even in prose, for μόνος alone; e. g. Plat. Legg. p. 836 αὐτοὶ γὰρ ἔσμεν for we are alone. Xen. Lac. 3. 4 Λυκούργος ἐπέταξε τοῖς νεανίαις ἐν ταῖς ὁδοῖς περιβλέπειν μηδαμοί, ἀλλ' αὐτὰ τὰ πρὸ τῶν ποδῶν ὄραν.—Also with ordinal numbers, self; e. g. αὐτὸς πέμπτος himself the fifth, himself and four others.

3. In the *Reflexive* pronouns ἐμαυτόν, σεαυτόν, etc. (§ 74. 3,) the pronoun αὐτός loses its emphasis; αὐτόν σέ signifies *thee thyself*, but σεαυτόν only *thyself*, as reflexive, e. g. ἔθιξε σεαυτόν accustomed *thyself*. So also the reflexive of the 3 pers. ἐαυτόν or αὐτόν corresponds to the Engl. *himself*. But this latter is likewise used, like the Latin *se*, not only where it refers to the subject of the same clause, but often also where it refers to the *first* subject of two connected clauses, and where we consequently employ only *him*, etc. E. g. νομίζει τοὺς πολίτας ὑπηρετεῖν ἐαυτῷ, 'he supposes that his fellow-citizens serve *him*;' see other examples in n. 3. Still in this last instance the Greek usage is in so far freer, that it can employ either the reflexive ἐαυτόν, etc. or also the simple αὐτόν, etc. according as the writer would make the chief or the secondary subject prominent; see examples in n. 3. In like manner also, the simple εἰ, σφᾶς, etc. can be thus used, though rarely; see n. 4.

NOTE 3. Examples of the *reflexive* form ἐαυτόν, etc. used in the above manner are: Xen. Hell. 5. 1. 31 Ἀρταξέρξης νομίζει δικαίον, τὰς ἐν τῇ Ἀσίᾳ πόλεις αὐτοῦ εἶναι, 'should belong to *him*.'—Isocr. Paneg. p. 49 ἐκάτεροι ἔχουσιν ἐφ' οἷς φιλοτιμηθῶσιν, οἱ μὲν (sc. οἱ θεαταὶ) ὅταν ἴδωσι τοὺς ἀθλητὰς αὐτῶν ἐνεκα (sc. τῶν θεατῶν) ποιοῦντας, οἱ δ' (sc. οἱ ἀθληταὶ) ὅταν ἐνθυμηθῶσιν, ὅτι πάντες ἐπὶ τὴν σφετέραν (sc. τῶν ἀθλητῶν) θεωρίαν ἦκουσιν. Further, Mem. 1. 2. 52. Phædr. p. 259. a. Eur. Hipp. 977.—Examples of the other form αὐτοῦ are: Dem. Ol. 2. p. 20 οὐδεὶς ἔστιν ὄντιν' οὐ πεφανάκιεν οὐ Φιδίππος τῶν αὐτῷ χρησαμένων. Xen. Ages. 6. 4 Ἀγασίλαος τοὺς στρατιώτας ἅμα πειθομένους καὶ φιλοῦντας αὐτὸν παρέιχε. Further, Dem. Phil. I. p. 42 ὑπὲρ αὐτοῦ, and others in Exc. X. ad Dem. Mid.

NOTE 4. As to the use of the simple forms of the *third personal Pron.* οὗ, οἱ, εἰ, and especially the Plur. σφεῖς, σφᾶς, etc. it may be noted, that Homer first, and after him other poets, employed them not only as reflexives, but also in a *transitive* sense instead of the oblique cases of αὐτός; e. g. Il. β. 197 φιλεῖ δέ εἰ (Βασίλῃα) μετῖετα Ζεὺς. a. 104 ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔκταν. In Attic writers they are employed principally as follows: 1) When no emphasis is to be laid upon them, and where in the 1 pers. the enclitic μέ would be used; e. g. Plat. Rep. 1. init. κατιδὼν ἡμᾶς ὁ Πολέμαρχος ἐκέλευσε δραμόντι τὸν παῖδα περιμεῖναι ἑ κελεῦσαι, 'he commanded the slave to tell us, that we should wait for *him*;' so espec. Dat. οἱ, Xen. An. 3. 1. 5 Plat. Phædo p. 117. c. Protag. p. 316. c; and σφίσιν, Xen. Hell. 5. 4. 11. etc. 2) But when in quoting the words of a person in indirect discourse, the speaker himself is introduced, this pronoun is often employed in an *antithesis* etc. precisely like ἐμέ. See e. g. Plat. Rep. 10. p. 617. d. e, where σφᾶς, οὗ, εἰ, thus occur.—Further, the Singular of this form (οὗ and εἰ) is on the whole everywhere rare in Attic writers; and the Plural was more frequent in both the cases above stated. Even the Nominative thus occurs, when in a discourse or opinion so quoted in *sermone obliquo* the speakers or thinkers are themselves the subject, but only in a direct antithesis to others; e. g. Xen. An. 7. 5. 5 Ἡρακλείδης λέγειν ἐκέλευε τοὺς στρατηγοὺς πρὸς

Σεύθην, ὅτι οὐδὲν ἂν ἦττον σφεῖς ἀγάγοιεν τὴν στρατιὰν ἢ Ξενοφῶν, 'he directed to say, that *they* might just as well lead the host as Xenophon.' In such a case αὐτοὶ could indeed be used, but would mean rather *they themselves*; and so Sing. αὐτός. Without a reference to others, no pronoun would be expressed. See too the example, Thuc. 8. 76, in § 142. n. 3.

NOTE 5. The reflexive of the *third* person acquires sometimes the power of a general reflexive, which may stand also for the *first* and *second* persons; consequently ἐαυτοῦ or αὐτοῦ also for ἐμαντοῦ and σάυτοῦ. This remark is certain; is recognised by the ancient Grammarians (vid. Tim. c. not. Ruhnk. p. 92); and extends itself also to prose. But the prosaic passages by which it is supported, still require for the most part some critical investigation. As an example for the *first* person: Soph. Œd. T. 138 οὐχ ὑπὲρ τῶν φίλων, ἀλλ' αὐτὸς αὐτοῦ, τοῦτ' ἀποσκεδῶ μύσος, 'on account of myself.' For the *second* person: Trach. 451 εἰ δ' αὐτὸς αὐτὸν ὤδε παιδεύεις, ... ὁφθήσεται κακός, *thyself*.—In other poets this usage goes much further, so that e. g. σφέτερος stands without distinction of person or number for the general idea of *own*; and also εἰ, οἱ, ἐός, serve e. g. in Apollonius, partly (like the Lat. *se*) even for the Plural, and partly as reflexives for the *first* and *second* persons. Some of the more common passages of this kind in epic writers, though in part still assailed or otherwise explained, are the following: Od. v. 320 ἀλλ' αἰὲ φρεσὶν ἦσιν ἔχων δεδαγμένον ἦτορ ἡλώμην, instead of ἐμαῖς. a. 402 κτήματα δ' αὐτὸς ἔχους καὶ δώμασιν οἷσιν ἀνάσσεις, instead of σοῖς. Hes. ε. 58 ἅπαντες τέρπονται ἐὼν κακὸν ἀμφαγαπάντες, instead of σφέτερον. Scut. 90 ὃς προλιπὼν σφέτερόν τε δόμον σφετέρους τε τοκῆς ὄχετο, instead of ἐόν. See Wolf Proleg. ad Hom. p. 247. Nitzsch on Od. a. 402.

NOTE 6. As αὐτός in the reflexives has lost all its emphasis (no. 3 above), in order to make the idea *self* more prominent, the same pronoun αὐτός is further joined with the *subject*; e. g. ἐαυτὸν ἔκτεινε *he killed himself*; but stronger, αὐτὸς ἐαυτὸν ἔκτεινε, 'se *ipse* interfecit.' At the same time may be noted the peculiar position of αὐτός, between unlike cases, or even between a preposition and its case; Æschyl. Agam. 845 τοῖς αὐτὸς αὐτοῦ πῆμασιν βαρύνεται. Plat. Alc. II. p. 144 οὐ τὴν ὁπουοῦν μητέρα διανοεῖτο ἀποκτείνειν, ἀλλὰ τὴν αὐτὸς αὐτοῦ. Æschyl. Prom. 920 τοῖον παλαιστήν νῦν παρασκευάζεται ἐπ' αὐτὸς αὐτῷ.—For Gen. αὐτῶν after Possessives, see n. 13, below.

4. The *Indefinite* pronoun τις stands also for our indefinite *one*, *some one*, Fr. *on*, Germ. *man*; e. g. ἀνθρώπων ἀναιδέστερον οὐκ ἂν τις εὔροι, 'a more shameless person *one* cannot find.' So even when a whole assembly is understood; e. g. ἤδη τις ἐπιδεικνύτω ἐαυτόν, 'now *one* must shew himself,' i. e. each one of you.*—Other modes of expressing the indef. idea *one*, *some one*, see in § 129. 19.

NOTE 7. After adjectives and adjective pronouns, this pronoun has commonly the signif. of *somewhat*, *in some degree*; Plat. Rep. p. 432 δύσβατός τις ὁ τόπος φαίνεται καὶ ἐπίσκοις. p. 358 ἐγὼ τις, ὡς εἴκοι, δυσμαθής. So too ποῖός τις, πόσον τι, τοιαῦτ' ἅτα διελέχθησαν, etc.

5. The *Interrogative* pronoun τίς, as also all direct interrogatives, whether pronouns or adverbs, (ποῦ; ποῖος; ποτε; etc.) in the lively tone of free conversation, are written not only at the beginning of an interrogative clause, but also in *the middle* of other

* Hence it may often be translated *many a one*, II. φ. 126. Hence too the apparently inconsistent junction πᾶς τις, Soph. Phil. 174. Aristoph. Av. 526; see too Eurip. Rhes. 683, in § 129. n. 13.

clauses, whether relative, participial, or even interrogative; in which last case more than one question may be included in one clause.

EXAMPLES: Plat. Gorg. p. 448. c, νῦν ἐπειδὴ τίνας τέχνης ἐπιστήμων ἐστί, τίνα ἂν καλοῦντες αὐτὸν ὀρθῶς καλοῖμεν; Rep. p. 322. c, ἡ δὲ τίσι τί ἀποδιδούσα τέχνη ἱατρικὴ καλεῖται; Theag. p. 125 τῶν τί σοφῶν λέγεις αὐτούς;

NOTE 8. So too in indirect interrogative clauses: Plat. Rep. p. 569 γινώσεται τότε ὁ δῆμος, οἷος οἷον θρέμμα γεννᾷ. Soph. Ant. 940 λεύσσετε, οἷα πρὸς οἷων ἀνδρῶν πάσχω. Such sentences are often for us very hard to translate; e. g. Xen. Cyr. 4. 5. 29 σκέψαι, οἷον ὅτι μοι περὶ σέ οἷος ἂν περὶ ἐμέ ἔπειτά μοι μέμνη.—That however in indirect questions the direct interrogatives are also employed, see in § 139. m. 63.

6. The *Relative* pronoun ὅς, ἥ, ὃ, stands in such a relation to the compound ὅστις, that the former refers to an object already mentioned or definite, while the latter is general. The same is true of οἷος, ὅσος, and adv. ὡς, as compared with ὅποιος, ὀπόσος, ὅπως, etc. Hence the compound forms are used also in indirect interrogative clauses; † 139. m. 63. But the simple relative with ἂν becomes also general; † 139. m. 32.

NOTE 9. Homer commonly lets the relative be followed by the particle τε, see § 149. m. 8. The relative is also strengthened by περ, e. g. Πέλλα, ἥ περ μεγίστη τῶν ἐν Μακεδονίᾳ πόλεων Xen.—For relative clauses in general, which in Greek are of such manifold application, see § 143 and § 139. B.

NOTE 10. The passages in which ὅστις refers to a definite noun, are for the most part susceptible of special explanation; e. g. Eur. Hipp. 1063 ὦ θεοί, τί δῆτα τοῦμόν οὐ λῶω στόμα, ὅστις γ' ὑφ' ὑμῶν διόλλυμαι, perh. instead of ὅς εἰμι τοιούτων οἷτινες ἀπόλλυνται. Comp. Soph. Aj. 1055 ὅστις στρατῷ ξύμπαντι κτλ. 1299 ἐκ πατρὸς ὅστις ἀριστεύσας κτλ. In Homer alone it sometimes seems to stand directly for ὅς; as Il. ψ. 43 Οὐ μὰ Ζῆν', ὅστις τε θεῶν ὑπάτος καὶ ἄριστος.

NOTE 11. The idea of *generalness* in ὅστις is still further strengthened by appending to it the particles οὐν, δὴ, δήποτε; which moreover very commonly impart to the relative the force of a general *Indefinite*, so that these forms then stand without a verb; e. g. Plat. Rep. p. 335 ἔστιν ἄρα δικαίου ἀνδρὸς βλάπτειν ὅτινοῦν ἀνθρώπων; So too ἡ δοουοῦν μήτηρ κτλ. Sometimes this occurs even with ὅστις alone; Plat. Hipp. Maj. p. 282 πλεόν ἀργύριον εἰργασται ἢ ἄλλος δημιουργὸς ἀφ' ἡστίνος τέχνης, and often.

7. The place of the *Possessives* is often supplied by the Genitive of the personal and reflexive pronouns. The following is the general usage:

- 1) Instead of the possessives of the *first* and *second persons Sing.* are used: a) The enclitic forms μου and σου; but so that they either precede the article or follow the noun; thus μου (σου) ὁ φίλος, or ὁ φίλος μου, σου. b) The reflexives ἐμαυτοῦ, σεαυτοῦ, ἡς, when the possessive word refers to the subject of the clause; and then these are put either between the article and noun, or after the noun with the article repeated. Thus, ὁ ἐμαυτοῦ (σεαυτοῦ) φίλος, or ὁ φίλος ὁ ἐμαυτοῦ, σεαυτοῦ.
- 2) Instead of the possessives of the *third person*, which are

scarcely used in prose, we find : a) The Genitives αὐτοῦ, ἧς, αὐτῶν ; but so again (as in 1. a) that they either precede the article or follow the noun, when the possessive word does not refer to the subject of the clause ; thus αὐτοῦ ὁ φίλος or ὁ φίλος αὐτοῦ. b) The reflexives ἑαυτοῦ, ἧς, ἑαυτῶν, in the same position as above (1. b), when the possessive word refers to the subject of the clause ; thus ὁ ἑαυτοῦ φίλος and ὁ φίλος ὁ ἑαυτοῦ.—Here of course the same holds good in respect to the freer use of the pronouns ἑαυτοῦ and αὐτοῦ, which was said above in no. 3 and note 3.

- 3) The possessives of the 1 and 2 pers. *Plural* are far more usual than the periphrase with ἡμῶν and ὑμῶν. For their connection with the article, see § 124. n. 4.

EXAMPLES are found abundantly in reading. A few may here suffice. Xen. Cyr. 5. 1. 24 ὁρῶμεν τοὺς φίλους σου πάντας ἐβελονσίους ἐπομένους. 1. 6. 10 ἀναίτιος ἔσθ' ἡ παρὰ τοῖς σ' αὐτοῦ στρατιώταις. Hell. 2. 4. 17 οἱ ἱππεῖς καὶ ληστὰς ἐχειροῦντο καὶ τὴν φάλαγγα αὐτῶν ἐκακούργουν· περιέτυχον δὲ καὶ τισιν ἐς τοὺς αὐτῶν ἀγροὺς πορευομένοις. Sometimes also words may intervene : Cyr. 2. 1. 21 εὐθὺς αὐτῶν παρεσκεύασε τὰς γνώμας, etc.

NOTE 12. Other examples for this usage, which in general is closely observed by the Attics, may be seen in Krüger on Rost's Grammar § 99. The non-enclitic form of the 1 pers. ἐμοῦ stands in this connection, by rule, only when the substantive is omitted ; as ἦκετ' οὖν εἰς ἐμοῦ Aristoph. Lys. 1065, 1211.—The place of the possessives ἐμός, σός, ἡμέτερος, etc. is that of adjectives ; thus ὁ ἐμός φίλος or ὁ φίλος ὁ ἐμός.

NOTE 13. In a manner corresponding to the Latin idiom, the two modes of expression, with the adjective and with the substantive, may be combined together ; when, for instance, for the sake of emphasis (Engl. *my own*), to the possessive adjective there is joined the subst. pron. αὐτός, and each remains in its appropriate case, αὐτός of course in the Gen. Thus

Hom. Od. a. 7 αὐτῶν γὰρ σφ' ἐτέρησιν ἀτασθαλίῃσιν ὄλοντο, Lat. *sua ipsorum temeritate perierunt* ;

for which stands in v. 33, αὐτοὶ σφῆσιν αὐτ. etc.—In prose this usage is not frequent in the *Singular*, because there the possessives are mostly expressed by the personal pronouns ; but so much the oftener in the *Plural* possessives of the 1 and 2 person. Thus, τὰ ὑμέτερ' αὐτῶν ἀηλίσκετε, also Genit. τῶν ὑμετέρων αὐτῶν κτημάτων, Dem. Ol. p. 25. Hdot. 6. 97. Instead of αὐτοῦ a *Subst. in the Gen.* can be joined with the possessives ; e. g. διαρπάξουσι τὰ ἐμά, τοῦ κακοδαίμονος ; or a *Participle*, Xen. Cyr. 8. 7. 26 εἴ τις ὄμμα τοῦμὸν ζῶντος ἐπὶ προσιδεῖν ἐθέλει, προσίτω.*

8. But more commonly, in the expression of such ideas as always stand in some necessary relation, as *son, father, friend, master, hand, foot*, etc. the possessive is not inserted, and its place is supplied by the article alone.

9. In regard to *position with the article*, the demonstrative pronouns, viz. οὗτος, ὅδε, ἐκεῖνος, (and so αὐτός, see above no. 2,) also the kindred adjectives ἕκαστος and ἑκάτερος, ἄμφω and ἀμφό-

* Herewith may be compared the (poetic) construction, where to a subst. implied in an adjective there is joined another subst. in the *Genitive*, as if in apposition ; e. g. Il. ε. 741 ἐν δὲ τε Γοργεῖη κεφαλῇ, δεινόϊο π' ἐλῶρου (sc. Γοργούς) ; compare β. 54.

τεροι, πᾶς and ἅπας, all stand in good prose either *before* the article, or *after* the substantive; e. g. τούτων τῶν ἀνδρῶν *of these men*, ὁ ἀνὴρ οὗτος *this man*, ἄμφω τὸ πόλεε *both cities*, πάντες οἱ Ἕλληνες *all the Greeks*, τῷ δήμῳ ἅπαντι *to the whole people*. Less frequently and with emphasis πᾶς stands between the article and substantive; as οἱ πάντες βόες τε καὶ ἵπποι Plato; τοὺς πάντας Ἀργεῖους *the Argives all together*.—Without article πᾶς in the Sing. commonly stands for ἕκαστος; e. g. πᾶς ἀνὴρ *every man*.

NOTE 14. The same position is assigned to several adjectives, as ὅλος, μέσος, etc. for which see § 125. n. 5.

NOTE 15. The article is by rule *omitted* with the pronouns specified in no. 9, when the latter are not connected with their substantives as adjectives, but the noun as *predicate* refers back to them. Thus αἰτίαι μὲν αὐταὶ ἦσαν *these were the causes* (but αὐταὶ αἱ αἰτίαι *these causes*); τοῦτω παραδείγματι χρῶνται *this they use as an example*. But the article can also again stand, when the substantive is the *subject*, to which the pronoun as *predicate* refers; e. g. Plat. Rep. p. 338. b, αὕτη ἡ Σωκράτους σοφία, αὐτὸν μὲν μὴ ἐθέλειν διδάσκειν, παρὰ δὲ τῶν ἄλλων περιούνητα μανθάνειν, i. e. not 'this is the wisdom,' but 'the wisdom of Socrates consists in this, that,' etc. This is different e. g. from Dem. Ol. I. p. 10 ἔστι τοῦτο δέος, μὴ ὁ πανοῦργος τρέψηται τι τῶν πραγμάτων, i. e. not 'the fear is this,' but 'there is this fear,' *metuenāum* est. Comp. Dawes' Miscell. p. 300. Reisig. Conj. p. 177.

NOTE 16. Real *exceptions* to the rule in no. 9 above, are only those examples, where ideas are connected with the words in question, which strictly taken do not require the article; e. g. ὃδε Ἀρίσταρχος, αὐτὸς βασιλεὺς, πάντες ἄνθρωποι i. e. 'all who are men;' πάντας θεοὺς δεῖ ἐπαινεῖν Plato; πᾶσάν πόλεων Ἀθῆναι μάλιστα πεφύκασιν ἐν εἰρήνῃ αὔξεσθαι Xen. Vect. 5. 2. Comp. § 124. n. 7. 3.

10. Ἄλλος without the article is the Lat. *alius*, *another*; ἕτερος without the article has the same meaning with a stronger expression of *difference*; ὁ ἕτερος on the other hand is only used with reference to *two*, and is the Lat. *alter*, *the other*; see † 78. 4.—In the Plural, ἄλλοι is *others*, and οἱ ἄλλοι *the others, ceteri*; οἱ ἕτεροι presupposes a more distinct separation into two parts, *the other party*.—The Sing. ὁ ἄλλος expresses a whole, exclusive of and opposed to a definite part of the same, e. g. ἡ ἄλλη χώρα *the whole remaining land*.

† 128. Neuter Adjectives.

1. The *Neuter* of all *adjective* words stands without a substantive, or itself as a substantive, in various relations. In accordance with its nature, the *Neuter* serves appropriately to express: 1) General ideas, or those including a plurality of objects. 2) Abstract ideas. In the first of these cases the *Neuter Plural* is very commonly employed, as in Latin, when in English we from necessity use the Singular; e. g. εἶπε ταῦτα *he said this*; τὰ καλὰ *the beautiful*, i. e. all that is beautiful; τὰ ἐμὰ *my affairs*, all that concerns me (n. 2); πολλὰ καὶ ἀγαθὰ *many and good things, multa bona*. Xen. Œc. 20. 1 οὐδὲ τὰ ἀναγκαῖα δύνανται πορίζεσθαι.

2. The *Neuter Singular* on the contrary expresses more the *abstract* idea of the object; e. g. τὸ καλὸν *the beautiful*; τὸ θεῖον *the divinity*; τὸ τῆς γυναικὸς δοῦλον καὶ θεραπευτικόν *the submissive and obliging nature of woman*; ἐρᾶν τοῦ ἀληθοῦς *to love the truth*, Plato. Hence consequently the neuter of the Participle can also stand as an abstract, e. g. τὸ συγκεχωρηκός *that which yields*, i. e. *pliability* of mind; τὸ λυποῦν, τὸ συμφέρον. To be distinguished are: τὸ παρόν, τὸ μέλλον, and τὰ παρόντα, τὰ μέλλοντα.

NOTE 1. In the language of philosophy, in order to mark an abstract idea still more definitely, the pronoun αὐτό is further prefixed to the neuter adjective; e. g. αὐτὸ τὸ καλὸν *the beautiful itself*, considered in itself alone. Plato Rep. p. 479 οἱ δὲ πολλὰ κατὰ θεώμενοι, αὐτὸ τὸ καλὸν οὐχ ὁρῶσι.

3. Further, the *Neuter Singular* of Adjectives, and especially of those in *ικός*, commonly as taken substantively with the art. τό, serves also to express a plurality of *concrete* objects in their union and mutual coherence; or, it shews, that the possible multitude of particulars are taken together as a complete whole; e. g. οἱ Δωριεῖς *the Dorians*, but τὸ Δωρικόν *the whole Doric tribe*. Further, τὸ ὑπήκοον, not the abstract 'what is subject,' but the mass of individual subjects taken together; hence e. g. Thucydides puts the corresponding predicate in the Plural, comp. § 129. 11. So too τὸ ἵππικόν, τὸ ὀπλιτικόν, τὸ βαρβαρικόν. Participles also can be thus used.

EXAMPLES: Thuc. 6. 69 τὸ ὑπήκοον τῶν ξυμμάχων τὸ πρόθυμον εἶχον, *shewed a readiness*. Hdot. 7. 209 εἰ τούτους τε καὶ τὸ ὑπομένον (instead of τοὺς ὑπομένοντας) ἐν Σπάρτῃ καταστρέψαι, οὐδὲν ἄλλο ἔθνος σε ὑπομένει. Xen. Mem. 1. 2. 43 τὸ κρατοῦν τῆς πόλεως. Without article: Xen. Ages. 1. 15, 23 ἱππικὸν οὖν εἶχεν Ἀγησίλαος, comp. Thuc. 1. 4. etc.

NOTE 2. The periphrase of substantive ideas by means of the Neut. of the article (τό or τὰ) before a Genitive, etc. has already been treated of, § 125. n. 6. Analogous to this is the case, where substantive ideas are expressed by the *Neuter Plur. of Adjectives*, commonly also with the article; e. g. τὰ Πελοποννησιακά *the Peloponnesian war*; ἐπὶ τῶν Πελοποννησιακῶν *at the time of the Peloponnesian war*; τὰ πολεμικά the same as τὰ εἰς ν. περὶ τὸν πόλεμον in § 125. n. 6. b. It is further to be remarked, that also the Neut. of the *possessive* with the art. τό serves as a periphrase for the *personal* pronoun; e. g. τὸ ἐμὸν for ἐγώ, strictly *that which concerns me, my person*. Plato Rep. p. 533 τό γ' ἐμὸν οὐδὲν ἂν προθυμίας ἀπολίποι. Hdot. 8. 140 τὸ ὑμέτερον.

NOTE 3. The Greeks use the Plur. πάντα, as we use the word *all*, to express the idea of *every one*; e. g. Eurip. Hel. 276 τῶν βαρβάρων γὰρ δοῦλα πάντα πλὴν ἐνός, 'among the barbarians *all* is slave, save one;' in full, τὰ τῶν βαρβάρων πάντα, i. e. οἱ βάρβαροι πάντες.

NOTE 4. The Neuter of the adjective used instead of the *adverb* (§ 115. 4) is rare in prose; but in the poets it is very frequent; e. g. δεινὸν βοᾶν, ἔκπαγλα φιλεῖν, 'to cry out fearfully, to love immoderately.' In prose this usage is chiefly limited to the *comparative* and *superlative*; see § 115. 4. Examples of the *positive* in prose writers may for the most part be otherwise explained; as e. g. Xen. An. 5. 9. 5 ἄλλοιτο ὑψηλά τε καὶ κεύφως, i. e. ὑψηλὰ πηδῆματα, according to § 131. 4; so too Soph. OT. 1300 ὁ πηδήσας μείζονα. For πολὺ, etc. see § 133. 4. d.

NOTE 5. On the other hand, the *Neuter of the Pronouns*, both Sing. and Plur. is very often used adverbially both in poetry and prose. E. g. Hom. II. ε. 185 οὐχ ὅγ' ἀνευθε θεῶν τὰδε μαίνεσθαι, 'in such a way,' instead of τῇδε μαίνας see § 131. 4. Thus too δ, τοῦτο, ταῦτα, often express the relation of cause, *wherefore, therefore*; e. g. Eur. Her. 13 δ καί με γῆς ὑπέξ-πεμψεν. Plato Prot. p. 310 ἀλλ' αὐτὰ ταῦτα νῦν ἤκω παρὰ σέ.—In prose we may further note: τὸ πᾶν *wholly*; τὰ πολλὰ *much, mostly*; τοῦτο μὲν . . . τοῦτο δέ, also τὰ μὲν . . . τὰ δέ, *on the one hand . . . on the other hand, partly . . . partly*; e. g. Demosth. Lept. p. 474. 25 τοῦτο μὲν τοίνυν, θασιῶς πῶς οὐκ ἀδικήσετε, εἰν ἀφέλυσθε τὴν ἀτέλειαν; τοῦτο δέ, Ἀρχέβιον καὶ Ἡρακλείδην; Xen. Mem. 1. 3. 1 Σωκράτης ὠφελεῖν δοκεῖ μοι τοὺς ξυνόντας, τὰ μὲν ἔργῳ δεκνῶν αὐτὸν οἷος ἦν, τὰ δὲ καὶ διαλεγόμενος.

NOTE 6. The Neuter Sing. of the *ordinal numerals*, with or without the article (comp. § 125. n. 8), stands in like manner adverbially, as in Lat. *tertium, quartum*; e. g. τρίτον, τέταρτον, τὸ τρίτον, *thirdly, fourthly, etc.*

THE NOUN IN CONSTRUCTION.

† 129. SUBJECT AND PREDICATE.

1. The *Subject* of a clause or sentence is that of which something is affirmed; the *Predicate* expresses that which is affirmed of the subject; the *Copula* shows that the subject and predicate stand thus in relation to each other. The subject is always a *substantive* or some word standing in the place of a substantive; the predicate, when independent, is usually an adjective or some equivalent word; and the simple copula is the verb *to be*, in Greek εἶναι, etc. More commonly, however, the idea of the predicate and that of the copula are united in one word, viz. the *verb*.—The general rules for the correspondence of the subject and predicate, which are common to all languages, hold good also in the Greek. The following remarks therefore are limited to the peculiarities of the Greek idiom.

2. When the *Predicate* is a substantive, it commonly expresses a general affirmation, and therefore omits the *article*. If the subject has no article, the predicate usually stands first.

EXAMPLES: νύξ ἡ ἡμέρα ἐγένετο Hdot. Xen. An. 2. 5. 41 Πρόξενος καὶ Μένων εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοί, comp. § 124. n. 4. Plato Theæt. p. 152. a, the saying of Protagoras: πάντων χρημάτων μέτρον ἄνθρωπος. See other examples in § 124. n. 7.—Contra, Isocr. Nic. p. 28 λόγος ἀληθὴς ψυχῆς ἀγαθῆς εἰδωλὸν ἐστὶ.

NOTE 1. The predicate however can affirm, and yet at the same time refer to something well known or already mentioned; in which case the predicate also takes the article; e. g. Luc. D. Mort. 18. 1 τοῦτ' ἐκ τοῦ κρανίου ἡ ἔλ' ἐν ἑστὶ. Such examples, however, must always be taken in connection with the context on which they depend; and it may therefore suffice to cite here a few: Xen. An. 6. 4. 7. Cyr. 3. 3. 4 ἀνακαλοῦντες αὐτὸν τὸν εὐεργέτην, τὸν προδότην. Plato Phæd. p. 64. c, ἡγούμεθα τὸν θάνατον εἶναι τὴν ἀπαλλαγὴν, etc. So too with adjectives as substantives: Plato Phæd. p. 78 ταῦτ' ἐστὶ τὰ ἀξύνθετα. Hipp. Maj. p. 296 τὸ ὠφελιμὸν ἐστὶ τὸ καλὸν καὶ τὸ ποιοῦν ἀγαθόν. We must distinguish between εἰρήνη ἐστὶν ἀγαθόν and τάγαθόν.

3. The predicate agrees with the subject in *number and per-*

son. But, when the subject is a *Neuter Plural*, the verb by rule, whether predicate or copula, is put in the Singular.

EXAMPLES: τὰ ζῶα τρέχει *animals run*; τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῖν, τὰ δ' οὐκ ἐφ' ἡμῖν, *in our power*. Xen. Conv. 1. 15 ἐπεὶ γέλως ἐξ ἀνθρώπων ἀπόλλωεν, ἔρρει τὰ ἐμὰ πράγματα.—τὰ τῶν Ἀθηναίων ἐστὶ καλὰ.

NOTE 2. Yet both in poetry and prose the Plural is sometimes found in such constructions, when the subjects denote *rational* beings: Thuc. 7. 57 τοσάδε μετὰ Ἀθηναίων ἔθνη ἐστράτευσον. Isoer. p. 280 τὰ μενάρκια τὴν αὐτὴν ἐμοὶ γνώμην ἔσχον. Or where the idea of individuality and plurality is to be made specially prominent: Xen. An. 1. 7. 17 φανερὰ ἦσαν ἀνθρώπων καὶ ἵππων ἵχνη πολλά, comp. 4. 1. 13. Thuc. ἐγένοντο εἴκοσι καὶ ἑκατὸν τάλαντα. In like manner also *Participles* connected with a *Neuter Plural* prefer the *constructio ad sensum* (κατὰ σύνεσιν); in which case too the predicate follows the same; see examples in no. 11, below.—The poets sometimes write the Plural without any such grounds; Hom. Il. β. 135. Od. β. 156.

4. Where there is more than one subject, the predicate by rule must be in the Plural. Here too, as in Latin, the *first* person is preferred before the second, and the *second* before the third.

NOTE 3. Here, of course, if all the subjects are in the *Neuter Plural*, the predicate remains in the Singular. The same takes place, though rarely, when the subjects are merely *abstract* or *impersonal* objects; e. g. Il. p. 386 γούνατά τε κνήμαι τε πόδες τε . . . χεῖρές τε ὀφθαλμοὶ τε παλάσσετο. Plato Symp. p. 188 πάχναι καὶ χάλασαι καὶ ἐρυσίβαι (mildew) γίγνεται. Comp. n. 4, below.

5. Where there are several subjects, it is often the case, that the predicate agrees both in person and number with only *one* of them, and that *the nearest*; and consequently is in the Singular if this is in the Singular. This takes place especially when the predicate stands *first*; see in no. 10, below.

EXAMPLES: Instead of 1 pers. Plural: Eur. Med. 1010 ταῦτα γὰρ θεοὶ καὶ κακῶς φρονοῦσ' ἐμὴ χανησάμην.—Instead of 2 Plural: Xen. Mem. 4. 4. 7 οὔτε σὺ οὐτ' ἄν ἄλλος οὐδεὶς δύναιτ' ἀντειπεῖν.—Instead of 3 Plural: Eur. Supp. 155 Τυδεὺς μάχην ξυνῆψε Πολυνείκης 3' ἄμα. Thuc. 1. 29 ἐστρατήγει δὲ τῶν νεῶν Ἀριστεὺς καὶ Καλλικράτης καὶ Τιμάνωρ. Il. π. 844. etc. Comp. also § 143. 3, on the relative.

NOTE 4. When the predicate (or copula) stands first, it is not unusual, that even when the nearest substantive is a Plural, or only Plurals follow, the verb nevertheless stands *in the Singular*; e. g. ἐστὶ καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντές τε καὶ δῆμος, where if ἄρχοντες stood alone the verb must have been εἰσὶ.

EXAMPLES: Xen. An. 5. 10. 10 ἦν δὲ ὑπὲρ ἡμῶν τοῦ στρατεύματος Ἀρκάδες καὶ Ἀχαιοί. Plato Rep. p. 363 παρακλαινόμενοι οἱ πατέρες νίσουν, ὡς χρὴ δίκαιον εἶναι, ἵνα γίγνηται αὐτοῖς ἀρχαί τε καὶ γάμοι καὶ ἄλλα τοιαῦτα.

NOTE 5. Wholly poetic is the usage called, after the poet Aleman, the *Schema Alcmænicum*; in which the predicate stands in the *Plural* (or *Dual*) when it belongs in sense to several subjects, but by its position refers expressly to *one*, and that in the Singular.

EXAMPLES: Od. κ. 513 ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥίοισιν Κόκυτός τε. Il. ε. 774 ἦχι ῥοῦς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος. v. 138 εἰ δὲ κ' Ἄρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων.

NOTE 6. Some dialects connect also a verb Singular in particular instances with masculine and feminine Plurals which relate to *things*. This peculiarity is called from the usage of Pindar, *Schema Pindaricum*; e. g. Ol. 10. 5 μελιγάρνεις ὕμνοι . . . τέλλεται. The construction is somewhat more

natural, though still always rare, when the verb *precedes*; as in τῆς δ' ἦν τρεῖς κεφαλαί mentioned in the second marg. note to § 108. IV. 4; also Hdot. 1. 26 ἔστι δὲ μεταξύ τῆς πόλιος καὶ τοῦ νηοῦ ἑπτὰ στάδιοι. In this form of the construction even proper names occur. See on this subject Herm. ad Pind. Ol. 8. 10, and 11. 5. Valck. ad Hdot. 5. 12. Here then belongs too the common phrase ἔστιν οὗ, etc. see § 150. m. 21.

6. As to the Greek *Dual*, every clause which speaks of two can be put either wholly in the Plural, or it may have the subject in the Dual and the verb in the Plural; comp. ‡ 33. 2. When there are several predicates, these can vary between the two forms as euphony may require.

EXAMPLES: Hom. Il. ε. 275 τῷ δὲ τάχ' ἐγγύθεν ἦλθον, ἐλαύνοντ' ὠκίᾳ ἵππους. Xen. Mem. 1. 2. 18 Σωκράτει συνήστην, οὐ φοβουμένω, μὴ ζημιούνητο ὑπ' αὐτοῦ. Hom. Il. η. 279 μηκέτι, παῖδε φίλω, πολεμίζετε, μηδὲ μάχεσθον. Soph. OC. 1435 οὐ μοι ζῶντι γ' αὖθις ἔξετον. μέθεσθε δ' ἦδη, χαίρετόν τ'. οὐ γάρ μ' ἔτι ἐσώψεσθ' κτλ.

NOTE 7. Those forms of nouns, adjectives, etc. which belong immediately together, observe here the conformity required by § 123; except: 1) The numerals δύο and ἀμφω sometimes have Plural forms connected with them, e. g. δεῖν ἡμερῶν, ἡμᾶς ἀμφω. 2) The construction of the *Participle* shares the license of the verb; e. g. Eurip. Alc. 903 δύο δ' ἀντὶ μᾶς Ἀΐδης ψυχὰς συνέσχεν ὁμοῦ, χθονίαν λίμναν διαβάντε (§ 123. 4); comp. Od. σ. 65. —Examples in which a *Plural* subject denoting objects really Plural has a predicate in the *Dual*, are very rare, and occur only in the earliest poets. They arise probably from the circumstance, that in the earliest times the Dual forms of the verb had still a Plural signification. As this topic therefore belongs rather to the subject of forms, we refer the student to the *Ausf. Sprachl.* § 87. n. 1, and to § 33. n. 4 above, for such passages as Hom. Il. δ. 452 χεῖμαρροι συμβάλλετον. Hymn. Ap. 456 ἦσθον τετιγότες. Pind. Ol. 2. 87 γαργύρετον.

7. When the predicate is an *Adjective*, it of course agrees also in *gender* with the subject; e. g. ὁ παῖς ἐστὶ καλός.

8. From this rule it is a very common exception, that when the subject, whether it be masc. or fem. whether Sing. or Plural, is conceived of as a *thing*, or when the idea *thing* (χρῆμα, κτῆμα) or *something* (τι) can be subjoined to it, the adjective is put in the *Neuter Singular*.

EXAMPLES: ἡ ἀρετὴ ἐστὶν ἐπαινετὸν *virtue is (something) praiseworthy*.—Il. β. 204 οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω. Eur. Med. 1083 οἱ γ' ἄτεκνοι, εἴθ' ἡδὺ βροτοῖς, εἴτ' ἀνιερὸν παῖδες τελέθουσ' (ἄπειροι).—χαλεπὸν ἀκροατὴς ἀσύνετος. Arist. Eccl. 236 χρήματα πορίζειν εὐπορώτατον γυνή.

NOTE 8. In a manner wholly similar the Neuters οὐδέν and μηδέν are often connected with masc. or fem. subjects; e. g. Eur. Androm. 1066 οὐδέν εἰμι, i. e. ἀπωλόμην. Plato Rep. p. 556 ἄνδρες οἱ ἡμέτεροι πλούσιοι εἰσιν οὐδέν, are of no use.* So too the Neuters πλέον, πλεῖν, μείον, etc. are employed in attributive relations as wholly indeclinable; e. g. Xen. Hell. 7. 1. 20 τρήρεις πλέον ἢ εἴκοσιν. Cyr. 2. 1. 6 ἱππείας (ἵπποις) μείον ἢ τὸ τρίτον μέρος τοῦ τῶν πολεμίων ἱππικοῦ. Thuc. 6. 95 ἐπράθη ταλάντων οὐκ ἔλαττον πέντε καὶ εἴκοσι. Contra, regular in Xen. Cyr. 2. 1. 5. etc.

NOTE 9. When the subject to which an adjective refers as predicate, is a *whole clause* or a thought, the adjective is put in the *Neuter Singular*; as,

* Even in connections which required a different case, the Neuter remained unchanged, as if indeclinable: Eur. Heracl. 168 γέροντος οὐνεκα, τὸ μηδὲν ὄντος.

καλὸν ἐστὶ θανεῖν ὑπὲρ τῆς πατρίδος. But the usage is not rare, that the adjective stands in the *Neut. Plural*. Comp. the Verbal Adj. § 134.

EXAMPLES: Hdot. 1. 91 τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστὶ ἀποφυγείν. Thuc. 1. 125 ἀδύνατα ἦν ἐπιχειρεῖν ἀπαρασκευαίους οὖσιν. Eur. Hec. 1222 ἀχθεῖν ἂν μὲν μοι, τὰλλότρια κρίνειν κακά.

9. The rule, that an adjective-pronoun as subject must agree in gender with the noun-predicate, (Lat. *hic est pater meus*,) holds also in Greek: οὗτός ἐστιν ἐμὸς πατήρ. Yet it follows from Text 8, that, in speaking of *things* and *abstract* objects, expressions like the following may also have place: τοῦτό ἐστι πηγή καὶ ἀρχὴ γενέσεως, though still in Lat. *hic fons est*, etc.

EXAMPLES: Plat. Crat. p. 428 ὀνόματος ὀρθότης ἐστὶν αὕτη, ἥτις ἐνδείξεται οἷον ἐστὶ τὸ πρᾶγμα. Euthyphr. init. οὗτοι δὲ Ἀθηναῖοι δίκην αὐτὴν καλοῦσιν, ἀλλὰ γραφὴν. Rep. 1. p. 336 τοῦτο ἐφάνη ἡ δικαιοσύνη δν.

NOTE 10. On the other hand, the *Neut. Plural* of a demonstrative sometimes refers to persons, yet not without a certain ethic shade; e. g. Eur. Andr. 168 οὐ γὰρ ἐσθ' Ἐκτωρ τάδε. Tro. 99 οὐκέτι Τροία τάδε. Thuc. 6. 77 οὐκ ἴωνες τάδε εἰσιν οὐδ' Ἑλλησπόντιοι καὶ νησιῶται, ἀλλὰ Δωριῆς.

10. When there are several subjects, and the predicate is an adjective, the same rules hold good in respect to the *gender* of the latter, as in Latin. Here too, as above (no. 5) in respect to number, the adjective may *in form* refer to only one of the subjects:

EXAMPLES: Cyr. 3. 1. 7 ὡς εἶδε τὸν πατέρα τε καὶ μητέρα αἰχμαλώτους γεννημένους, ἐδάκρυσε. So in the Gen. absol. Hdot. 3. 119 πατὴρ καὶ μητὴρ οὐκέτι μὲν ζώντων. Il. ε. 891 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοι τε μαχαί τε. Sometimes the reference is to the remoter subject, when the sense accords better with this: Thuc. 8. 63 ἐπύθετο Στρομβιχίδην καὶ τὰς ναῦς ἀπεληλυθότα.

NOTE 11. After several subjects singly enumerated, which are all or in part *things*, the predicate commonly stands in the *Neuter Plural*. E. g. Hdot. 2. 132. τὸν αὐχένα καὶ τὴν κεφαλὴν φαίνει κεχρυσωμένα. Xen. Mem. 3. 1. 7 λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρρίμμένα οὐδὲ χρήσιμά ἐστιν.

11. The grammatical accord between the subject and predicate is further disturbed: a) When with a *collective* noun in the *Sing.* the predicate is put in the *Plural*. b) When the predicate follows, not the grammatical, but the *natural* gender of the subject.—These instances form what is called

constructio ad sensum v. κατὰ σύνεσιν,

an important feature of the Greek Syntax; which applies also to other portions of it, and especially to relative and participial clauses.

EXAMPLES: a) Hom. ὡς φάσαν ἡ πλῆθς, *thus spake the multitude*. Xen. An. 1. 7. 4 τὸ πλῆθος ἐπίασιν. Thuc. 5. 60 τὸ στρατόπεδον ἀπεχώρουν καὶ διελύθησαν ἐπ' οἶκον.* So too with pronouns; see examples in § 143. 5. b) τὸ μεράκιόν ἐστι καλός.—Plato Phædr. p. 240 ἄγαμον, δαίμον τὰ παιδικὰ ἐραστῆς εἴξαιτ' ἂν γενέσθαι. Hence too in like manner with an attributive: φίλε τέκνον, § 123. n. 3. This occurs most frequently in the

* So even as Gen. absol. τοῦ στόλου . . . πλεόντων, Demosth. Mid. § 45.

participial construction: Od. ζ. 156 σφίσι θυμὸς λαίνεται, λευσσόντων (Gen. absol. instead of λεύσσουσι) τοῖονδε θάλος (Ναυσικάαν) χορὸν εἰσοιχνεύσαν. Thuc. 4. 15 ἔδοξεν, τὰ τέλη καταβάνας ἐς τὸ στρατόπεδον βουλευεῖν παραχρῆμα. Plato Lach. p. 180 τὰ μεράκια πρὸς ἀλλήλους διαλεγόμενοι θαμὰ ἐπιμέμνηται Σωκράτους καὶ σφόδρα ἐπαινοῦσιν. Also in periphrases with the Genitive, where then the predicate takes the gender of the main idea as contained in the Genitive: Plato Rep. p. 563 τὸ τῶν θηρίων (i. e. τὰ θηρία) ἐλευθερώτερά ἐστιν. Il. β. 459 ὀρνίθων ἔθνεα πολλὰ... ἀγαλλόμεναι πτερύγεσσιν.—So too with the relative: βίη Ἑρακλεΐη, ὅς κτλ. § 143.

NOTE 12. Out of a Plural subject there is often evolved a collective pronominal idea, like ἕκαστος, ἄλλοθεν ἄλλος, etc. which then, where the subject is not further expressed, stands without change along with the *Plural* predicate; e. g. Od. α. 424 δὴ τότε κακκείοντες ἔβαν οἰκονδε ἕκαστος. Il. ι. 311 ὥς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος. Plato Charm. p. 153 ἡρώτων δέ ἄλλος ἄλλο.

NOTE 13. In addressing several, it is often the case that only the chief person is named, and yet the verb is in the Plural: Soph. Phil. 466 ἦδη, τέκνον, στέλλεσθε. Vice versa, when several are actually named and addressed, the Sing. of an Imperat. is often used, as εἰπὲ, ἄγε, φέρε, ἰδέ, § 115. n. 7; so Arist. Pac. 383 εἰπέ μοι, τί πάσχετ', ὄνδρες. Dem. Phil. 1. p. 43.—Further, according to the analogy of the preceding note, there may be joined to this Imperative a pronoun, like τῖς, πᾶς, πᾶς τις, *without any change of person*, especially in scenic dialogue; e. g. Arist. Av. 1186 χῶρεῖ δέυρο πᾶς ὑπὸ ῥέτης· ἄθρει δὲ πᾶς κύκλῳ σκοπῶν. Eur. Rhes. 683 ἴσχε πᾶς τις. Comp. Eur. Bacch. 327, where the two persons alternate.

NOTE 14. As in Latin, so in Greek sometimes, and in tragedy often, a single person speaks of himself in the Plural. Here it is to be noted, that, even in the case of a *female* person, the predicate or other declinable adjunct is then put in the *masculine Plural*. Thus Electra says in Soph. El. 391 πεσοῦμεθ', εἰ χορή, πατρὶ τιμωρούμενοι. Clytemnestra in Eur. I.A. 818 οὐ θαυμά σ' ἡμᾶς ἀγνοεῖν, οὐδ' ἐμὴ πάρος κατεΐδες. On the other hand, when these adjuncts stand in the *Singular*, they take the natural gender: Eur. Herc. F. 858 ἥλιον μαρτυρόμεσθα δρῶσ', ἃ δρᾶν οὐ βούλομαι. I.A. 980 οἰκτρὰ πεπνύσμεν, ἡ...οἱ θεῖοι... κενὴν κατέσχον ἐλπίδα.

12. When the copula (εἶναι, γίνεσθαι, etc.) stands nearer to the predicate than to the subject, it takes also *the number* of the latter; comp. § 143. 4.

EXAMPLES: Hdot. 6. 112 ἦσαν δὲ στάδιοι οὐκ ἐλάσσονες τὸ μεταίχμιον αὐτῶν ἢ ὀκτώ. Thuc. 4. 102 οἱ Ἀθηναῖοι ἔκτισαν τὸ χωρίον, ὅπερ πρότερον Ἐννέα ὀδοὶ ἐκαλοῦντο. Hdot. 2. 15 τὸ πάλαίαι αἱ Θῆβαι Αἰγύπτου ἐκαλείετο.

13. The predicate can also be expressed by an *Adverb*; either when no adjective belonging to the adverbial idea exists in the language (comp. § 125. 7); or when the adverb combines with the copula into one idea; or when εἶναι has the more emphatic sense of *being, existence*. Such adverbs are: ἅλῃς, σίγα, ἀπὴν Hom. ἐκάς, ἐγγύς or ἐγγύθεν, πλησίον, δίχα, χωρὶς, παρὰ πολὺ Plato Apol. p. 36; and others.

EXAMPLES: οἱ πολέμοι ἐγγύς, χωρὶς ἦσαν, ἐγγύτερον ἐγίνοντο Xen. αἱ γνώμαι ἐγίνοντο δίχα Hdot. Eur. Hec. 527 σίγα πᾶς ἔστω λεώς. Further, the predicate ideas καλῶς, κακῶς, χαλεπῶς εἶναι; e. g. ib. 716 εἴ τι τῶνδ' ἐστὶν καλῶς.

14. The *subject* corresponding to our substantive pronouns *I, thou, he, she, it*, etc. whenever it is sufficiently obvious from the

verbal ending or from the context, and when no emphasis rests upon it, is commonly (as in Latin) *not expressed*.

NOTE 15. Yet, with the omitted pronoun thus implied in the ending of the verb, an adjunct may be connected by *apposition*; e. g. ὁ δὲ Μάλας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς, i. e. and I, the son of Maia, etc. Lucian. Here it is to be noted, that when to a personal pronoun, even though only implied in the verb, there is subjoined the noun or idea for which it stands, the Greeks put the latter *with the article*; e. g. Xen. An. 4. 4. 16 ἐγὼ ὑμᾶς ἀκούω τοὺς Ἀθηναίους δεινοὺς εἶναι κλέπτειν τὰ δημόσια. Comp. Krüger on An. 1. 7. 7.

15. When the subject of a minor clause (whether co-ordinate or subordinate) is the same with that of the main sentence, it is commonly not again expressed in the minor clause. If however it stood in the main sentence in an oblique case, there must be, in the minor clause, at least a corresponding pronoun as subject. But even this is sometimes neglected, where no want of clearness can arise, in order to avoid the verbosity of such constructions; e. g. Plato Rep. p. 533 ταύτας τὰς τέχνας ἐπιστήμας μὲν πολλάκις προσείπομεν, δέονται δὲ ὀνόματος ἄλλου. So too in several connected relative clauses; see † 143. 7, 8.—Comp. the special syntactical usage in *dependent clauses*, the subject of which is contained in the main sentence as the *object*, either near or remote, in † 151. I. 6.

NOTE 16. Sometimes the subject of the minor clause must first be supplied out of some other word in the main sentence; e. g. Hdot. 9. 8 τὸν Ἰσθμὸν ἐρείχεον· καὶ σφι ἦν πρὸς τέλει, sc. τὸ τεῖχος.

16. The subject-word is also omitted, when the verb itself expresses the customary action of that subject. Such verbs are: σαλπίζει or σημαίνει sc. ὁ σαλπιγκτής; θύει sc. ὁ θυτῆρ; ἐκήρυξε sc. ὁ κήρυξ; οἰνοχοεῖ sc. ὁ οἰνοχόος; also ἀναγνώσεται ὑμῖν sc. ὁ ἀναγνώστης Dem. In Herodotus this occurs likewise of other ordinary actions connected with sacrifice, hunting, etc.

EXAMPLES: Xen. An. 3. 4. 36. ib. 1. 2. 17. Dem. Lept. p. 465. Hom. Od. φ. 142. Hdot. 2. 47, 70; see also n. 17, below.

17. The same takes place where in English we use *it*, and thus indicate an operation of nature or of circumstances; e. g. *ὕει it rains*, where we are not to suppose an omission of Ζεὺς, although the Greeks often said Ζεὺς ὕει.

EXAMPLES: προσημῖναι *it announces itself*, e. g. in the air; σκοταίνει sc. ἡμέρα *it grows dark* Xen. πρὸς τῆς νυκτὸς προεήλατο Hdot. 9. 44; ἐδήλωσε δὲ and so *it showed itself*, Xen. Mem. 1. 2. 32.

18. *Impersonal Verbs*, as they are usually called, i. e. such as never have a person or even a noun as subject, are of another kind. In them the subject is not left in doubt, as in those just mentioned, but the *action* to which they refer, whether expressed by an Infinitive or by another dependent clause, is the real subject. E. g. ἐξεστὶ μοι ἀπιέναι, *it is permitted to me to depart*, i. q. τὸ ἀπιέναι ἐξεστὶ μοι, lit. 'to depart is permitted to

me.' Of this kind are *δεῖ, χρή, ἀπόχρη, δοκεῖ, πρέπει* *it becomes, is proper, ἐνδέχεται it is possible*; or also whole phrases, as *ἔχει λόγον, consentaneum est*, and the like. These verbs admit in part also the *personal* construction; as *ὀρθότατα νῦν μοι δοκεῖς εἰρηκέναι* Plato; see further on this point in § 151. I. 7.

19. The English indefinite subject *one, some one*, (Fr. *on*, Germ. *man*.) is very commonly expressed in Greek by the indef. pron. *τις*, § 127. 4. It is also made, as in Latin and English, either by the 3 *Plur. Act.* as *φασί they say, καλοῦσι, ὀνομάζουσι*; or by the 3 *Sing. Pass.* as *λέγεται it is said*, and so other verbs; or also by the 2 *pers. Sing.* as *φαίης ἂν you might say*.

EXAMPLES: Soph. Trach. 2 οὐκ ἂν αἰὼν' ἐκμάθοις βροτῶν, πρὶν ἂν θάνῃ τις, οὐτ' εἰ χρηστός, οὐτ' εἰ τῷ κακός sc. ὁ αἰὼν. Xen. Mem. 2. 2. 1 τοὺς εὖ παθόντας, ὅταν χάρις μὴ ἀποδώσιν, ἀχαρίστους καλοῦσι. Is. Demon. p. 10 μηδενὶ χρῶ πονηρῷ· ὃν γὰρ ἂν ἐκεῖνος ἀμάρτη, σοὶ τὰς αἰτίας ἀναθήσουσιν. Plut. Apophth. p. 185 Ἀδεμάντου εἰπόντος· Ὡ θεμιστόκλεις, τοὺς ἐν τοῖς ἀγῶσι προεξανισταμένους μαστιγοῦσι. Naί, εἶπεν ὁ Θεμ., τοὺς δὲ λειπομένους οὐ στεφανοῦσιν.

NOTE 17. The word *τις* can be omitted, and consequently the verb stand alone in the 3 pers. Sing. when under the idea of *one, some one*, we understand either: 1) The person on whom the action is incumbent (comp. no. 16 above), e. g. τὸν λαμπτήρα προσενεγκάτω, 'let *some one* bring hither the lantern,' Xen. Symp. 5. 2; or 2) The indefinite subject of a preceding verb, e. g. οὐκ ἔστιν ὀρθῶς ἡγείσθαι ἐὰν μὴ φρόνιμος ᾖ, 'it is not possible to be a good leader, unless *one* has capacity,' Plat. Meno. 37. p. 97; comp. Theæt. p. 176.

20. The *Copula* can also be omitted; most frequently when it would stand in the Pres. Indicative, and in the *third* pers. Sing. or Plural. This occurs in clauses of a general nature; and elsewhere when no want of clearness can arise.

EXAMPLES: Ἕλλην ἐγώ I am a Greek. Plato Rep. 331 Σιμωνίδῃ οὐ ῥάδιον ἀπιστεῖν· σοφὸς γὰρ καὶ θεῖος ὁ ἀνὴρ. Eur. Or. 724 κοινὰ τὰ τῶν φίλων. ib. 780 σιγᾶν ἄμεινον.—An example of the omission of the Imperat. is Soph. OC. 1480 ἴλαος, ὦ δαίμων. For that of the Subjunct. in relative clauses, see § 143. 9.

NOTE 18. Some words are scarcely found construed otherwise than in this elliptical manner. So e. g. the substantives *ἀνάγκη, χρεὼν, θέμις, καιρός, ὥρα*; the adjectives *ἔτοιμος, φροῦδος, αἴτιος, ῥάδιος, χαλεπός*, etc. So too the phrases, *θαναστὸν ὅσον, ἀμχανον ὅσον*, § 150. m. 8; also the Verb. Adj. in *τέον* or Plur. *τέα*.

EXAMPLES: τοῖς ἀρχουσι πείθεσθαι ἀνάγκη Xen. οὐ τὸ μὴ λαβεῖν τὰ ἀγαθὰ οὕτω χαλεπόν, ὥσπερ τὸ λαβόντα στερηθῆναι λυπηρόν Xen. Cyr. 7. 5. 82. καὶ γὰρ πάσχειν ὅτιον ἔτοιμος Demosth. and so even without *ἐγώ* Plato Parm. p. 137. Luc. Cat. 10. Verb. Adj. τοῦτο ποιητέον; also in relative and other like clauses: Plato Rep. p. 392 τοῦτο νῦν σκεπτέον, καὶ ἡμῖν ἃ τε λεκτέον καὶ ὡς λεκτέον ἐσκέψεται. See Heind. ad Parm. l. c. Valek. ad Phæn. 976.

THE CASES.

§ 129 a. Nominative and Vocative.

1. The Nominative *names* the persons or things spoken of; and is therefore naturally the case of the subject in ordinary discourse.

—The Vocative differs from the Nominative only in that it serves to *call to* or *address* any one; hence likewise in respect to form it varies very little from the Nominative, and often not at all. It commonly takes before it the interjection *ὦ*; but not necessarily.

NOTE 1. Sometimes in the poets, when a subst. in the Voc. is connected with an adjective, the *ὦ* is put *between* the two, or is even put *twice*; e. g. Il. p. 716 ἀγαλλέες *ὦ* Μενέλαε. Eur. Or. 1245 Μυκηνίδες *ὦ* φίλοι. Soph. Phil. 799 *ὦ* τέκνον *ὦ* γενναῖον.

2. Adjuncts in *apposition* with the Vocative, whether expressed by a noun, or by an adjective or participle as a noun, take the article. The same rule holds good, when in like manner an adjunct is put in apposition with the person addressed with *σύ* or *ὤμεις*, or also with the person implied in the verb, but not directly expressed.

EXAMPLES: Plato Hipp. maj. init. Ἰππίας, ὁ καλὸς τε καὶ σοφός, ὡς διὰ χρόνου ἡμῖν καθήρας εἰς Ἀθήνας. Xen. Cyr. 6. 3. 33 *σύ* δέ, ὁ ἀρχὼν τῶν ἀνδρῶν, ἐπισθεν ἐκτάττον· ἡμεῖς δέ, οἱ ἡγεμόνες κτλ. Mem. 3. 14. 4 παρατηρεῖτε τοῦτον, οἱ πλῆσιόν. Plato Symp. p. 172 ὁ Φαληρεὺς οὗτος Ἀπολλόδορος, οὐ παραμενεῖς. So too even with adjuncts connected by *καί*, as Cyr. 3. 3. 20 *ὦ* Κύρε καὶ οἱ ἄλλοι Πέρσαι, ἐγὼ ἀχθομαι κτλ.—On the other hand examples like the following are not apposition, but a repetition of the Vocative; Soph. OC. 1700 *ὦ* πάτερ, *ὦ* φίλος, *ὦ* τὸν εἶμι κατὰ γᾶς σκότον εἰμένος. Id. Aj. 977 *ὦ* φίλτατ' Αἴας, *ὦ* ξύναμιον ὅμ' ἐμοί.

NOTE 2. By a very peculiar attraction there is sometimes found in the poets, in the clause immediately following the Vocative, a predicate-adjunct in the Vocative instead of the Nominative; so that this clause and the Vocative entirely coalesce. E. g. Soph. Philoct. 760 *ὦ* δύστηνε *σύ*, δύστηνε δῆτα διὰ πόνων πάντων φανείς. Aj. 695 *ὦ* Πᾶν δλίπλαγκτε Κυλλανίας ἀπὸ δευράδος φάνηθι. Comp. Eur. Tro. 1229. Horat. Sermon. 2. 6. 20.

NOTE 3. *Vice versa*, that after a Vocative the following clause is often apparently separated by *δέ* and other adversative particles, see in ‡ 149.

‡ 130. THE OBJECT.—*Oblique Cases. Omission of the Object.*

1. That on which an action is exerted, or to which it refers, is called the *Object*; and always stands in one of the three cases, Genitive, Dative, or Accusative. These are hence called *dependent* or *oblique cases, Casus obliqui*.

2. The *immediate* object, upon which the action of a transitive verb is directed, and without which we cannot conceive of such a verb, commonly stands in the Accusative; e. g. λαμβάνω τὴν ἀσπίδα *I take the shield*. The *remote* object, which may stand along with the Accusative, or with an intransitive verb, often has with it a preposition; e. g. λαμβάνω τὴν ἀσπίδα ἀπὸ τοῦ πασσάλου '*I take the shield from the nail*,' ἔστηκα ἐν τῷ ἐδάφει '*I stand upon the ground*.'

3. But of the relations and adjuncts which may thus constitute a remote object, those which occur most frequently are for the most part expressed by a *case alone*, i. e. without a preposition. For this purpose, two cases are specially employed in those European languages which do this, viz. the Genitive and Dative.

E. g. in German; 'Ich gebe das Geld *dem Manne*,' I give the money *to* the man, or I give the man the money. 'Er versicherte mich *seines Wohlwollens*,' he assured me *of his good-will*.*

4. But when we come to particulars, we find that languages differ much in this respect; and what is expressed in one language by one case, is given in another by a different one. Very often one language employs a preposition, where another needs merely the simple case; and not unfrequently both modes are usual in a language at the same time; e. g. *he told it me* or *to me*; *I will write him a letter* or *a letter to him*. When therefore in Greek a simple case stands where other languages employ a preposition, we must take care not to explain the case in Greek by means of a preposition perhaps omitted; but must rather assume, that the relation which *we* endeavour to make clear in such examples by the help of a preposition, is in Greek already included in the case itself.

5. We may assume it as a principle in the ancient languages, than which nothing is more common in respect to the *object*, whether immediate or remote, that, so soon as a person or thing has been once mentioned, and the reference to the same is sufficiently clear from the verb itself, the object is *not expressed*; just as in the case of the subject and the possessive pronouns, † 129. 14. In this way the multiplication of pronouns so common in modern languages is avoided. We wish here only to call the learner's attention to this characteristic of the ancient languages; subjoining a few examples.

EXAMPLES: Xen. Cyr. 1. 2. 12 ἐν ᾗ δ' ἂν τῶν φυλῶν πλείστοι ὦσιν ἀνδρικότατοι, ἐπαινοῦσιν οἱ πολῖται, here supply in mind ταύτην before ἐπαινοῦσιν. Hell. 3. 4. 3 ἐπαγγελλομένου τοῦ Ἀγησιλάου τὴν στρατείαν Agesilaus offering himself as leader of the expedition, διδῶσιν οἱ Λακεδαιμόνιοι (sc. αὐτῷ) ὅσαπερ ᾔτησεν. Athen. 8. p. 399 ὃν ἦν ἰδῆ, τὰς χεῖρας οὐκ ἀφέξεται sc. αὐτοῦ. Plato Rep. p. 465 πρεσβυτέρῳ νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν (sc. αὐτοὺς) προστετάχεται. Soph. Antig. 901 θανόντας ἐγὼ ἔλουσα, κάκῳ μνησθαι, κάπιτυμβίου χοῶς ἔδωκα. Comp. ib. 537. Dem. de fals. Legat. p. 426 οἱ δὲ πολλοὶ οὐχ ὅπως ὠργίζοντο ἢ κολάζειν ἤξιουν τοὺς ταῦτα ποιοῦντας, ἀλλ' ἐπέβλεπον, ἐζήλουν, ἐτίμων, ἀνδρας ἡγοῦντο.

NOTE 1. When two connected verbs, and especially a *participle* with its *finite verb*, have an object in common, the Greek inserts the latter only *once*, even when the two verbs govern different cases; and then it is commonly put in the case required by the nearest verb.

EXAMPLES: Il. α. 356 ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. π. 406 ἔλκε δὲ δουρὸς ἔλῳν. Xen. Mem. 3. 4. 1 ὁ δὲ τὰς οὐλὰς τῶν τραυμάτων ἀπογυμνοῦμενος ἐπεδείκνυν. Hes. ε. 166 τοῖς δὲ (ἡμῖνοις) δίχ' ἀνθρώπων βίον καὶ θῆε' ὀπάσας, Ζεὺς Κρονίδης κατένασσε πατὴρ ἐς πείρατα γαίης (sc. αὐτοῦς). Cyr. 2. 3. 17 Κῦρος εἶπε τοῖς ἐτέροις, ὅτι βάλλειν δεήσει ἀναιρουμένους ταῖς βῶλοις, where ταῖς β. belongs to βάλλειν. Plato Crat. p. 404 λέγεται ὁ Ζεὺς τῆς Ἥρας ἐρασθεὶς ἔχειν. See still other examples in Krüger on Dionys. Hist. p. 119.

NOTE 2. There is further quite a number of verbs, in which the *omission*

* It is hardly necessary to remark, that the English language can in general mark these relations only by the help of prepositions.—Tx.

of the object has become almost established by custom. This remark holds true in all languages (comp. § 113. 2, and marg. note); and therefore the origin of the usage may indeed be explained by the frequent omission of the object-noun or of the reflexive pronouns *ἐαυτόν*, *ἐμαυτόν*, etc. E. g. *ἄγειν* sc. *τὸ σπράτευμα* · *προσάγειν* sc. *ἐαυτόν*. But, as this occurs in many verbs, and in others not, it is better to assume, that the verbs themselves have by degrees come to include as it were the objective relation in themselves. Hence it comes that so many Active verbs have both a *transitive* and *intransitive* signification; and the number of these was constantly increased in consequence of the peculiar treatment of the language in the case of individual writers, whether in prose or poetry.* We give here examples of some of the verbs most commonly so used.

EXAMPLES: *ἄγειν* and its compounds, e. g. *ἐξεχώρησε τῆς ὁδοῦ, προσάγοντος τοῦ τυράννου*. Xen. An. 4. 2. 15 *ἐγγὺς ἦγον οἱ Ἕλληνες*.—*αἶρειν* and its compounds *ἀπαίρειν, ἀνταίρειν*, etc. Thuc. 4. 103 *ὁ Βρασίδας ἄρας ἐξ Ἀρῶν, ἐπορεύετο*.—*βάλλειν*, e. g. in the phrase *βάλλ' εἰς κόρακας*, and in compounds like *εἰσβάλλειν* spoken of a river (comp. Il. λ. 722 *εἰς ἄλα βάλλων*), *προσβάλλειν* of an attack.—*ἐλαύνειν, veho* and *vehor*, Cyr. 1. 4. 20 *ἐγὼ δὲ ἐπὶ τούσδε ἐλῶ* · οὕτω δὲ ὁ Κναξάρης *προσελαύνει*.—*ἔχειν* in the signif. *to hold*, e. g. *ἔχε δὴ, καλῶς ἔχειν*, and so in many compounds, e. g. *ἀνέχειν* *to rise up, to jut out*.—Also many other verbs, as *ὀρμᾶν, τελευτᾶν, οἰκεῖν, δηλοῦν, ἀρμόζειν, λείπειν, κλίνειν, καθίζειν, κατορθοῦν*, and in the poets *λήγειν, παύειν*, etc. The principle holds good also, as appears from the marginal note, in a great number of *compounds*, even when the simple verb is not so found; e. g. *ἀπαλλάσσειν*, as *οἱ Ἀθηναῖοι εὐθὺς ἀπῆλλαξαν* Thuc. 1. 90; *προσμίσγειν*, as *οἱ Ἀθηναῖοι προσέμισγον τῷ ζεύγματι* id. 7. 70; also those from *διδόναι* and *ίέναι*, e. g. *ἐκδιδόναι* and *ἐξίέναι*, spoken of rivers, *ἐπιδιδόναι* *to increase*, etc.

NOTE 3. The case governed by any *verb*, can properly be further governed in the same manner only by the participle of that verb. The substantives and adjectives derived from the same verb, usually change the case into the Genitive, or render a periphrase necessary. We find however not unfrequently in Attic writers, not only the Accusative but also the Dative of a verb, joined with a peculiar force and conciseness to the verbal noun or adjective. E. g. *ἀκολουθητικός τινι* *addicted to something*; *ἡ ἐκάστῳ δια-*

* When we further consider, that intransitive verbs just as often become transitive by taking an object (§ 131), we perceive that a strict line of separation between verbs transitive and intransitive is impossible. This is one of the cases in which we see how language unfolds itself continually more and more; and hence the topic in its full extent is fitted rather for discussion in another form; and the mass of particulars must be left to the Lexicons. We note here only the general principle. We may conceive, in the multitude of words expressing action (verbs), that a portion of them would be employed *absolutely*, i. e. without reference to any object. e. g. *to go*; these would be *intransitives*, and become fixed in this character; while another portion would be used chiefly *with* an object, e. g. *to take*; and these would be *transitives*. But a large number would still remain, which could every where be employed in *both* relations, e. g. *to move*; or in which, although general usage might already have decided for one or the other signification, yet the further development of the language, or the peculiarity of an individual writer, had seen fit to depart again from the common usage. This would show itself on the one hand, in transitive verbs, by omitting the object, as being already sufficiently implied in the verb (e. g. *to ride*); and on the other hand, in intransitives, by subjoining an objective adjunct, so as to mark the person or thing to which the action of the verb so extends as to bring it into the relation of an object; see § 131. 1, and the examples in § 131. 3. It may also be noted, that, in all languages, by means of *composition*, transitive verbs often become intransitive, e. g. *to take, to partake*; and vice versa intransitives become transitive, e. g. *to come, to overcome*; see the examples under note 2, above.

νέμους the distributing to each; *πρὸς ἐπίδειξιν τοῖς ξένοις* in order to shew to strangers.—*τὰ μετέωρα φροντιστής* one who meditates on things above the earth (Plat. Apol. 2) from *φροντίζειν τι* meditate on any thing.—Plat. Alcib. II. 7. p. 141, *ἀνήκοον εἶναι ἐνιά γε χθιδά τε καὶ πρῶτ᾽ ἀγεγενημένα* not having heard of some . . . occurrences (elsewhere *ἀνήκοον εἶναι τι* nos). So too *ἐπιστήμων*, and in the poets *φύξιμος*, *ξυνίστωρ*, from *ἐπίσταμαι*, *φεύγω*, *ξυνοῖδά τι*.—The adjective *ἔξαρνος* is always so construed, and in connection with the substantive verb (*εἶναι*) signifies therefore *to deny*, *disown*, and governs (precisely like *ἀρνέσθαι*) not only the Infinitive (*ἔξαρνός εἰμι ποιῆσαι*), but also the Accus. e. g. *ὅπως μὴ ἔξαρνος ἔσει ἂ νῦν λέγεις*, Plat. Euthyd. p. 283. c; also id. Charm. p. 158 *ἔξαρνός εἰμι τὰ ἐρωτώμενα*.

NOTE 4. Many verbs can have not only a proper object of their own, but by means of a conjunction can likewise have with them another dependent clause. We sometimes find both modes of construction at the same time in one verb; e. g. *καὶ χρήματα παρασκευάζονται καὶ φίλους, καὶ ὅπως ἂν ὥσιν ὡς πιθανώτατοι λέγειν*, Plat. Gorg. 77. p. 479.—*τῶν πολλῶν ἱκανῶς ἰδόντες τὴν μάχην, καὶ ὅτι οὐδεὶς αὐτῶν οὐδὲν ὑγιὲς πράττει*, id. Rep. 6. p. 496. c.

§ 131. The Accusative Case.

1. The *Accusative* is the case of the *passive* (suffering) relation; that is, it marks the object, upon which the action of the operating subject is directed, and which therefore appears as subjected to that action, or suffering from it. Hence in all languages it is the case of the (immediate) *object* with transitive verbs: *τύπτω σε, ἀγαπῶ τὸν παῖδα*. But in Greek, we often find that as the immediate object, which in other languages is expressed by a case (Gen. or Dat.) of the remoter object; and, just as often, ideas are expressed transitively, which in other languages can take no object. We also see clearly, in what way many ideas originally intransitive have become transitive, by connecting with them an accusative of object (see the last marg. note, and no. 3 below); that is, by conceiving the action of the verb as so extending to some person or thing, as to bring it into the relation of an object. Hence, whenever the language connects with any verb, be its signification and form whatever they may, *the idea of efficient action*, it can govern the Accusative.

NOTE 1. Hence it is already obvious, that many verbs might be variously construed; since the choice of the case so often depended on the mode in which an individual writer conceived the action of the verb. In many verbs usage had settled down upon a particular case; in many others not; see marg. note to § 133. 4. c. A complete specification of syntactical usage under particular verbs is not to be expected here. This belongs to the Lexicons; to which, once for all, the student is referred, for the construction of every individual verb. The Grammar, especially in this department, can only follow out the more general principles; and avails itself of particular examples mainly in order to set forth clearly the nature and true conception of the case, or when other practical reasons require it; which here, as every where, must prescribe the limits.

2. Thus in Greek the following verbs especially all take the object in the *Accusative*; unlike the English and German usage,

in which they are often translated by verbs requiring a different case or a preposition, viz.

ὄνινάει, ὠφελεῖν to be useful, βλάπτειν do injury, ἀδικεῖν do wrong, εὐεργετεῖν, κακουργεῖν, ὑβρίζειν, λυμναῖεσθαι, λωβᾶσθαι, also κακῶς v. εὖ ποιεῖν, κακῶς v. εὖ λεγεῖν, to do or speak ill or well;—λατρεύειν (oftener c. dat.), Δεραπέυειν wait on;—θᾶπτειν, θωπεύειν, κολακεύειν to flatter upon, flatter;—μυμῆσθαι, ζηλοῦν, copy after;—φθάνειν come before, λανθάνειν be hid, φεύγειν, ἐκφεύγειν, to flee away, ἀποδιδράσκειν run away, λείπειν, ἐπιλείπειν to be in want;—ὀμνύναι to swear, e. g. τοὺς θεοὺς by the gods, ἐπιορκεῖν, ἀσεβείν, ἀλείπειν to sin against.—Also the Impers. δεῖ and χρή with Acc. of pers. see note 4.

EXAMPLES: Mem. 2. 1. 28 εἴτε τοὺς θεοὺς ὡς εἰς σοὶ βούλει, Δεραπέυετον τοὺς θεοὺς· εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετήσον· εἴτε ὑπὸ τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφελήτεον· εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θανμάζεσθαι, τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν. Cyr. 1. 4. 13 βουλευόμεαι ὅπως σε ἀποδρῶ. Eur. Hel. 940 μίμοῦ τρόπους πατρὸς δικαίων. Il. τ. 265 θεοὶ ἀλγέα διδοῦσιν, ὅτις σφ' ἀλίτῃται ὁμόςσας.—Passive, Xen. Hell. 7. 4. 4 ἐκήρυξαν οἱ Κορίνθιοι, εἴ τις ἀδικοῖτο Ἀθηναίων, ἀπογράφεσθαι, that he should bring an action, sc. against τὸν ἀδικούντα, by § 130. 5.

NOTE 2. In order to bring to view some of the variations of usage (see note 1), we further note, that many verbs belonging to the ideas of *profit* or *detrimment* are construed only with the *Dative* (Dat. commodi); espec. λυσιτελεῖν, ἀρήγειν, βοηθεῖν, ἐπικουρεῖν. Further, among those above cited, these are construed also with the *Dative*: ὠφελεῖν Eur. Or. 658; βλάπτειν Æschyl. Eum. 658; λυμναῖεσθαι Hdot. 9. 79; λωβᾶσθαι, as φ' τὸ ὕδικον λωβᾶται Plat. Crit. p. 47. e; λατρεύειν Xen. Ag. 7. 2; others with a preposition, as ὑβρίζειν εἰς τινα Isocr. etc. see the Lexicons. Others can take at the same time the *Dative* (of person) and an *Accusative* (of thing), as ἀρήγειν; and here belong ἀμύνειν, ἀλέξειν, and others.—Soo too ἐκφεύγειν is construed in Homer with the *Genitive*, because of its composition; e. g. βέλως ἐκφυγε χειρός.

NOTE 3. Verbs signifying an *emotion of the mind*, as pain, joy, indignation, etc. (ἄχθεσθαι, ἀγανακτεῖν, δυσανασχετεῖν, δυσχεραίνειν, χαίρειν, ἐπιχαίρειν, ᾔδεσθαι, and in the poets ἀλγεῖν, ὠδίνειν, γηθεῖν, τέρπεσθαι,) take indeed the object towards which this emotion is directed, in the *Accusative*; but yet only when the object is either a neuter or a thing; as ἀγανακτῶ αὐτὸ τοῦτο Dem. πράξιν ἦν ἡλγιστ' ἐγὼ Soph. Some also, by the rule in no. 3, both of persons and things; as δυσχεραίνειν θεοὺς, τὸν ἑνα μόναρχον Plat. ῥήριγα μάχην Hom. Or in connection with the participial construction, § 144. 6. b; e. g. χαίρω σε εὖ ἔχοντα.—More commonly these verbs are construed either with the *Dative* (§ 133); or, especially as to things, with ἐπὶ and the *Dative*; see ἐπὶ, § 147.

NOTE 4. The *Impersonals* δεῖ and χρή are construed so variously, and occur so often, that it is worth while here to bring together the whole usage into one view. When the person or thing is expressed by a noun, δεῖ commonly takes the *Dat.* of pers. and *Gen.* of thing, as δεῖ μοί τινος; far less often the *Acc.* of person, as δεῖ μέ τινος. But if the thing be represented by an *Infinitive* (δεῖ μάχεσθαι), the person appears in the *Accusative* (Acc. c. Inf.) δεῖ σε μάχεσθαι; or the *Dat.* can remain, although seldom: δεῖ σοι μάχεσθαι.—On the other hand, χρή, when both the adjuncts are nouns, is connected only with the *Acc.* of pers. and *Gen.* of thing: χρή μέ τινος; but it prefers in most instances the verbal construction, Acc. c. Inf. χρή σε λέγειν. The person is very rarely found in the *Dative*, and rather gives to χρή the signification *it is fit, proper*.

EXAMPLES: Xen. Cyr. 7. 5. 9 δεῖ ἡμῖν τῶν φυλάκων.—Eur. Rhes. 834 μακροῦ δεῖ σε καὶ σοφοῦ λόγον.—Cyr. 1. 4. 5 τί δεῖ σε θηρία ζιτοῦντα πράγματα ἔχειν;—An. 3. 4. 35 εἰάν τις θύρυβος γένηται, δεῖ ἐπιστάζει τὸν ἵππον Πέρση

ἀνδρί.—Od. φ. 110 τί με χρὴ μητέρος αἶνον; so too χρῶ, χρεία, sc. ἐστί, Il. λ. 650.—Hell. 5. 3. 7 οὐδ' οἰκέτας χρὴ σε κολάζειν ὀργῇ.—Soph. Antig. 736 ἄλλω γὰρ ἢ μοι χρὴ γέ τῃσδ' ἄρχειν χθονός.

3. But although a strict line of division between transitive and intransitive verbs is impossible, (§ 130. n. 2, marg.) yet it is easy to perceive, that the Greek language, more than most others, has the power of imparting to Neuter, Middle, and even Passive ideas a *transitive* signification by referring them to an object; and this without any change of form in the verb, as is usual in other languages, e. g. Engl. *fall, befall; go, forego*; Germ. *folgen, befolgen; streben, erstreben*. This is a very prevalent idiom, as the following instances clearly shew.

EXAMPLES: Thus θάρρειν pr. *take courage*; but in θάρρειν τινα this active idea reaches to a definite object, and thus means. *to take courage as to any one, to trust him*; e. g. Dem. Ol. p. 30 οὐτε Φίλιππος ἐθάρρει τοὺς Ὀλυμπίους, οὐθ' οὗτοι Φίλιππον. So too δορυφορεῖν *to be a body-guard, τινά to attend any one as a guard*; προσκυνεῖν *to fall prostrate, τινά to do homage to any one by prostration*. Further, ἀρῆσκειν *to win over, ἐπιτροπεύειν τινά to be guardian over, ἀντιάειν to go against, to attack, σπεύδειν to hasten, quicken, υποσπῆναι to promise*. The same holds also in respect to many Middle and Passive verbs, as will be shewn in §§ 134. 135; as τιμωρεῖσθαι, αἰσχύνεσθαι, κόπτεσθαι, περαιοῦσθαι, ἐκπλήττεσθαι, etc. In the same manner may be explained all such constructions as these: πλεῖν θάλασσαν, as in Engl. *to sail the sea*, Dryden; αἶ πηγαὶ βέουσι γάλα καὶ μέλι. To these may be added many other like examples, espec. from the poets, who by means of this idiom could introduce new turns without number; e. g. ἐξαναφεῖν χόλον, φόνον βλέπων *looking slaughter, μένεα πνέοντες*, etc. Soph. Aj. 845 σὺ δ', ὃ τὸν αἰπὺν οὐρανὸν διφρηλατῶν, Ἥλιε. Pind Isthm. 1. init. τὸν ἀκείρεκόμεν Φοῖβον χορεύω.

NOTE 5. On the very same principle the poets put the Accus. after verbs of *motion*, in order to mark the direction; since the object of direction may be strictly regarded as the object of the verbal action. E. g. Il. α. 317 κνίσσῃ οὐρανὸν ἵκεν *went up to heaven, reached the heavens*. Soph. El. 893 ἤλθον πατρός τάφον.—Soo too with verbs of *rest* (καθίζειν, θάσσειν, κείσθαι) in order to mark the place: Eur. Or. 943 οὐδέν σ' ἐπωφείλησεν ὁ Πύθιος τρίποδ' αὖ καθίζων. Soph. Phil. 145 νῦν γὰρ προσιδεῖν ἐθέλεις, ὅντινα τόπον κείται.

4. With the preceding usage is connected another, not wholly unknown in English, by which an intransitive verb takes the Acc. of the kindred *abstract* noun; that is, kindred in etymology or signification. But this is never done, except to give more *definiteness* to the idea of the verb. So in Eng. *to sleep a deep sleep, to die a glorious death, to go the same way*.

EXAMPLES: κινδυνύσω τοῦτον τὸν κίνδυνον *I will expose myself to this danger*; ζῆ βίον ἡδιστον *he lives a very pleasant life*; φανερώς τὸν πολέμον πολέμησομεν.—ἡ ἀδικία ἦν ἡδίκουν σε (comp. 5); γλυκύν ὑπνον κοιμᾶσθαι.—οἶον πάθος πέπονθας.—βασιλείαν πασῶν δικαιοσύνην βυσιλεύομαι.—ἐξήλθον ἄλλας ἐξόδους.—ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν. So ὑβρίζειν ὕβριν, μάχην μάχεσθαι, ἀγωνίζεσθαι ἀγῶνα, θεᾶσθαι θέαν, also λέναι, βαίνειν, πορεύεσθαι ὁδόν, and many others. In this way the Greek language avoids the feeble accumulation of such words as our *make, do, have, lead*, etc.—For the like construction with the Passive, see § 134. n. 2.

NOTE 6. Sometimes even an adjective with the verb εἶναι has such a kindred Accus. connected with it; e. g. δουλός ἐστι τὰς μεγίστας δουλείας,

'he is the slave of a very great slavery,' ἄδικος ἐκάστην ἀδικίαν, σοφὸς τὴν ἐκείνων σοφίαν, κακὸς πᾶσαν κακίαν. The advantage of this mode of expression will be apparent, from the vain attempt to give it with equal force in English.

NOTE 7. When a verb is already connected with an object, but so that the two ideas have combined into one new simple idea, this simple idea may take a *new* object in the Accus. without further change. Thus λείαν ποιεῖσθαι *to make booty, to plunder*; hence Thuc. 8. 41 τὴν χώραν καταδρομαῖς λείαν ἐποίειτο. Other examples are: Thuc. 4. 15 ἔδοξεν αὐτοῖς, σπονδὰς ποιησαμένους τὰ περὶ Πύλον, ἀποστεῖλαι πρέσβεις. Hdot. 1. 68 τυγχάνεις θῶνμα ποιεύμενος τὴν ἐργασίαν τοῦ σιδήρου. The poets often make use of this freedom to introduce new turns: Soph. Aj. 1107 ἀλλ' ὥνπερ ἄρχεις ἄρχε, καὶ τὰ σέμν' ἔπη κόλας' ἐκείνους, where τὰ σέμν' ἔπη κόλ. unite as it were into one idea, and there is no need of supplying λέγων etc. comp. OT. 339. Il. 9. 171 κτύπε Ζεὺς, σῆμα τίθεις (i. e. σημαίνων) Τρώεσσι μάχης ἑτεραλκεία νίκην. Æsch. Ag. 824 θεοὶ ἀνδροθήτας Ἰλίου φθορὰς ψήφους ἔθεντο. Eur. Or. 1075 ἐν σοι μομφὴν ἔχω.

5. The construction with the *double Accusative*, so called, is where the idea of action in the verb extends at the same time to two objects, of which one is usually a *person* and the other a *thing*; in such a way that both may be regarded as the immediate objects of the action; e. g. ἐνδύω τὸν παῖδα, and ἐνδύω τὸν χιτῶνα. This construction occurs often in Greek; is less frequent in Latin; and in English is strictly found only in the verb *to teach* and perhaps a few others. In Greek it is most frequent with verbs of *doing*, ποιεῖν, δρᾶν, ἐργάζεσθαι τινά τι; of *speaking*, λέγειν, εἰπεῖν, ἀγορεύειν; of *asking*, ἔρεσθαι, ἐρωτᾶν, ἐξετάζειν, ἰστορεῖν, ἀνιστορεῖν, 'to inquire out'; of *teaching*, διδάσκειν, as in Lat. and English; of *demanding*, αἰτεῖν, ἀπαιτεῖν, πράττεσθαι, προκαλεῖσθαι 'to challenge'; of *clothing* and *unclothing*, ἐνδύειν, ἀμφιεννύναι, ἐκδύειν, ὑποδύειν; of *taking away*, ἀφαιρεῖσθαι, ἀπαυρᾶν, ἀπορρᾶναι, ἐναρίζειν, συλᾶν, ἀποστερεῖν; of *distributing*, κατανέμειν, δάσασθαι; of *concealing*, ἀποκρύπτειν, κεύθειν. Further, ἀναμνησκειν τινά τι 'to remind one of a thing,' πείθειν τινά τι 'to persuade one of any thing,' and still many others, especially in the poets.—In the *Passive*, one Acc. remains; see ‡ 134. 6.

EXAMPLES: Hdot. 8. 61 τότε δὴ ὁ Θεμιστοκλῆς τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγεν.—Eur. Hec. 967 τὰ ἄλλα δευτέρον σ' ἐρήσομαι.—Pind. Ol. 6. 82 ἅπαντας εἴρετο παῖδα, *after the boy*.—Cyr. 1. 2. 8 διδάσκουσι τοὺς παῖδας σωφροσύνην. ib. 3. 17 παῖς τις, ἕτερον παῖδα ἐκδύσας χιτῶνα, τὸν μὲν ἑαυτοῦ ἐκείνον ἡμφίεσεν, τὸν δ' ἐκείνου αὐτὸς ἀνέδυ.—Hell. 7. 1. 26 οἱ Ἥλείοι ἀπῆλθον τὰς πόλεις τοὺς Ἀρκάδας.—Ar. Arch. 625 διὰ ταῦθ' ὑμᾶς Λακεδαιμόνιοι τὴν εἰρήνην προκαλοῦνται.—Iph. T. 158 ἰδὲ δαίμων, ὃς τὸν μόνον μὲ κασίγητον συλᾷς.—Hec. 282 τὸν πάντα δ' ἄλβον ἡμαρ ἐν μ' ἀφείλετο.—Hdot. 7. 121 τρεῖς μοίρας ὁ Ξέρξης δασάμενος πάντα τὸν περὶ τὸν στρατὸν, (ἐπορεύετο).—Eur. Hippol. 912 οὐ μὴν φίλους γε κρύπτειν δίκαιον σάς, πάτερ, δυσπραξίας.—Anab. 3. 2. 11 ἀναμνήσω ὑμᾶς τοὺς τῶν προγόνων κινδύνους.—So Homer says, Od. β. 203 οὐδέ ποτ' ἴσα ἔσεται, δφρα κεν ἦγε διατρίβησιν Ἀχαιοὺς δν γάμον;—and so too are naturally explained: ἀποξυρεῖν τινα γὴν κεφαλὴν Hdot. Πάτροκλον ἔλουσεν ἅπο βρότον αἱματόεστα, αἶμα κᾶθηρον Σαρπηδόνα Hom. etc.

NOTE 8. The number of verbs with a double Acc. might easily be still further enlarged; (e. g. *νικᾶν*, Æschin. p. 79. 35 *Μιλτιάδης τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους ἐνίκησεν*;) but on the other hand also many of the verbs above cited admit other constructions. Hence we see, that this construction does not necessarily belong to the verbs; and we may here apply what is said above in note 1. So e. g. *ἀφαιρῆσθαι* with the Dat. Od. a. 9 *αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ*. The Act. *ἀφαιρῆν* seems never to be construed with a double Acc. Cyr. 7. 2. 26 *μάχας δέ σοι καὶ πολέμους ἀφαιρῶ*; comp. also § 132. 4, where it appears that verbs of *taking away* are just as often construed with a Genitive.—Further also, *ποιεῖν*, as An. 5. 8. 28 *τούτῳ τὰναντία ποιήσετε ἢ τοὺς κύνας ποιούσι*.—Like *ἀναμνησκειν*, so *ὑπομνησκειν* *τινά τι*, e. g. Dem. p. 704 *ἀνάγκη ὑπομνησθαι τοὺς χρόνους ὑμᾶς*; yet also (by § 132. 10. d) with the thing, of which one is reminded, in the Gen. e. g. Thuc. 7. 69; also *ἀναμνησκειν* Plat. Menex. p. 246. For the Pass. *ἀναμνησκεσθαι* etc. see § 132. 10. d.—In like manner *αἰτεῖν* often has the person with *παρά* c. Gen. e. g. *πλοῖα, ἡγεμόνα αἰτεῖν παρά τινος* Xen. etc.

NOTE 9. With verbs of *distributing*, the *whole* can also stand in the *Genitive*; that is, the whole as a partitive Gen. is made to depend on the noun expressing a part, and not on the verb. E. g. Hdot. 1. 94 *ὁ βασιλεὺς δύο μοίρας διεῖλε Λυδῶν πάντων*. Xen. Lac. 11. 4 *Λυκοῦργος μόρας διεῖλεν ἕξ καὶ ἑπτέων καὶ ὀπλιτῶν*. Also Passive: Cyr. 1. 2. 5 *δώδεκα Περσῶν φυλαὶ διήρηνται*.

NOTE 10. To the construction of the double Accusative explained in no. 5, belongs also especially the *σχῆμα καθ' ὅλον καὶ μέρος* so called; or the construction in which both the whole and the part are put in the Accusative; e. g. Hom. *ποιῶν σε ἔπος φύγεν ἕρκος ὀδόντων*;—*τὸν δὲ σκότος ὄσσε κάλυψεν*.—*τί δέ σε φρένας ἵκετο πένθος*; Comp. also § 132. n. 4, and § 133. 5.

6. Different is the construction of the double Accusative (found also in Latin) with verbs signifying *to name, choose, make, hold for* any thing; where then an Acc. stands in the relation of predicate to the proper Acc. of object.—In the Passive the Nom. is double, as in Latin.

EXAMPLES: *σοφιστὴν ὀνομάζουσι τὸν ἄνδρα τοῦτον*.—*τοὺς Ἀθηναίους εἵλοντο συμμάχους*.—Soph. OC. 919 *καὶ τοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν*.—Cyr. 6. 2. 19 *Κροῖσος ἥρηνται τῶν πολεμίων στρατηγός*.

NOTE 11. When with verbs of *naming* this predicate adjunct is merely a pronoun or the like (*τί, τοῦτο*, etc.) it is usual to insert *ὄνομα*. E. g. Eur. Ion. 269 *ὄνομα τί σε καλεῖν ἡμᾶς χρεών*.—Mem. 2. 2. 1 *τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο* (sc. *ἀχαρίστους*) *ἀποκαλοῦσιν*. Likewise when the thing is named, *ὄνομα* can still remain; but then, by virtue of a special syntactical inexactness, the thing named is put in the Dative; as Plato Polit. p. 279 *τούτοις δὲ τοῖς σκεπάσμασι τὸ μὲν ὄνομα ἱμάτια ἐκάλεσαμεν*, *we have given (to) them the name*. Other examples see in Heind. ad Crat. 6.

7. The Accusative expresses further the *remote* object in connection with *intransitive* verbs or other predicates, especially *adjectives*, when it specifies the part, circumstance, or definite object, to which the general idea contained in those predicates extends, or by which it is limited. This construction is known under the name of *the Greek Accusative*; and is often imitated by Latin poets, e. g. *os humerosque deo similis*. That the Acc. does not here come from an omitted preposition (*κατά*), follows from § 130. 4.

EXAMPLES: καλός ἐστι τὸ σῶμα *he is handsome as to body*; πόδας ὠκύς *swift-footed*; πονεῖν τὰ σκέλη *to have pain in the legs*; ἀλγεῖ τὰς γνάθους. Also θαυμαστός τὰ τοῦ πολέμου *admirable in the things of war*; Σύρος ἦν τὴν πατρίδα *he was a Syrian as to country*; Σωκράτης τοῦνομα *Socrates by name*; Διὶ μὴτιν ἀτάλαντος. Eurip. Bacch. 1301 (46) ὀργὰς πρέπει θεοὺς οὐχ ὁμοιοῦσθαι βροτοῖς.

NOTE 11 a. In like manner the names of games, contests, sacrifices, are subjoined in the Acc. to the acts of contest, sacrificing, etc. as δραμεῖν τὸ στάδιον, νικᾷν Ὀλύμπια, ἐστεφανώσθα Πύθια, εὐαγγέλια (in the Pythian games, on account of the good tidings), δαυνῖναι γάμον, θύειν ἐπινίκια, etc.

8. Whenever in place of this substantive-object there comes a pronoun or adjective in the *Neut. Sing.* or *Plural*, this last can stand in the Accusative even with such verbs as are elsewhere construed with a different case or with a preposition. E. g. δεῖσθαι τοῦ ἀργυρίου *to be in need of money*; but generally, ἦν τι δέωνται *if they need something*.

EXAMPLES: τοῦτο ἀπορῶ *in this I hesitate*; τί χρῶμαι αὐτῷ; οὐκ οἶδα ὅτι χρῶμαι αὐτῷ *for what (how) I can use it*. Plato Phileb. p. 36 τῇ σκέψει τὸ δε χρησόμεθα.—Plat. Apol. p. 17 τοῦτο ὑμῶν δέομαι.—Xen. Cyr. 7. 2. 22 οὐκ αἰτιῶμαι τὰδε τὸν θεόν. Hell. 7. 5. 12 τὸ ἐντεῦθεν γενόμενον ἔξεστι τὸ θεῖον αἰτιάσθαι.—Cyr. 1. 6. 5 τί γὰρ μέμνησαι ἐκείνα;—Hdot. 7. 139 ταῦτα λέγων οὐκ ἂν ἀμαρτάνοι τὰ ληθές. Cyr. 2. 2. 3 ὁ δὲ μάλα τοῦτο γε εὐτάκτως ἰπῆκουσεν.—Soph. OC. 1106 αἰεὶς ἀτεύξει. Eur. Suppl. 266 γραῦς τυχοῦσαι οὐδὲν ὦν αὐτὰς ἔχρην. Comp. Xen. An. 6. 4. 32.—Plato Crit. p. 45 οὐ δίκαιόν μοι δοκεῖς ἐπιχειρεῖν πρᾶγμα, ‡ 133. 2. b.

NOTE 12. This usage has been the occasion of very greatly and unnecessarily extending the number of verbs with a double Accusative; since from clauses like these: τὰ μέγιστα ὠφελήσετε τὴν πόλιν, πολλὰ με ἠδίκηκεν, τοῦτό με ἀναγκάζει, βιάζεται, νοθεύω σε τοῦτο, it by no means follows, that ὠφελεῖν, ἀδικεῖν, etc. would therefore be connected with two nouns in the Accusative; except indeed in the construction in no. 4 above: πολλὴν ἀδικίαν ἠδίκησεν ἐμέ.

9. The Accusative marks, as with us, the *length* or *duration of time*; and also the measure of *distance*.

EXAMPLES: Xen. Vect. 5. 2 εὐδαιμονέσταιται πόλεις, αἱ ἂν πλείστον χρόνον ἐν εἰρήνῃ διατελώσι.—Dem. Cor. p. 235 οἱ χρηστοὶ πρόσβεις οὗτοι καθήντο ἐν Μακεδονίᾳ τρεῖς ὅλους μῆνας.—So too with ordinals, where we commonly put *for* or *since*: Eur. Rhes. 444 δέκατον ἤδη αἰχμάζεις ἔτος, comp. Anab. 4. 5. 24.—Thuc. 2. 5 ἀπέχει ἡ Πλάταια τῶν Θηβῶν σταδίου ἐβδόμηκοντα.

10. Finally, the Accusative is often employed as an *adverbial adjunct*; and some examples in the *neuter* gender have been already given in ‡ 128. n. 4. So too τίνα τρόπον; *in what way?* κυνὸς δίκην *in the manner of a dog*; ἐμήν χάριν *for my sake* (‡ 146); τὴν ὥραν *the right time*; τὴν ταχίστην, εὐθείαν, μακράν sc. ὁδόν, etc.

NOTE 13. An Accusative is sometimes subjoined (especially by the poets) to a clause, as if in *opposition* with the action therein expressed. E. g. Il. ω. 735 ἥ τις Ἀχαιῶν ῥίψει (αὐτὸν) ἀπὸ πύργου, λυγρὸν ὄλεθρον, 'which is a dreadful death'; Eurip. Orest. 1105 Ἑλένην κτάνωμεν, Μενέλεω λύπην πικράν, *Helen we will slay, a bitter grief to Menelaus*. Id. El. 231 εἰδαιμονοίης, μισθὸν ἡδίστων λόγων.

NOTE 14. A proverbial phrase is usually denoted by inserting immediately before it the words τὸ λεγόμενον. E. g. Plat. Gorg. init. ἀλλ ἦ, τὸ λεγόμενον.

μενον, κατόπιν ἐορτῆς ἤκομεν; 'do we come then, as they say, after the feast?' So also τὸ τοῦ ποιητοῦ, as the poet says, before a quotation from a poet, etc. e. g. Plato Theæt. p. 183 Παρμενίδης μοι φαίνεται, τὸ τοῦ Ὀμήρου, αἰδοῖός τε μοι ἅμα δεινός τε; Also τοῦναντίον, on the contrary, e. g. οὗτος δέ, πᾶν τοῦναντίον, ἡβούλετο μέν, οὐκ ἠδύνατο δέ. Further, ταῦτό τοῦτο, in the very same way.

NOTE 15. As a similar abridgment of a like inserted clause or phrase must the Accus. be regarded, which marks time by means of the ordinal numbers; e. g. Dem. Ol. 3. p. 29 μέμνησθε, ὅτε ἀπηγγέλθη Φίλιππος ὑμῖν, τρίτον ἢ τέταρτον ἔτος τουτί, Ἡραίων τείχος πολιορκῶν, this third or fourth year, three or four years ago.

NOTE 16. In Greek the Accusative does not strictly occur in exclamations, as in Latin; the Greek prefers here rather the Genitive (§ 132. n. 31). Still, in the poets, through the omission of λέγω, the Accus. sometimes has the force of an exclamation; as Soph. Ant. 441 σὴ δῆ, σὲ τὴν νεύουσιν ἐς πέδον κᾶρα, φῆς ἢ καταρῆ μὴ δεδρακέναι τάδε; Comp. also the Acc. c. Inf. in exclamations, § 141. n. 7.

† 132. The Genitive Case.

1. The use of the Genitive, both *subjective* and *objective*, with another substantive, belongs to the Greek in common with other languages. Both these kinds of Genitive can also be dependent on one substantive at the same time; and when this occurs, the subjective usually precedes, and the objective follows, the substantive.

EXAMPLES of the *objective* Genitive, which is frequent in the poets, are these: πόθος υἱοῦ a longing for one's son; εὖνοια Ἀθηναίων goodwill towards the Athenians; ἡ τοῦ Θεοῦ λατρεία the worship of God; εὐγῆματα Παλλάδος. Λιταὶ Θεῶν prayers to the gods; ἡ τῶν Πλαταιῶν ἐπιστρατεία, against the Plataeans; σωτὴρ κακῶν, from evils; μελεδήματα πατρός, etc.—Both Genitives: τῶν ἰώνων ἡ ἡγεμονίη τοῦ πρὸς Δαρείον πολέμου Hdot. ἡ ἐκείνων μέλλησις τῶν εἰς ἡμᾶς δεινῶν Thuc. 3. 12.

NOTE 1. It is to be noted, that instead of the objective Gen. of the pers. pronoun after a substantive, the *possessive* pronoun (as in Latin) may be used in the same case with the substantive. Thus in Hom. Od. λ. 202 σὸς πόθος longing for thee; also Æschin. ἡ ἐμὴ αἰδώς, and Thuc. τὸ ἡμέτερον δέος.—Xen. An. 7. 7. 29 οἱ νῦν σοι ὑπήκοοι γενόμενοι οὐ φιλία τῇ σῇ ἐπέισθσαν, ἀλλ' ἀνάγκη.

2. In the mention of cities with the countries in which they are situated, where we employ the Prep. *in*, the Greek naturally uses the Genitive. Thus, τῆς Ἀττικῆς ἐς Οἰνώνη Thuc. ἐν Κορήσσῳ τῆς Εφεσίους Hdot.

3. In order to comprehend the Genitive in its full syntactical relations, especially with verbs, we must premise, that the fundamental idea of the Genitive is that of SEPARATION, a *going forth*, whether *out of* the interior of any thing or *from* its exterior; as, 'that therefore the idea of the Prepositions ἐκ *out of* the interior, and ἀπό *from* the exterior or side of an object, lie primarily in the Genitive case itself. When, therefore, in constructions where the common language employs only the simple Genitive, we occasionally find one of these prepositions inserted, this

is only to be regarded as an *addition* for the sake of clearness ;
 † 130. 4. And even where in prose the construction *with* the preposition is the common one, the poets again can employ the simple Genitive.

EXAMPLES of such Genitives in the poets, where the more precise language of prose inserts the preposition, are these : ἀναδύναί ἀλός Hom. βάλειν ἰφ' τείχεος id. δόμων τι φέρειν Soph. ὄσσων ἀφίεναί αἰγάς Eur. Ὀλύμπου πτάμενος id. ποδὸς ἐς πόδα τείνει Arat.—So too in prose, instead of the usual γενέσθαι ἐκ τινος to be descended from any one, we find : Xen. Cyr. 1. 2. 1 πατὴρ δὲ λέγεται Κῦρος γενέσθαι Καμβυσίῳ, μητρὸς δὲ ὁμολογεῖται Μανδάνης γενέσθαι. So too ἀρχειν, ἀρχεσθαι, in the signif. to begin, are found sometimes with ἐκ or ἀπό, and sometimes with the simple Genitive : μύθων, μάχης, etc.

4. Hence, the Genitive of the person or thing *separated*, that is, *out of* or *from* which a separation is made, is put with all verbs, transitive or intransitive, in which the idea of *separation* is implied. E. g. verbs of *separating*, *restraining*, νοσφίζειν, χωρίζειν, κωλύειν, ἐρητύειν, εἴργειν, τινά τινος.—Of *depriving*, στερίσκειν, ἀφαιρεῖν, ἀποστερεῖν.—Of *freeing*, *averting*, ἐλευθεροῦν, λύειν, ἀφίεναί, ἀπαλλάττειν, σώζειν, ἀμύνειν, ἀλέξειν.—Of *escaping*, ἐξανιστάναι, χωρεῖν, ὑποχωρεῖν, εἵκειν.—Of *distance*, *difference*, ἀπέχειν, διέχειν, διαφέρειν, comp. 12.—Of *failing*, *missing*, ἀμαρτάνειν, ἀμπλακίσκειν, σφάλλῃσθαι, ψεύδεσθαι.—Of *neglecting*, *leaving off*, μεθίσθαι, ἀφίσθαι, μεθίεναί, ὑφίεναί, παύειν, παύεσθαι, λήγειν, ἐπέχειν.—So too the kindred adjectives, as γυμνός, ἐλεύθερος, διάφορος ; also adverbs, as νόσφι, χωρὶς, ἐκάς.

EXAMPLES : Eur. Phœn. 1016 νόσου τήνδ' ἀπαλλάξω χθόνα.—Anab. 1. 10. 4 διέσχον ἀλλήλων βασιλεὺς τε καὶ Ἕλληνες ὡς τριάκοντα στάδια.—Il. ζ. 107 Ἀργεῖοι λῆξαν φόνῳ.—Od. δ. 659 μνηστήρας ἔπαυσαν ἀέθλων, see παῦω § 114.—Il. δ. 234 μεθίετε Δούριδος ἀλκῆς, comp. Od. φ. 377.—Eur. Phœn. 388 τὸ στέρεσθαι πατρίδος κακὸν μέγα.—Andr. 381 ἀλλ' ἐξανίστω τῶνδ' ἀνακτόρων (temples) θεᾶς.—ib. 374 γυνὴ ἀνδρὸς ἀμαρτάνουσ' ἀμαρτάνει βίου.—Mem. 4. 2. 26 οἱ ἄνθρωποι διὰ τὸ ἐψεύεσθαι ἐαυτῶν πάσχουσι πλείστα κακά.—Hec. 852 ἐγὼ σε θήσω τοῦδ' ἐλεύθερον φόβου.—Hence we may explain Od. α. 69 ὀφθαλμοῦ ἀλάωσεν he blinded him of his eye ; φρενῶν κεκομμένος, etc.

NOTE 2. That many of the verbs here named may also be construed with a preposition, hardly requires to be mentioned ; e. g. ἐλευθεροῦν τὴν Ἑλλάδα ἀπὸ τῶν Μήδων Thuc. σώζειν ἐκ κινδύνων Plato ; παύειν, ἀπαλλάττειν ἐκ κακῶν Soph. Nor is it strange, that other cases, and especially the Accusative, should be used in connection with the same verbs, when in other respects they are from their nature appropriate ; see the remarks in § 131. n. 1. Thus we have already noted other constructions with ἀφαιρεῖν, ἀποστερεῖν, § 131. 5, and n. 8 ; with ἀμύνειν, ἀλέξειν, ib. n. 2 ; also μεθίεναί with the Acc. etc. For ἐκφεύγειν see § 131. n. 2.

5. From the above principles is readily derived the usage of the Genitive, when it expresses a *whole* from which some *part* is taken, whether this part be regarded as separated or as still connected with the whole. This is the *partitive Genitive*, so called ; and is employed as follows :

a) Not only after substantives, by no. 1 above ; but also after

adjectives (participles) and *pronouns*, when these serve to make one object prominent above others of the same kind. Hence with all *numerals*, and with adjectives expressing *number* or *multitude*; as *πολύς, ὀλίγος, οἱ μὲν* and *οἱ δέ, οὐδείς, μόνος, ὁ ἕτερος*, and the other demonstrative and relative pronouns. And as the degrees of comparison presuppose a certain number, in which the difference of degree is found, so too this Genitive stands after *comparatives* and *superlatives*, to mark this greater number. For its position, see § 125. n. 2.

EXAMPLES: οὐδείς τῶν Ἑλλήνων, μόνος ἀνθρώπων, τῶν στρατιωτῶν τοῖς μὲν ἔδδκει, τοῖς δ' οὐ· αὐταὶ τῶν πόλεων· οὐς τῶν πολιτῶν δεδίασιν, ἀποκτείνουσιν οἱ τύραννοι Xen. Hier. 6. 15. Also οἱ φρόνιμοι τῶν ἀνθρώπων i. e. *genr. clever persons*; τῶν ἀνδρῶν τοῖς καλοῖς κἀγαθοῖς αἰρετώτερόν ἐστι θανεῖν ἢ δουλεῖν. —τῶν πολεμίων τοὺς προσμύξαντας μάχῃ ἐκράτησαν.—ὁ μείζων τοῖν δυοῖν παίδων· ἡ μεγίστη τῶν νύσων ἀνάδεια· κτημάτων τιμωτάτων ἐστὶν ἀνὴρ φίλος συνेतὸς τε καὶ εὐνοῦς.

NOTE 3. When any thing in the Sing. is to be expressed as being a part of some whole which is also in the Singular, the Greeks are accustomed to put the part, not in the neuter, but in the same gender with the Gen. of the whole; just as in the Plur. phrase οἱ φρόνιμοι τῶν ἀνθρώπων above. E. g. ἡ πολλὴ τῆς Πελοποννήσου *the great (greater) part of the Peloponnesus*; ὁ ἡμίσεος τοῦ χρόνου *half of the time*. Thuc. 1. 2 τῆς γῆς ἡ ἀρίστη αἰὲ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν.—Also in superlatives, e. g. ἡ ὀρθοτάτη τῆς σκέψεως *the most correct mode of investigation*, Plat. Cratyl. 18.

NOTE 4. With οἱ μὲν . . . οἱ δέ, the whole is also sometimes put in the same case with these pronouns. E. g. Od. μ. 73. 101 οἱ δὲ δῖω σκόπελοι, ὁ μὲν οὐρανὸν ἐθρύν ἰκάνει.—τὸν δ' ἕτερον σκόπελον χθαμαλώτερον ὄψει, Ὀδυσσεῦ.—Thuc. 7. 13 καὶ οἱ ξένοι οἱ μὲν κατὰ τὰς πόλεις ἀποχωροῦσιν, οἱ δὲ ὡς ἕκαστοι δύνανται.—In like manner, An. 5. 5. 11 ἀκούομεν ὑμᾶς . . . ἐνίοις σκηνοῦν ἐν ταῖς οἰκίαις. Il. λ. 11 Ἀχαιοῖσιν σθένος ἔμβραλ' ἐκάστῳ. Comp. § 131. n. 10, and § 133. 5.

NOTE 5. The usage so frequent in Latin, when the Gen. of a substantive stands after a *neuter pron. or adjective*, (as *quantum hostium, parum diligentiae*,) is indeed found also in Greek; but for the most part only in phrases which actually relate to *quantity*, (e. g. πολλὸν τῶν πολεμίων, ὅσον ἀργυρίου); and even here the mode of expression with an adjective (not neuter) is more common; as πολλοὶ τῶν πολεμίων. The same Latin idiom occurs also in marking *extent* or *degree*; see in n. 6.—The extension of this usage to phrases relating to *quality*, belongs almost exclusively to the poets: Soph. Ant. 1229 ἐν τῷ ξυμφορᾷ διεφθάρης; El. 169 τί ἀγγελίας ἔρχεται; Eurip. βοστρυχώδεος ἄβρ' ἀπαρηίδος. On the other hand, Thuc. 4. 130 ἦν τι στασιασμοῦ ἐν τῇ πόλει, is to be taken as relating to *quantity*, comp. 7. 69. Still less frequent is the construction with the genitive, when the dependent idea is also a neuter adjective, (Lat. *quid novi, nihil boni*,) e. g. Greek τί καινόν; οὐδὲν καλόν. Yet with the art. we find: οὐδὲν τοῦ καλοῦ, from subst. τὸ καλόν.

b) With words which mark *time* and *place*, when they denote *parts* of some greater extent. Hence consequently after *adverbs* of time and place.

EXAMPLES: τρίς τῆς ἡμέρας *three times a day*; ὅπου τοῦ ἔτους *in what part of the year*; πανταχοῦ τῆς ἀγορᾶς *everywhere in the market*; πόρρω τῆς ἡλικίας *far advanced in years*; ποῖ γῆς ἀφικόμεν; *to what part of the earth have I come?* like *ubi terrarum?*

NOTE 6. Hence there arose in the tragic writers frequent turns of construction like these: οὐχ ὄρας, ἔν' εἰ κακοῦ; ποῦ ποτ' εἰ φρενῶν; τί λέξαι, ποῖ φρενῶν ἔλθω, πάτερ; So too in prose, in phrases marking *extent* or *degree*; as εἰς τοῦτο ἀναισχυντίας προβέβηκε, *to this degree of shamelessness*; πρὸς τοῦτο καιροῦ πάρεστι τὰ πράγματα, *to this (decisive) point of time*. An. 1. 7. 5 ἐν τοιοῦτῳ ἦσαν τοῦ κινδύνου. In like manner, Eur. Alc. 9 τόνδ' ἔσωζον οἶκον ἐς τὸδ' ἡμέρας.

c) The Genitive of the *whole* is often put with verbs which imply or refer to a *part*; especially with εἶναι. For explanation it is usual to supply τὸς, τῶν.

EXAMPLES: Thuc. 1. 65 Ἀριστεὺς ἤθελε τῶν μενόντων εἶναι. 3. 70 ὁ Πειθίας ἐτίγχανε τῆς βουλῆς ὧν.—Xen. Hell. 6. 3. 5 εἰ ὁμογνωμονοῖμεν, οὐκ ἂν τῶν θανμαστῶν (sc. τῶν, i. q. θανμαστῶν, see in lett. a) εἴη, μὴ εἰρήνην ποιέεισθαι.—Further, ἔδωκα σοι τῶν χρημάτων, *I gave thee some money*; κατέαγα τῆς κεφαλῆς *am broken as to a part of my head, have a hole in my head*. So too especially the poets in many turns of construction; e. g. πάσσε δ' ἄλδς θείοιο, ὀπτήσαι κρεῶν, χαρίζομένη παρεόντων Hom. etc.

d) With all verbs and adjectives which include the idea of a *part*; e. g. of *taking part, partaking*, as μετεῖναι, μετέχειν (Adj. μέτοχος), μεταίτειν, μεταδιδόναι, μεταλαμβάνειν, ἀντιλαμβάνεσθαι, κοινωνεῖν (Adj. κοινωνός); also of *sharing, obtaining*, as τυγχάνειν, λαγχάνειν, ἀντιᾶν (ἀντιάξειν, ἀντᾶν), κυρεῖν, κληρονομεῖν.

EXAMPLES: Mem. 3. 4. 14 ἡ ψυχὴ τοῦ θείου μετέχει.—Isoer. p. 22 ἐπειδὴ θνητοῦ σώματος ἔτυχες, πειρῶ τῆς ψυχῆς ἀθάνατον τὴν γνώμην καταλιπεῖν.—Dem. p. 690 οὔτοι κληρονομοῦσι τῆς ὑμετέρας δόξης καὶ τῶν ὑμετέρων ἀγαθῶν.—Soph. El. 869 (Ὀρέστης) κέκευθεν, οὔτε τοῦ τάφου ἀντίστας, οὔτε γόνων παρ' ἡμῶν.

NOTE 7. With the most of these verbs the *Accusative* is also not unusual, (and so with μετεῖναι the *Nom.*) because it is easy to connect with them the transitive ideas *to have, to get, to possess, to give*. E. g. Thuc. 2. 37 μέτεστι πᾶσι τὸ ἴσον.—Aristoph. Plut. 1144 οὐ γὰρ μετέχεις τὰς ἴσας πληγὰς ἐμοί.—Xen. An. 4. 5. 5 μετέδοσαν αὐτοῖς πυροὺς ἢ ἄλλο τι, comp. Hdot. 8. 5.—Pl. 5. 580 βάλε χερμαδίῳ ἀγκῶνα τυχῶν μέσον. But ἐντυγχάνω on the contrary commonly with the *Dative*, because of its composition.—Æschyl. Sept. 684 κακὸς οὐ κεκλήσῃ βίον εἰς κληρῆσας.—With κληρονομεῖν, both the thing inherited and the person *from whom* are put in the *Genitive*; only in later writers the thing is put in the *Acc.* as Luc. D. Mort. 1. 3 οὐκ ἐπεθύμεις κληρονομεῖν ἀποθανόντος ἐμοῦ τὰ κτήματα καὶ τὸν πύθον καὶ τὴν πύραν.

NOTE 8. As ὄνομα above (§ 131. n. 11), so here, with verbs of *partaking*, the subst. μέρος is often added in prose, to mark *extent* or *quantity* (much, little, etc.) so that then the *Gen.* seems to depend on μέρος.

EXAMPLES: Æsch. Ag. 518 οὐκ ἤρχουν θανῶν μεθέξειν φιλτάτου τάφου μέρος.—Is. Nic. p. 35. d, τῶν ἀρετῶν οὐδὲν μέρος τοῖς πονηροῖς μέτεστι.—Cyr. 7. 5. 44 μικρὸν τι ὑμῖν μέρος ἐμοῦ μετέσεται.

e) Finally, this partitive Genitive is put with verbs which include the closely kindred ideas *to hold fast, to lay hold of, to touch*, and the like, viz. ἄπτεσθαι, λαμβάνεσθαι with its compounds espec. ἀντιλαμβάνεσθαι, ἔχεσθαι, ψαύειν, διγγάνειν, δράττεσθαι, καθικνέεσθαι, and the like; comp. also no. 10. h, below.

EXAMPLES: Soph. OC. 955 θανόντων οὐδὲν ἄλγος ἄπτεται.—An. 7. 6. 41 ἦν σωφρονῶμεν, ἐξόμεθα αὐτοῦ, *we shall hold him fast*.—Eur. Or. 780 δυσχερὲς ψαύειν νοσοῦντος ἀνδρός.—Dem. Ol. p. 15 ἕως ἐστὶ καιρὸς, ἀντίβασθε τῶν πραγμάτων.

NOTE 9. Some examples of varying construction occur, as in n. 7. E. g. with the *Accus.* Od. a. 342 *μάλιστα με καθίκετο πένθος ἄλαστον*. With the *Dat.* Pind. Pyth. 4. 527 *ἀσυχία διγέμεν*, and often.

NOTE 10. To the same principle are to be referred constructions like the following: *τῆς χειρὸς ἄγειν τινά to lead one by the (his) hand*; *ἐπιστάσας τινὰ κομῆς to drag one by the hair*; *τὸν λύκον τῶν ὠτων κρατῶ to seize the wolf by the ears*. Here too the prep. *ἐκ* can stand; see § 147. n. 1.—This of course must not be confounded with: *λαβεῖν τινα χειρὶ, to seize one with the hand*.

EXAMPLES: Il. γ. 369 *ἦ, καὶ ἐπαΐζας κόρυθος λάβεν ἵπποδασείης*.—Xen. An. 1. 6. 10 *ἐλάβοντο τῆς ζωνῆς τὸν ὀρόντην*.

NOTE 11. From the custom of regarding a suppliant as one who embraces the knees of the divinity or of the person entreated, it has come to pass that verbs of *entreating* or *supplicating*, otherwise purely transitive, are construed with the Genitive, espec. *λίσσασθαι, ἱκετεύειν, γονάσθαι, ἱκνεῖσθαι*. So fully in Homer, (Il. ζ. 45. φ. 71) *λαβὼν, ἔλδων, ἀφάμενος λίσσεται γούνων*; with *Accus.* and *Genit.* γ. 345 *μὴ με, κύον, γούνων γονάξω, μηδὲ τοκῆων*. Eur. Or. 660 *ταύτης (τῆς δάμαρτος) ἱκνούμαι σε*. Hec. 752 *ἱκετεύω σε τῶνδε γονάτων καὶ σοῦ γενείου δεξιᾶς τ' εὐδαίμονος*; and hence also finally, Od. β. 68 *λίσσασμαι ἡμῖν Ζητὸς Ὀλυμπίου ἠδὲ Θέμιστος*. Comp. *δεῖσθαι* in n. 14, and πρὸς § 147. n. 1; also *εὐχεσθαι* c. *Dat.* § 133. 2. c.

6. But as the part may be conceived as still connected with the whole, and all the parts together form the whole, so *that out of which* any thing *consists* or *is made* may be expressed by the Genitive relation, *the Genitive of material*.

EXAMPLES: *στήφανος ὑακίνθων a garland of hyacinths*; Hdot. *στήλη λίθου a column of stone*; id. 7. 63 *ρόπαλα ξύλων*. So with verbs: Cyr. 7. 5. 22 *φοινικός (εἰσιν) αἱ θύραι πεποιημέναι*. Hdot. 2. 138 *ἐστρωμένη ἐστὶ ὁδὸς λίθου*.

7. The Genitive serves naturally to express, not only the outward material (no. 6), but also the internal relations of an *attribute* or *quality* connected with the object, i. e. *Genitive of quality*; as also the more personal relations of *possession* and *property*, i. e. *the possessive Genitive*. Hence arises the most common signification of the Genitive after substantives; e. g. *οἱ τοῦ πατρὸς παῖδες· τὸ τοῦ χρυσοῦ σέλας· τῆς ἀρετῆς τὸ κάλλος· δένδρον πολλῶν ἑτῶν*. But the same is also conceivable after adjectives (e. g. *οἰκείος*), and with such verbs as *εἶναι, γίγνεσθαι, τίθεναι*, etc. See n. 13.

EXAMPLE: Isocr. Nic. p. 19 *ἅπαντα τὰ τῶν οἰκούντων τὴν πόλιν οἰκία τῶν καλῶς βασιλευόντων ἐστίν*.

NOTE 12. The poets sometimes employ a substantive in the Genitive as a periphrase for an adjective; e. g. Eurip. Phœn. 1590 *τραύματα αἵματος wounds of blood, for αἱματόεντα bloody*. Soph. OT. 533 *τοσούτ' ἔχεις τόλμης πρόσωπον*. Antig. 114 *λευκῆς χιόνος πτέρυξ, a wing of white snow, for snow-white*. Aj. 1003 *δυσθέατον ὄμμα καὶ τόλμης πικρὰς*.—[This is the Hebrew construction so frequent also in the prose of the Septuagint and New Testament; e. g. Luke 4, 22 *λόγοι τῆς χάριτος, gracious words*. 16, 8 *οἰκονόμος τῆς ἀδικίας, the unjust steward*. Rev. 13, 3 *ἡ πληγὴ τοῦ θανάτου, the deadly wound*; and often. Sometimes, though rarely, the qualifying word takes the other in the Genitive; e. g. Rom. 6, 4 *ἐν καινότητι ζωῆς in newness of life, i. e. a new life*. 1 Tim. 6, 17. See Herm. ad Viger. p. 888. Winer Gramm. des N. T. § 34. 2. Gesen. Heb. Gr. § 104. Lehrgeb. § 163.—Tr.

NOTE 13. The connection of the Genitive with *εἶναι*, (also *γίγνεσθαι*, and with predicates where *εἶναι* can be supplied, as *ἡγείσθαι, τίθεναι*,) does not

correspond entirely to the Latin construction of *esse c. Genit.* (v. *Abl.*) and therefore needs to be here more fully considered. Thus

I. Where the subject is a *thing*, an abstract, or something conceived by the mind, that to which it belongs (the person) is put in the Genitive. Such a clause may always be rendered: *is a thing of*, etc. or more exactly: a) *The property of*; e. g. *πᾶσα ἡ γῆ ἐστὶ βασιλέως* is the property of the king, belongs to him; *ποτέρων τίθης* (sc. εἶναι) *τὴν οὐσίαν*, Plato Theæt. p. 186. b) *The wont, part, duty of*; e. g. *τῶν μάχῃ νικῶντων καὶ τὸ ἀρχειν ἐστὶν* An. 2. 1. 4; *ἀνδρὸς ἐστὶ φρονίμου ὠφελεῖν τοὺς ἀνθρώπους*, comp. *πρὸς* § 147. n. 1. In this case instead of the person in the Gen. the corresponding abstract noun can be used, as in Lat. *est stulti v. stultitiæ*; e. g. Soph. El. 1054 *πολλῆς ἀνοίας (ἐστὶ) καὶ τὸ θηρᾶσθαι κενά*. Dem. Ol. p. 12 *τὰ πολλὰ ἀπολωλέναι τῆς ὑμετέρας ἀμελείας* *ἀν τῇ δεινῇ δικαίῳ*. c) *The power, ability of*, i. e. *in the power of*; as in the proverb: *οὐ παντὸς ἀνδρὸς εἰς Κόρινθόν ἐσθ' ὁ πλοῦς* Soph. OT. 393 *τὸ αἰνιγμ' οὐχὶ τοῦπιόντος* (i. e. τοῦ τυχόντος) *ἦν ἀνδρὸς διειπεῖν, ἀλλὰ μαντείας ἔδει*.

II. Where the subject is a *person*, the Latins usually express any permanent quantity belonging to it by the Genitive (or Ablative), as *Cæsar erat magna prudentia*, etc. In Greek this is very rare; e. g. Hdot. 1. 107 *Καμβύσης οἰκίης μὲν ἦν ἀγαθῆς, τρόπου δὲ ἡσυχίου*. More commonly the Greeks employ the adjective, as *σώφρων ἐστὶν ὁ ἀνὴρ*; especially with an Accus. subjoined, as *θαυμαστός ἦν τὴν εὐεπίαν*, *admirable as to eloquence*, of singular eloquence; *μέγας ἦν τὸ σῶμα*, *he was great of stature*. On the other hand, the Greek language employs the construction in question for other genitive relations; e. g. of partaking, no. 5 c; of the material, no. 6; and also of a transient quality, *ἦν ἐτῶν τριάκοντα*.

8. From the idea of going forth *out of* the interior of an object and of yet remaining connected with the same, there readily arises a relation of *dependence*, either external or intrinsic; that is, a *causal* relation. Hence, not only prepositions like *περί*, *ἐνεκα*, *ὑπό*, etc. take the Genitive, but also many of the adjectives and verbs, which follow below, are construed with it, in order to express *the cause* by reason of which a quality, an action, a state or condition, exists or takes place; e. g. *τόπος δασὺς δένδρων* *because of the many trees*; *ἀγαμαί σε τῆς ἀνδρείας* *because of thy valour*. This is the *causal Genitive*.

9. But the cause of an action can at the same time be the object upon which that action is directed; since the two may often coincide. In such case the Genitive takes a sense seemingly opposite to its fundamental idea, viz. that of *direction upon* an object; e. g. *ἐπιθυμῶ τῆς ἀρετῆς* *I strive on account of (after) virtue*, where virtue is at the same time the cause and the object of my effort. Hence the preposition *ἐπὶ*, and many of the following adjectives and verbs, are construed with the Genitive; which then is the *Genitive of object*.

10. The following are the more important Adjectives and verbs, which, according to nos. 8 and 9 above, (we purposely do not separate the two,) *more commonly* take the complement of their idea in the Genitive:

a) All words signifying *plenty* or *want* take the object by which this condition is *caused*, or in relation to which it exists, in the Genitive; viz. *πληροῦν*, *πυμπλάναι*, *εὐπορεῖν*, *κορένυσθαι*, *ἄσαι*,

γέμειν, βρίθειν, δεῖ, χρή, προσήκει, δέισθαι, χρήζειν, ἀπορεῖν, σπανίζειν, χηροῦσθαι, and the like; with the adjectives πλέως, πλήρης, μεστός, κενός, ἐπιδεής, ἔρημος, ψιλός, and the like; also the ad-verbs ἅλῃς, ἄδην, ἐπὶ ἄδην.

EXAMPLES: Plato Rep. p. 557 ἴσως οὖν οὐκ ἂν ἀποροῖς παραδειγμάτων.—Soph. OT. init. πόλις θυμιαμάτων γέμει.—Cyr. 1. 2. 9 ἡ τῶν ἐφήβων ἡλικία μάλιστα ἐπιμελείας δεῖται.—Eur. Hec. 228 παρέστηκεν ἄγων πλήρης στεναγμῶν οὐδὲ δακρύων κενός.—Hdot. 4. 21 ἡ τῶν Σαυροματίων γῆ ψιλὴ ἐστὶ καὶ ἀγρίων καὶ ἡμέρων δενδρέων.—Il. τ. 423 οὐ λήξω, πρὶν Τρώας ἄδην ἐλάσαι πολέμοιο.

NOTE 14. On the construction of δεῖ, χρή, προσήκει, see also in § 131. n. 4, and § 133. 2. c.—From the idea of *need* it likewise comes, that δέισθαι, and χρήζειν also in the signif. *to ask for, entreat*, take the Gen. of pers. as Cyr. 5. 5. 35 σὺ νῦν ἐμοὶ χαρίσαι δὲ ἂν σου δεηθῶ. Hdot. 5. 19 ἐγὼ σευ χρήζω μηδὲν νεοχμῶσαι. And from the union of the two ideas is to be explained the *double Gen.* e. g. Cyr. 8. 3. 19 ἐδέοντο Κύρου ἄλλος ἄλλης πράξεως. Hdot. 7. 53 τῶνδ' ἐγὼ ὑμέων χρήζω, comp. Hdot. 5. 40; see too λίσσομαι in note 11 above. But ἀξιούν in the same signif. has only an Acc. of person.—The verb βρίθειν has commonly the Dative; yet Od. ι. 219 τυρῶν βρίθον.

b) Words signifying *value* or *want of value*: ἄξιος, ἀνάξιος, ἀξιούσθαι; ἀξιούν, προτίειν, ἀτιμάζειν τίνα τιнос.

EXAMPLES: Xen. Ag. 10 ἐγκωμίων τί ἀξιώτερον ἢ νίκαι.—Cyr. 2. 2. 17 οὐδὲν ἀνίσσοτον τοῦ τῶν ἴσων τὸν τε κακὸν καὶ τὸν ἀγαθὸν ἀξιούσθαι.—Soph. Ant. 22 τάφου Κρέων τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει.

c) Especially is the relation of value expressed by the Genitive after verbs of *estimating, buying and selling*, etc. There is here a twofold construction, viz. 1) The value itself or *price* is put in the Genitive, *Gen. of price*. 2) Also the *goods* or *wares* bought or sold, *Gen. mercis*; this last, however, only in certain connections with the verbs διδόναι, λαμβάνειν, κατατιθέναι, and the like.—In both these constructions (b and c) the prep. ἀντί is also found before the Genitive; see ἀντι § 147. n. 1.

EXAMPLES: 1) δραχμῆς ἀγοράζειν τι. Mein. 3. 7. 6 οἱ ἐν τῇ ἀγορᾷ φροντίζουσιν, ὅτι ἐλάττονος πριάμενοι πλείονος ἀποδιδόνται. 2. 1. 20 τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί.—2) Dem. p. 529 χρήματα οὐ προσήκει τῶν τοιούτων λαμβάνειν. Cyr. 3. 1. 37 ἀπάγου τοὺς παῖδας, μηδὲν αὐτῶν καταθεῖς.—τρεῖς μῦς κατέθηκε τοῦ ἵππου. See on Plat. Meno. 28.

d) The Genitive stands also after the ideas of being *skillful, capable, experienced, mindful*, and the contrary: ἔμπειρος, ἐπιστήμων, ἱδρις, μνήμων, ἄπειρος, ἰδιώτης, ἄδαής. Hence also in the poets with participles, as Il. β. 720 τόξων εὖ εἰδώς. π. 811 διδασκόμενος πολέμοιο. Further, with the verb πειρᾶσθαι *to try, prove*, with all its derivatives and compounds. Also with verbs signifying *to remember and forget*: μνησκεσθαι with its compounds, μνημονεύειν, ἐπιλανθάνεσθαι. But these last admit also other constructions, espec. with the Acc. of thing and περί c. gen. See n. 14 a.

EXAMPLES: Dem. p. 1414 τῆς γεωμετρίας καὶ τῆς ἄλλης τοιαύτης παιδείας ἄπειρος ἔχειν αἰσχρόν.—Mem. 1. 2. 21 ὅταν τῶν νοουθετικῶν λόγων

ἐπιλάβηται τις, τοῦτον οὐδὲν θανμαστόν καὶ τῆς σωφροσύνης ἐπιλαθέσθαι.—Phædr. p. 234 σὺ τῶν εἰρημένων μέμνησο.—Il. φ. 580 (Ἀγένορ) οὐκ ἔβλεν φεύγειν, πρὶν πειρήσαι* Ἀχιλλῆος.—Od. φ. 180 τόξου πειώμεσθα.—Plat. Prot. p. 311 ἀποπειρώμενος τοῦ Ἱπποκράτους τῆς ῥώμης ἡρώτων αὐτόν. Comp. An. 3. 5. 7.

NOTE 14 a. Where the Acc. is found with these verbs, it is always a neuter pronoun or a thing (see examples in § 131. 8); or it gives to the verb a different sense, as in *πειράσθαι τινα* to attempt a woman. So too *πειράσθαι* with a Dative signifies to make trial in or with any thing; as *ἐγὼν ἔπεσιν, ἡ γὰρ ἐγὼν πειρήσομαι, πόδεσσιν ἐπειρήσαντο* Hom.—That *ἀναμνήσκω* and *ὑπομνήσκω* take a double Acc. see in § 131. 5.—EXAMPLES of the Acc. and also *περί*: Cyr. 6. 1. 25 (Κῦρος ἔπραττε ταῦτα), ὅπως ἐν ταῖς ἀγωγαῖς τὰς τάξεις ὑπομνήσκοντο.—Eur. Hel. 265 τὰς τύχας... Ἕλληνες ἐπελάβοντο, comp. Od. δ. 119.—With *περί*: Xen. Hell. 4. 5. 9 οἱ πρέσβεις περὶ τῆς εἰρήνης οὐκέτι ἐμέμνητο, comp. 4. 4. 15.—Andoc. p. 73 μὴ περὶ τῶν πεπραγμένων αὐτοῖς ἐπιλάβησθε.

e) Verbs signifying to care for, to be anxious, and the contrary, take the object (or cause) of such care, etc. in the Genitive; as *ἐπιμέλестhai, κήδεσθαι, φροντίζειν, μέλει μοι τινος, ἀμελεῖν, ἀλεγίζειν, ὀλγωρεῖν*. Also verbs signifying to admire, to pity, to condemn; as *ἀγασθαι, θανμάζειν, εὐδαιμονίζειν, μακαρίζειν, φθονεῖν, οὐκτεῖρειν, καταφρονεῖν, καταγελᾶν*. So too *φείδεσθαι* to spare

EXAMPLES: Cyr. 5. 3. 40 οἱ ἄρχοντες ἐπιμελείσθων πάντων.—Soph. OT 1060 μή, πρὸς θεῶν, εἴπερ τι τοῦ σαντοῦ βίου κήδει, ματίσης.—Eur. Med 1046 φείσσαι τέκνων.—Dem. p. 472 μηδενὸς καταφρόνει.—Cyr. 5. 4. 32 οἰκτεῖρω σε τοῦ πάθους.—Lys. p. 198 ἐγὼ μὲν τοὺς ἐν τῷ πολέμῳ τετελευτηκότας μακαρίζω τοῦ θανάτου.

NOTE 15. Verbs of admiring have commonly: 1) The Accus. of pers. and Gen. of thing, as *ἀγαμαί σε τῆς ἀνδρείας*, comp. no. 8 above; or 2) The Gen. of pers. especially when the object of admiration has with it a participle or a clause with *ὅτι, εἰ*, etc. e. g. Cyr. 3. 1. 15 ἀγαμαί τοῦ πατρός, ὅσα βεβούλευται. Hdot. 6. 76 ἀγασθαι ἐφ' Ἑρασίνου οὐ προδιδόντος τοὺς πολῖτας, comp. Plato Crit. init. Also the Accus. of thing, *ἀγαμαί τὴν τοῦτον φύσιν* Plat.—The verb *φθονεῖν* follows the first construction, except that it takes the Dat. of pers. instead of the Accus. e. g. Eur. Ion. 1024 φθονεῖν γὰρ φασὶ μηρυιᾶς τέκνοις. Plat. Hipp. p. 228 Ἱππαρχος οὐκ ἔφτο δὲν οὐδενὶ σοφίας φθονεῖν, comp. Cyr. 8. 4. 16.—Verbs of condemning, making light of, as *καταφρονεῖν, ὑπερορᾶν*, mostly take both the person and thing in the Genitive; yet there are also instances where they have the Accus. like *ἀγαμαί*; e. g. Xen. Ag. 8. 4 ἐπαυῶ Ἀγησιλάου τὸ ὑπερθεῖν τὴν βασιλέως ξενίαν. Eur. Bacch. 495 καταφρονεῖ με καὶ Θήβας δδε. Comp. Thuc. 8. 8.—Still other and various constructions are found with the above verbs; so e. g. *περὶ* c. gen. as *τοῦτον σφί ἔμελε* περί Hdot. ὑπέρ c. gen. as *φροντίζειν ὑπέρ τινος* Dem. ἐπὶ c. dat. as *ἀμελεῖν* Soph. also the simple Dative, as *θανμάζων, ἀγασθέντες τῷ ἔργῳ* Thuc. Plato, etc.

f) The Genitive is also put with verbs signifying to desire, as *ἐπιθυμεῖν, ὀρέγεσθαι, ἐφίεσθαι, ἀντιποιεῖσθαι, ἐρᾶν,* ἔρασθαι*; also to aim at, as *στοχάζεσθαι, τιτύσκεσθαι*, and hence likewise in the poets *τοξεύειν, ἀκοντίζειν* to sling, *ἐπαύσσειν* to rush upon, and other like verbs.

* In *ἐρᾶν* to love lies the primary idea of desire. On the other hand, in *φιλεῖν, στέργειν, ἀγαπᾶν*, the primary idea is inclination, good-will; and these are therefore construed only with the Accusative.

EXAMPLES: Anab. 3. 2. 39 εἰ τις χρημάτων ἐπιθυμεῖ, κρατεῖν πευράσθω. Cyr. 8. 2. 22 ὀρέγομαι ἀεὶ πλείωνων.—Eur. Hec. 976 μὴ ἔρα τῶν πλοσίων.—Pl. δ. 100 δῖστεν στον Μενελάου. 9. 118 τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε. ε. 263. etc.

g) Verbs signifying *to accuse, to condemn*, as *κατηγορεῖν, κατηγορῶσκειν, καταδικάζειν*, take the *Gen. of pers.* and *Acc. of crime*. Vice versa, the verbs *γράφεσθαι, κρίνειν, διώκειν* (Pass. *φεύγειν*), *αἰτιάσθαι, αἰρεῖν* (Pass. *ἀλλοκεσθαι*), take the *Acc. of pers.* and *Gen. of thing*.

EXAMPLES: Dem. p. 1319 τίς ὑμῶν ἂν καταγοοίη μου τοσαύτην μανίαν; Cyr. 5. 5. 19 ἔχεις τινὰ πλεονεξίαν μου κατηγορῆσαι;—Ar. Eq. 367 διώξομαι σε δειλίας. Pl. Apol. p. 35 (Σωκρ.) ἀσεβείας ἔφευγε ὑπὸ Μελίτων. Mem. 1. 2. 49 οὐκ ἔξεστι (τῷ υἱεῖ) παρανομίας ἐλόντι τὸν πατέρα δῆσαι. So too κλοπῆς, δόρων ἀλῶναι Aristoph.—See further on the construction with the Passive, § 134. n. 2 a.

NOTE 16. With *γράφεσθαι* there is also commonly found (by § 131. 4) the *Acc. of the noun γραφή* or *δίκη*, so that then the *Gen.* depends on this word; thus, *γράφεσθαι τινὰ γραφὴν φόνου*, also without *Genit.* Dem. p. 311 οὐδεμίαν πόπορ' ἐγράψατό με δίκην.—Other verbs, like *ἐγκαλεῖν, ἐπεξείνααι*, are also connected with the *Genitive*; but by reason of their composition take also the *Dative of person*; so Plat. Legg. p. 873 οἱ προσήκοντες ἐπεξείτωσαν τοῦ φόνου τῷ κρείνanti. The Adj. *ἐνοχος* is put sometimes with the *Dative*, and sometimes with the *Genitive of the crime*.—With the *Gen. of thing*, prepositions are sometimes employed; e. g. *περί*, as *περί προδοσίας ἔκρινε* Isocr.

NOTE 17. The *punishment* to which the person accused or condemned is exposed, is usually put in the *Accus.* e. g. *καταδικάζειν τινὸς θάνατον, ζημίαν, ὀφλεῖν τάλαντα δέκα*; hence also *ὀφλισκάνειν γέλωτα, αἰσχύνην*, *to incur laughter, shame*, etc. i. e. the penalty of scorn, etc. But the *Genitive* is also found, espec. in the phrase *θανάτου κρίνειν* *to accuse capitally*, of a capital offence; Cyr. 1. 2. 14 θανάτου οὔτοι κρίνουσι. Comp. Hdot. 6. 136 θανάτου ὑπαγαγὼν Μιλτιάδεα. Thuc. 3. 57. etc.

h) Verbs of the outward *senses* take the object (cause) in the *Genitive*, except those of *seeing*; as *ὀσφραίνεσθαι* *to smell* (also *ὀζειν, πνέειν*, in the neuter signif. *to smell, give forth odour*); *γεύειν, γεύεσθαι*, *to taste*; *ἀκούειν** *to hear*; *ψαύειν, ἅπτεσθαι*, *to touch*, comp. no. 5. e. Further, also verbs of inward *perception*; as *αἰσθάνεσθαι, πυνθάνεσθαι, μανθάνειν, συνιέναι, τυγχάνειν, ἐπαθεῖν*.—But all these verbs just as often take the *Accusative*; with this main difference, that the *immediate* perception requires usually the *Genitive*; while the *mediate*, or that received through others or from circumstances, prefers the *Accusative*.—*Ἀκούειν* and other verbs of perceiving are often construed at the same time with the *Gen. of pers.* and *Acc. of thing*.

EXAMPLES: *ὀζειν* v. *πνέειν* μύρων *to smell of ointment*. Hdot. 1. 80 οἱ ἵπποι δσοφραντο τῶν καμῶλων.—Dem. p. 782 τοὺς γενομένους κύνας τῶν προβάτων κατακόπτειν φασὶ δέιν.—Mem. 2. 4. 1 ἤκουσά ποτε τοῦ Σωκράτους δια-

* The verb *ἀκούειν* and its compounds, c. *genit.* often have the special signif. *to listen, to obey*; e. g. Cyr. 8. 6. 1 τοὺς χιλιάρχους οὐκ ἄλλου ἢ ἐαυτοῦ ἐβούλετο ἀκούειν. Hence also *ἀηκουστέω* and the adjectives *κατήκοος, ὑπήκοος, εὐπειθής*, are in like manner construed with the *Genitive*.—The *Dative* is also found, espec. with *ὀπακούειν*.

λεγομένων. Cyr. 6. 2. 13 προσίσταται ἀκονσόμενος τῶν λόγων. 1. 4. 3 ἐπεθύμει ἂν τις ἔτι πλείω ἀκούειν αὐτοῦ. ib. Καμβύσις, ἐπεὶ ἤκουσεν ἀνδρὸς ἥδη ἔργα διαχειριζόμενον τὸν Κῦρον, ἀπεκάλει.—Fiat. Hipp. maj. p. 291 τοῦ ἀνδρὸς οὐ τυγχάνομεν.—Legg. p. 791 τὰ μήπω φωνῆς συνιέντα παῖδια, comp. Hdot. 1. 47.—For the construction of these verbs with a Participle and Inf. see § 144. 6, marg.

i) The following verbs, which are kindred with the above and also with the idea of *partaking* (no. 5. d), also take the object (cause) in the Genitive, viz. verbs signifying *to enjoy, to profit*, as ἀπολαύειν, ἐπαυρίσκεισθαι, οὐνάσθαι, γεύειν *to let taste*, γεύεσθαι (see in lett. h), κορέννυσθαι, poetic ἄσασθαι, ἄσαι see 10. a. Also verbs signifying *to eat and drink*, when the idea of enjoyment or of desire predominates; since otherwise they are purely transitive.

EXAMPLES: Eur. El. 1079 ὦ τλήμων ἐγώ, ὥς ἄρτι πένθους τοῦδε γένομαι πικροῦ.—Iph. T. 1047 θναίσθε μύθων καὶ γένοισθ' εὐδαίμονες.—Il. λ. 562 ἐκορέσατο φορβῆς. Il. ο. 317 δοῦρα λιλαίμενα χροὸς ἄσαι. Od. ω. 717 ἄσεσθε κλαυμοῖο.—Xen. Hell. 3. 3. 6 οὐκ ἔδυναντο κρύπτειν τὸ μὴ οὐχ ἡδέως ἂν καὶ ὤμων ἐσθίειν αὐτῶν, i. e. out of hatred.

NOTE 18. The natural prepositions with these verbs are ἐκ and ἀπό, which are often found before the Genitive; e. g. Plat. Apol. p. 31 εἰ ἀπὸ τούτων ἀπέλανον καὶ μισθὸν ἐλάμβανον, εἶχον ἂν αἶνα λόγον. Comp. Rep. p. 395. c.

11. From no. 9 above it is to be explained, that with all

Comparatives

the object with which comparison is made, is put in the Genitive; Lat. in the Ablative. E. g. σοφώτερός ἐστι τοῦ διδασκάλου *he is wiser in comparison of (with) his teacher*, i. e. THAN his teacher; κάλλιον ἐμοῦ ᾄδεις *thou singest better than I*; ἀρετῆς οὐδὲν κτήμᾳ ἐστι σεμνότερον.

NOTE 19. Prepositions which explain this Genitive of comparison, are παρά and πρὸς c. Acc. with both of which examples actually occur; see § 147. n. 1.—The rule that this Genitive is only put, where it can be resolved by *η, than, quam*, with the Nom. or sometimes the Accusative, is not rigidly observed in Greek; since it often occurs instead of *η with the Dative*; e. g. μείζων τῷ ἐπώντι γίγνεται βλάβη τοῦ πεποικηκότος i. e. *η τῷ πεποικηκότε*. Thuc. 7. 63 ταῦτα τοῖς ὀπλίταις οὐχ ἦσσαν τῶν ναυτῶν παρακελεύομαι, comp. 1. 85. ib. 2. 60.

NOTE 20. In such examples as κάλλιον ἐμοῦ ᾄδεις, μείζονα ἔργα ἐμοῦ διέπραξεν, the Gen. strictly stands for a whole clause: *η ἐγὼ ᾄδω, διέπραξα*. The ambiguity which sometimes thus arises, can be cleared up only by the context; e. g. Hdot. 2. 134 πυραμίδα ἀπελίπετο πολλὸν ἐλάσσω τοῦ πατρὸς, i. e. *η ὁ πατὴρ ἀπελίπετο*. Aristoph. Plut. 558 τοῦ Πλούτου παρέχω βελτίονας ἀνδρας, i. e. *η ὁ Π. παρέχει*. Especially, the Greek language could express such minor clauses by means of certain abstract nouns; and this usage the Latin imitates.

EXAMPLES: Hdot. 2. 35 ἔργα λόγου μέζω. Thuc. 2. 50 κρίσσον λόγου τὸ ἴδος τῆς νόσου, *greater than language*, beyond the power of speech. 2. 64 ἐλπίδος κρίσσον *spe melius*. Hell. 2. 3. 24 πλείονες τοῦ καιροῦ. Plato Gorg. p. 484 περαιτέρω τοῦ δέοντος i. e. *η δεῖ*. So too is to be explained Thuc. 1. 84 οἱ Λακεδ. ἀμαθέστερον τῶν νόμων τῆς ὑπεροψίας παιδεύονται, i. e. 'are educated with too little learning to despise the laws.'

NOTE 21. When πλέον or ἔλαττον is followed by a numeral, the *η* (as in Lat. *quam*) may be omitted without any change of case.

EXAMPLES: Plat. Legg. p. 856 μὴ ἔλαττον δέκα ἐτὶ γεγονότες.—Paus. 8. 21 οὐ πλέον ἀπέχει σταδίου ἐπτά.—Thuc. 6. 95 ἡ λεία ἐπράθη ταλάντων οὐκ ἔλαττον πέντε καὶ ἑκοσι.

NOTE 22. Sometimes by pleonasm there is subjoined to the comparative the Gen. neut. of a demonstrative pronoun (τοῦδε, τούτου), in order to direct attention to an annexed clause with *ἥ*; e. g. Eur. Heracl. 298 οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας, ἥ πατρὸς ἐσθλοῦ κάγαθου πεφυκέναι. Il. ο. 509 ἡμῖν δ' οὐτις τοῦδε νόος καὶ μήτις ἀμείνων ἥ μῖζαι χεῖρας. Comp. § 127. 1. e.—This *ἥ* can also be omitted before a following Infin. as Plat. Gorg. p. 519 τούτου τοῦ λόγου τί ἂν ἀλογώτερον εἴη πρᾶγμα, ἀνθρώπους ἀγαθοὺς ἀδικεῖν. Still shorter, Eur. Alc. 900 τί γὰρ ἀνδρὶ κακὸν μείζον, ἀμαρτεῖν πιστῆς ἀλόχου. Comp. § 140. n. 3.

NOTE 23. This Genitive of comparison is also found with the superlative; that is, when to the superl. there is subjoined the Gen. of the reflexive pronoun, in order to express the highest possible degree; e. g. Xen. Mem. 1. 2. 46 δεινότατος σαυτοῦ ἦσθα thou didst surpass thyself. Hdot. 1. 193 (ἡ γῇ) ἐπεὰν ἀριστα αὐτῇ ἐωυτῆς ἐνείκη, ἐπὶ τριηκόσια ἐκφέρει, comp. Plut. Ages. 26.—Just so with the comparative: ἐαυτῶν τε ὑμαθέσσεροι γίνονται, i. e. more than common. Plat. Prot. p. 350 ἐαυτῶν θαρράλεώτεροι.

NOTE 24. The words ἄλλος and ἕτερος sometimes imitate the comparative, e. g. ἄλλος ἐμοῦ another THAN I, ἕτερα τούτων other THAN these, different FROM these. Mem. 4. 4. 25 πότερον τοὺς θεοὺς ἡγῇ τὰ δίκαια νομοθετεῖν, ἢ ἄλλα τῶν δίκαιων;

12. Hence all verbs implying a comparison, or including as it were the idea of a comparative or superlative, are construed with the Genitive; e. g. προτιμᾶν (τὶ τινός) to honour more, to esteem higher, and many others compounded with πρό; also πλεονεκτεῖν to take advantage over, μειονεκτεῖν to be worse off. Likewise verbs signifying to surpass or excel, as περιγίγνεσθαι, περιεῖναι, διαφέρειν, ὑπερβάλλειν, ἀριστεύειν, καλλιστεύειν, διαρπεύειν; to be inferior, as ἡττᾶσθαι, ὑστερεῖν; also to rule, as ἄρχειν,* βασιλεύειν, ἀνάσσειν, κρατεῖν (see marg. note § 133. 4. c), ἡγεῖσθαι, ἐπιστατεῖν, and the like. In like manner the adjectives ἐγκρατής, ἀκρατής, διάφορος, διαρπεής, as also διπλάσιος, πολλαπλάσιος, περιττός, in all which there lies the idea of a comparative. Further, ἥττω εἶναι τινος has the special signif. to be subject, given over to; κρείττω εἶναι τινος, to be better, superior.

EXAMPLES: Dem. p. 792 ὅταν τὸ δίκαιον ἡττᾶται τοῦ φθόνου, πάντα χρὴ νομίζειν ἐστράφθαι.—Xen. Ages. 5 πολὺ πλείους τῶν πολεμίων ἡ τῶν ἡδονῶν δυνάμει κρατεῖν.—Cyr. 8. 2. 21 οἱ μὲν, ἐπειδὴ τῶν ἀρκούντων περιττὰ κτήσωνται, κατορύττονται.—Mem. 1. 5. 1 ἥττω εἶναι τῆς γαστρός, given to debauch.—Dem. Ol. p. 35 δόξα κρείττων τῶν φθονούντων.

NOTE 25. Words compounded with πρό often repeat the Prep. πρό before the Genitive. Others are frequently construed with ἐν c. Dat. Verbs of ruling espec. in the poets often take the simple Dative; e. g. Il. α. 288 πάντων μὲν κρατεῖν ἐθέλει, πάντεσσι δ' ἀνάσσειν, comp. 816, 864 Τρώεσσι ἡγεμονεύειν, ἡγεῖσθαι; so too ἐπιστατεῖν τιμὶ by reason of the composition. Still others take the Accusative; as ὑπερβάλλειν.

13. That so many adjectives, as we have seen, (strictly indeed

* For ἄρχειν, ἄρχεσθαι, in the signif. to begin, see no. 3, above.

all adjectives,) can be construed with the Genitive, arises from the circumstance, that the Genitive is the natural case of the object to the noun in general, whether substantive or adjective. Hence the objective case of the verb (the Accusative) passes over into the Genitive, so soon as an adjective is formed from the verb. Thus from ἐπίστασθαι τι comes ἐπιστήμων τινός; from κακουργεῖν τινα comes κακούργος τινος. Especially does this occur with the numerous derivative adjectives in ἰκός. But that adjectives may also take the Dative, and even the Accusative, arises in like manner from their inherent verbal nature, which in some is more prominent, in others less so.

EXAMPLES: Soph. OT. 1436 ῥίψον με γῆς ἐκ τῆσδ', ὅπου θνητῶν φανοῦμαι μηδεὸς προσήγορος, from προσαγορεύω.—Hdodt. 2. 74 ὄφεις, ἀνθρώπων οὐδαμῶς δηλήμονες, from δηλίσθαι ἵησε.—Mem. 1. 5. 3 (ὁ ἀκρατής) κακούργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ πολὺ κακούργότερος.—3. 1. 6 τὸν στρατηγὸν εἶναι χρή παρασκευαστικὸν τῶν εἰς τὸν πόλεμον, καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις.—Thuc. 1. 126 ἀλιτῆριοι τῆς θεοῦ.

NOTE 26. In like manner all adjectives, which thus have the Dative, can take the Genitive so soon as their substantive nature becomes prominent; e. g. τὰ ψυχῆς ξυγγενή Plat. ὡ ἀηδοί, θρνεων ξύννομε, τῶν ἐμῶν ὕμνων ξύντροφε Aristoph. ὅσα τοῦτων ἀδελφά, τὰ ἐναντία τοῦτων Plat. ἡ ξύν-οικος τῶν κάτω θεῶν δίκη Soph. ἡ πορεία ὁμοία φυγῆς ἐγένετο An. 4. 1. 17. So too with Participles: τὸ τοῦ κρείττονος ξυμφέρον instead of τῷ κρείττονι Plat. πρέπον δαίμονος τοῦ 'μοῦ τότε Soph.

NOTE 27. In other examples we might easily regard this Genitive with adjectives as identical with the Accusative-adjunct treated of in § 131. 7. It is however essentially different. That Accus. is rather an adverbial addition, by which a declaration already complete in itself, though general, is modified and limited to some particular thing: καλὸς τὸ σῶμα. The Genitive, on the other hand, marks the object from which as it were the quality first proceeds; and is therefore the necessary complement of the attribute not yet fully expressed by the adjective; as e. g. πόλις εὐάνυμος (sc. Κάδμου) expresses its essential and complete sense when the Gen. Κάδμου is added. The following examples may serve to illustrate what is here said; among which are several from the poets, who in this way can adopt many new turns of construction. E. g. εὐδαίμων τοῦ τρόπου καὶ τῶν λόγων Plat. ὑπεύθυνος ἀρχῆς Aesch. ὡ σχετλία τολμῆς, ὡ τάλαν' ἐγὼ σέθεν, δύστηνε κακῶν, δύστηνος φρενῶν Soph. Eurip. ξένος τοῦ λόγου τοῦδε Soph. τέλειος τῆς ἀρετῆς Plat. συγγνώμων τῶν ἁμαρτημάτων Xen. παῖς ὡραῖη γάμου Hdodt. ἐπιστεφῆς οἴνου Hom. κατηρεφῆς παντοίων ἀγαθῶν Anacr. κακῶν οὐδεὶς δυσάλωτος Soph.—Hence also the Genitive stands especially with adjectives compounded with a privative; comp. the Genit. in no. 10. a. E. g. ἀπαρβένων παίδων Hdodt. Περικλῆς ἐγένετο χρημάτων ἀφωρότατος Thuc. τιμῆς ἀτιμος ἔστω Plat. φίλων ἀκλανστος, ἀλαμπῆς ἡλίου, ἀνατος κακῶν, etc.

NOTE 28. To the above is closely related the Genitive with the phrases ὡς, ὅπως ἔχει; καλῶς, μετρίως ἔχειν, etc. E. g. ὡς ποδῶν εἶχον Hdodt. ὡς ἐκάτερός τις εὐνοίας ἡ μνήμης ἔχει Thuc. καλῶς καθίστασθαι τοῦ πολέμου id. Also generally with very many verbs, which are not adduced in the above specifications.*

* Indeed, to specify all the verbs which happen any where, and especially in the poets, to be construed with the Genitive, and thus increase the number of divisions without end, would be just as fruitless as it would be without object. Here too the same remarks hold good, which have already been made in § 130. f. 2. § 131. n. 1. The above divisions and specifications serve only to shew, how the

14. As in general the cases often serve to express adverbial relations (§ 115. 4 and n. 3), so the Genitive especially is employed for *general* specifications of *time* and *place*; in distinction from the Dative, which is the case of *definite* specification. Thus:

a) The Genitive is put in answer to the question *when?* but only of indefinite and continued time; e. g. *νυκτός, ἡμέρας*, by *night* or *by day*; *δείλης, χειμῶνος, ἔαρος, ἔρους*; also *τῆς αὐτῆς ἡμέρας, ταύτης τῆς νυκτός*, in the course of the same day or of this night; but *ταύτῃ τῇ νυκτί* in this night. Comp. in § 147. n. 1 *ἐπὶ* c. gen.

EXAMPLES: Xen. Œc. 9. 4 ἡ οἰκία χειμῶνος μὲν εὐήλιος ἔστω, τοῦ δὲ ἔρους εὐσκιος.—Plut. Mor. p. 181 πολλῶν ἡμερῶν οὐ μεμελήτηκα for many days.—Hell. 7. 5. 18 ὀλίγων ἡμερῶν ἀνάγκη ἀπίνειν in (after) a few days.—Plat. Phædr. p. 248 ἐκέισε οὐκ ἀφικνεῖται ἐτῶν μυρίων in ten thousand years, as an indefinitely long period.

b) That the Genitive is also the case for *general* specifications of *place*, is apparent from the form of the most common adverbs of place, *ποῦ, ὅπου, οὐ*; and from poetic usage, as *Ἀργεος Ἀχαικοῦ, Πύλου ἱερῆς, Μυκῆνης, Ιθάκης*, Od. γ. 251. φ. 108. But this usage never passed over into prose; except perhaps in the phrase *δεξιᾶς κ. ἀριστερᾶς χειρὸς* Hdot.* Prose writers employed the prepositions, especially *κατά*; see § 147. n. 1.

NOTE 29. Sometimes the Gen. stands nearly *absolute* at the beginning of a sentence, in order to shew beforehand, that something is about to be said respecting that object. Here it is customary to supply in mind the Prep. *περί* about, as to; which also can actually be so written. E. g. Xen. Œc. 3. 11 τῆς δὲ γυναικὸς, εἰ διδασκομένη ὑπὸ τοῦ ἀνδρὸς τάχαθὰ κακοποιεῖ, δακνύει ἂν ἢ γυνὴ τὴν αἰτίαν ἔχει, comp. Plat. Legg. p. 794. a. Comp. also the relative clauses in § 143. 11. In like manner in Homer, Od. λ. 174 εἰπὲ δέ μοι πατὴρός τε καὶ υἱέος, ἥ ἔτι παρ κείνοισι ἐμὸν γέρας, ἥ κτλ. See note on Soph. Phil. 439.

NOTE 30. A very common omission of the word on which the Gen. depends, is that of *οἶκος* house; before the Gen. of the possessor; e. g. *εἰσῆμ*

Genitive case, in consequence of the mode of view which the language connects with it, associates itself by *preference* with certain classes of ideas. It cannot well be, but that after all there should remain quite a number of single examples; which however are just as much founded in the general view of the Genitive case, as these former. So e. g. *εὐπύσχειν τῶν αὐτοῦ κτεάνων* Theogn. ἥος προφέρει ὁδοῦ καὶ ἔργου Hes. also the Homeric *ἐπείγασθαι ὁδοῖο, δέειν πεδίοιο, βλάπτειν τιὰ κελύθου, λούσαι ποταμοῖο, πρῆσαι πυρός*, and the prosaic *ἵεναι τοῦ πρόσω*. All these are *causal* relations; which later usage expressed differently, or with the help of a preposition.

* This whole use of the cases to express adverbial relations obviously belongs less to syntax, than it does to the formation of words. At least we find here, as everywhere in the progress of language, a mutual influence and action. At first, in order to mark such relations, they made use of certain final syllables appended to nouns, as *φι, δε, δι*. But inasmuch as such forms often approached in signification the forms of the cases (§ 56. n. 9), it happened by degrees, that the real case-endings were employed for the same purpose; as *νυκτός, λαίας χειρὸς, Μυκῆνης*, comp. Lat. *nocte, mari*, and the names of cities; Germ. *eines Tages, linker Hand*, etc. In respect to many adverbial forms, however, which manifestly according to this analogy have genitive-endings, very often no corresponding Nominative can be found in use; and such forms, therefore, have become fully adverbs; e. g. *τοῦ, ἔξῃς*, comp. Lat. *noctu*, Germ. *links, des Nachts*; see §§ 115. 116.

εἰς Ἀλκιβιάδου, into the house of Alcibiades. Hence too ἐν ᾧδου, εἰς ᾧδου, in or into the house of Hades, the infernal regions. Comp. § 125. 5.—A special anomaly is ἐν ἡμετέρου Hdot. 1. 35. ib. 7. 8 [14.]

NOTE 31. From no. 10. e, above, and the similar usage in other languages, may be explained the very common use of the Genitive in exclamations of wonder or complaint. Thus sometimes with an interjection, e. g. οἶμοι τῶν κακῶν alas what misfortunes! οἱ μοι ταλαίνης Antig. 82; ὦ Ζεῦ, τῆς πανουργίας, O Jupiter, what cunning! Sometimes also alone, as τῆς τύχης, τὸ ἐμὲ νῦν δεῦρο εἶλθιν Cyr. 2. 2. 3; τῆς παχύτητος, O the stupidity!

§ 133. The Dative Case.

1. The fundamental idea of the Dative is strictly the opposite of that of the Genitive; since in the Dative the idea of APPROACH, a coming or being near, an intervening, lies at the basis; and hence such prepositions as ἐν and σύν always govern the Dative. In the present section we pass over all such examples as directly accord with the English usage of to and for with their case, and are therefore readily understood; e. g. δοῦναί τιμι to give to any one, ἐχθρός τιμι hostile to any one, πείθεσθαι τοῖς νόμοις to obey the laws, or be obedient to the laws, ἔπεσθαι τιμι,* and the like. —But many of the relations thus expressed in Greek by the Dative, are with us more clearly marked by other prepositions; as towards, at, on, with, against, etc. see e. g. no. 2. a.

2. The relations of the Dative are chiefly of two kinds, according as the action or condition expressed by the verb refers to an object which is *personal* (or personally conceived), or which is a *thing*. In the first case, called the *Dative of person* or of the *object affected*, it corresponds in general with the Dative of other languages; in the other, it supplies in Greek most of the relations of the Lat. *Ablative*.—We here treat of the *Dative of person* or of the object affected, which is found with the following classes of words:

a) With all words the signification of which can be referred to the ideas of *junction*, *coming together*, *approach*; where we for the most part use prepositions. E. g. ὁμιλεῖν to have intercourse with, μίγνυσθαι, μάχεσθαι, ὁμαρτεῖν, ἐρίζειν, ἀμιλλᾶσθαι, πολεμεῖν τιμι, and the like. For ἀντᾶν, ἀντιάζειν, see marg. note to no. 4. c.

EXAMPLES: ἀγαθοῖς ὁμιλεῖ. Mem. 3. 9. 2 οἱ Λακεδαιμόνιοι οὐκ ἂν ἐβίλοιν Σκύθαις ἐν τόχοις διαγωνίζεσθαι.

b) With verbs compounded with prepositions implying *approach*, *junction*; or such as by composition receive this signification; as προσελθεῖν, εἰσελθεῖν, ἐπιστρατεύεσθαι, συγγήρεσθαι, συντυγχάνειν, καταλλάττεσθαι to reconcile oneself with, διαλέγεσθαι. Especially with verbs signifying to set upon, to assail, as προσβάλλειν, ἐπιτίθεσθαι, ἐπικεύσθαι, ἐπιχειρεῖν to put one's hand to, ἐπιβουλεύειν, ἐπέρχεσθαι.

* With ἔπεσθαι, δηδεῖν, etc. a preposition is often used; as σύν, ἀμα, or μετὰ c. gen. They thus signify rather a going with, accompanying; see Passow.

EXAMPLES: Xen. An. 5. 9. 23 τὰ ὄρνεα μάλιστα ἐπιτίθενται ἰφ' αἰετῶ καθήμενῳ. Mem. 2. 3. 5 τίς ἂν ἐπιχειροῖ τοῖς ἀδυνάτοις.

NOTE 1. So soon however as the object appears merely passive and subjected to the action of the verb, many of these verbs take the *Accusative*. E. g. Eur. Suppl. 648 Ἀδραστος ἐπεστράτευσε Καδμείων πόλιν. Plat. Phæd. p. 88 αὐτόν με νῦν ἐπέρχεται. Aristoph. Pac. 180 πόθεν βροτοῦ με προσέβαλε. An. 1. 6. 6 οὗτος ἐπολέμησεν ἐμοί· ἐγὼ δὲ αὐτὸν προσπολεμῶν, ἐποίησα ὥστε δόξαι τοῦτ' αὖ παύσασθαι.

o) With verbs of *commanding*, *exhorting*, *entreating*, most of which also are compounded with a preposition; as παραινεῖν, παρεγγυᾶν, ἐπιτέλλειν, ὑποτίθεσθαι, προστάσσειν, ἐπιτρέπειν, εὐχεσθαι, προσεύχεσθαι, ἀρᾶσθαι. Others, like νουθετεῖν, and those in which the idea of *exciting* is prominent, like ἐποτρύνειν, παροξύνειν, take the *Accusative*. Further, κελεύειν, Lat. *jubere*, prefers in Greek also the construction with the *Accus. c. Infin.* and only in late writers does it take the *Dative* with the *Infin.* But Homer uses the same construction in the signif. *to call to*.

EXAMPLES: Cyr. 3. 2. 8 Κύρος παρηγγύησε τοῖς Πέρσαις συσκευάζεσθαι.—νουθετῶ σε ὡς ἐταῖρον Plat.—κελεύω σε ἀπίνειν.—Il. β. 151 τοῖ δ' ἀλλήλοισι κέλευον ἀπτεσθαι νηῶν. Comp. Plut. Mor. p. 229. c.

NOTE 2. Generally speaking, most of the above verbs are more or less also construed with the *Accusative*; and therefore the lexicon should be consulted under each verb.—Especially, for the Gen. and Acc. with other verbs of *beseeking*, *entreating*, as δέισθαι, λίσσομαι, προσκυνεῖν, etc. see § 132. n. 11, 14. § 131. 3.

d) With verbs signifying *censure* and *reproach*; espec. μέμφεσθαι and its compounds, ἐπιτιμᾶν, ἐπιπλήσσειν, ἐγκαλεῖν, λοιδορεῖν and -εἶσθαι. The *thing* with which one is reproached is put either in the *Accus.* or with a preposition.—For φθονεῖν see † 132. 10. e, and n. 15.

EXAMPLES: Xen. Hier. 5. 3 ἡ τυραννὶς ἀναγκάζει καὶ ταῖς ἐαυτῶν πατρίσιν ἐγκαλεῖν.—Il. μ. 211 αἰὲν μὲν πῶς μοι ἐπιπλήσεις ἀγορήσιν. Cyr. 1. 4. 9 ὁ θεῖος αὐτῷ ἐλοιδορεῖτο.

NOTE 3. The *Accusative* is also in use along with all these verbs, just as in notes 1 and 2. E. g. Cyr. 1. 4. 8 οἱ δὲ φύλακες ἐλοιδύρουν αὐτόν. An. 2. 6. 30 τοῦτων οὐδεὶς κατέγχετο οὐτ' αὐτοὺς ἐμέμφετο.

e) With the verbs *πρέπει*, *προσέκει* *deceit*, *ἔξεστι licet*; which can also be construed with the *Acc. c. Inf.* see § 142. n. 2.—For the construction of the impersonals *δεῖ* and *χρή*, see § 131. n. 4.

EXAMPLES: Aristoph. Av. 970 τί προσέκει δὴτ' ἐμοί Κορινθίων;—An. 3. 2. 11 ἀγαθοῖς ὑμῖν προσέκει εἶναι, see § 142. 2. b.—Cyr. 7. 5. 83 οὐ τὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον προσέκει εἶναι.—Soph. El. 612 ποίας δ' ἐμοί δεῖ πρὸς γε τήνδε φροντίδος.

f) With words signifying *likeness* or *unlikeness*; as ὅμοιος, ἴσος, παραπλήσιος, ἐναντίος. This holds good, not only where we put the *Dative* (*to* with its case) in a direct comparison, but also where we introduce the object compared by *as*, *like as*; consequently for ὡς with the corresponding case, similar to the Gen. after comparatives.—Hence finally the *Dative* stands also with ὁ αὐτός *the same* (adv. ὡσαύτως); e. g. οὗτός ἐστιν ὁ αὐτός

ἐκείνω the same as that or with that; τὰ αὐτὰ πᾶσχω σοί I experience the same things with thee or as thou.

EXAMPLES: Xen. Cyr. 2. 1. 15 ἄνδρες Πέρσαι, ὑμεῖς καὶ ἔφυτε ἐν τῇ αὐτῇ ἡμῖν χώρα· ἐν μὲν τῇ πατρίδι οὐ μετείχετε τῶν ἴσων ἡμῖν· νῦν δ' ἔξεσσι ὑμῖν εἰς τὸν αὐτὸν ἡμῖν κίνδυνον ἐμβαίνειν καὶ τῶν ὁμοίων ἡμῖν ἀξιοῦσθαι.—Θησεὺς κατὰ τὸν αὐτὸν χρόνον Ἡρακλεῖ ἐγένετο.

NOTE 4. The adjective ὁμοῖος and the like can also be construed with the Genitive (§ 132. n. 26); but only in a direct comparison.—As above in respect to the Gen. of comparison (§ 132. n. 20), so here with ὁ αὐτός and the Dative, ambiguity may sometimes arise; as τὰ αὐτὰ λέγω ἐκείνω, *I say the same to him, or as he.*—This use of the Dative with ὁ αὐτός is imitated in Latin: Ov. Am. 1. 4 'Vir tuus est epulas nobis aditurus easdem.' As too in Lat. the object compared can be introduced by *ac* after *aeque, idem*, so likewise in Greek by καί, see § 149. m. 8 ult.

g) With every action which tends to the *advantage or disadvantage* of any one. This is the *Dat. commodi et incommodi* so called; the use of which in Greek is far more extensive and peculiar than in Latin.

EXAMPLES, see in n. 5–9.

h) Peculiar is also the use of the Dative with such *substantives*, as are either derived from verbs governing the Dative, or imply a relation of advantage or disadvantage.

EXAMPLES: Hes. 9. 93 Μουσάων ἱερὴ δόσις ἀνθρώποισιν.—Æsch. Pr. 617 πυρὸς βροτοῖς δοτῆρ' ὅρας Προμηθέα.—Plat. Alc. I. p. 116 τὴν τοῖς φίλοις βοήθειαν λέγω καλὴν εἶναι.—Rep. p. 332. c, τοῖς σώμασι τὰ ἡδύσματα.—Thuc. 5. 5 φιλία τοῖς Ἀθηναίοις.—In the poets this usage of the Dative is extended still more widely.

NOTE 5. Under the Dative of advantage and disadvantage (*Dat. commodi et incommodi*) is included, first, that relation of this kind which is common to almost all languages; which exists e. g. in the Homeric *πέισεται, ἄσσα οἱ Δῖσα γενομένη ἐπένησε λίγῳ*, 'what Fate has spun for him at his birth (of good or evil),' Il. v. 127; *Μενελάῳ τόνδε πλοῦν ἐστείλαμεν* 'for Menelaus (for his benefit) have we undertaken this voyage,' Soph. Aj. 1045.—On this is founded the less direct Dative of advantage or disadvantage, which is subjoined with reference to the purpose or wishes of a person; e. g. *ἐπειδὴν τάχιστα αὐτοῖς οἱ παῖδες τὰ λεγόμενα ξυνιώσιν*, where αὐτοῖς refers to the expectation of the parents. In like manner this Dative refers to the emotions excited by an action; e. g. *ἡ μήτηρ ἐὰν σε ποιεῖν ὅ, τι ἂν βούληται, ἢ αὐτῇ μακάριος ᾖ* Plat. Lys. p. 208. d. So also in the case of disadvantage, *οἱ πατέρες τοὺς νιεῖς παραμυθούνται, ὅταν αὐτοῖς ἐξαμαρτάνωσι* Plat. Soph. p. 230, where we are not to seek in αὐτοῖς the persons against whom the transgression is directly aimed (to their disadvantage), but simply a minor reference to the feelings of the fathers.—From such passages we can now advance further and easily comprehend those instances, where in a manner quite common in Greek, the Datives *μοί, σοί*, etc. are inserted, merely in order to give to the discourse a touch of feeling and sentiment; e. g. Od. 8. 569, where it is said to Menelaus, that the gods (564) would send him to Elysium, *οὐνεκ' ἔχεις Ἑλένην καὶ σφιν γαμβρὸς Διὸς ἐσσι*.

NOTE 6. It is a special Græcism, when to this *Dat. commodi* just described there is added an adjective or participle, in order to mark more fully the condition into which the object affected by the action is brought, or in which it appears in relation to the action. E. g. the indefiniteness of *ἐμοὶ ἦλθεν* is removed so soon as I say, *ἐμοὶ ἀσμένῳ* v. *ἡδομένῳ ἦλθεν*, *he came to me to my joy*, I rejoiced that he came; Plat. Crat. p. 418 *ἀσμένους τοῖς ἀνθρώ-*

..οις τὸ φῶς ἐγγίγνενο. This construction is usual with εἶναι and γίγνεσθαι, and especially with βουλομένῳ; e. g. εἰ αὐτῷ γέ σοι βουλομένῳ ἐστὶν ἀποκρίνεσθαι, briefly, *when thou wilt thyself answer*. So too with ἐλπομένῳ, δέλονται, ποθοῦντι, ἀκοντι, ἀχθομένῳ, προσδεχομένῳ. Od. γ. 228 οὐκ ἂν ἐμοίγε ἐλπομένῳ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὡς ἐθέλοιεν. Comp. also § 145. 5.

NOTE 7. Kindred with this is the Dat. of person, by means of which an assertion appears as the subjective judgment of the person thus put in the Dative. Thus the naked averment: Xen. Mem. init. δξίος ἐστὶ θανάτου, becomes a personal judgment by means of the Datives: ἐμοί, τῇ πόλει δξίος ἐστὶ θανάτου, *in my judgment, in the eyes of the citizens, he is worthy of death*. Soph. OC. 1446 ἀνάξια γὰρ πᾶσιν ἐστὶ δυστυχεῖν. Ant. 904 καίτοι σ' ἐγὼ τίμησα τοῖς φρονούσιν εὖ.—Hence we may explain the frequent parenthesis of a Dative with ὡς, as ὡς ἐμοί, ὡς ἐμῇ δόξῃ, Soph. Plat. Comp. § 143. 16.

NOTE 8. Not only intrinsic and ethic relations, but also those of time as affecting a person, may be thus expressed by means of the Dat. of person, when there is connected with it a participle or a clause with a conjunction of time. E. g. Soph. Phil. 354 ἦν δ' ἡμᾶρ ἥδη δεύτερον πλέοντί μοι. Il. φ. 155 ἥδε δέ μοι νῦν ἥως ἐνδεκάτῃ, ὅτ' ἐς Ἴλιον εἰλήλουθα, comp. ω. 765. Freer, Thuc. 3. 29 ἡμέραι δὲ ἦσαν τῇ Μιτυλήνῃ ἐαλωκυῖα ἑπτὰ, ὅτ' ἐς τὸ Ἐμβάτον κατέπλευσαν. Comp. § 145. 5, and n. 3.

NOTE 9. Out of this same Dat. *commodi* has arisen the usage of joining to a whole clause or proposition the Dative, instead of the Genitive belonging to a substantive; e. g. Hdot. 1. 31 ἐπὶ τῆς ἀμάξης δέ σφι ὀχέετο ἡ μήτηρ 'upon the wagon sat to them the mother,' instead of 'sat their mother.' Hence such a Dative is sometimes, by a sort of negligence, followed by a real Genitive; e. g. Od. ρ. 231, 232.—A Dative which cannot thus be referred to the whole clause, stands sometimes instead of the Genitive after words expressing relations, as kindred, friend, guest, etc. e. g. τοῦ ξένου ἡμῖν ἡδέως ἂν πυνθανοίμην, Plat. Soph. p. 216. ult.

NOTE 10. Yet sometimes, vice versa, the Genitive of a pers. prōn. which belongs to a following substantive, is put instead of the Dat. *commodi*; e. g. Plat. Phæd. p. 117. b, εἰάν σου βάρος ἐν τοῖς σκέλεσι γίνηται, where σου, which belongs to σκέλεσι, stands with the verb instead of σοί. So too: διὰ τί μου ἀνδριῶς οὐ κείται πυνθάνονται, where indeed μοῦ has its full meaning, but is thus placed first, because it stands at the same time for μοί. See further the Index to Plat. Meno, under Genitivus.

3. Not only in the case of personal objects, but also in general a Dative can always stand after *compound verbs*, where we commonly employ a preposition with its case. This actually takes place, however, only under two conditions, viz. 1) When by means of this Dative there is really expressed a relation of *approach*, a *tendency* to any thing. This usage is much less extensive than in Latin; since with objects not personal the Greeks prefer the prepositions, as εἰς, πρὸς, ἐπὶ, c. Acc. 2) When the verb is compounded with a preposition, which in itself already governs the Dative, as σύν, ἐν, ἐπὶ; so that consequently the preposition and the verb have as it were a like power over the following Dative; as συναποθνήσκειν τινί. See more in § 147. n. 9.

EXAMPLES: Pind. Isthm. 6. 60 ὁ δ' ἀνατείνας οὐρανῷ χεῖρας ἀδάσσε. Plat. Legg. p. 783 προσέχουσιν αὐτοῖς τε καὶ τῇ πράξει τὸν νοῦν. Hdot. 1. 1 φοίνικες τῇ τε ἄλλῃ χώρῃ ἐσαπικνέοντο καὶ δὴ καὶ ἐν Ἀργός. Soph. OC.

372 εἰσῆλθε τοῖν τρισαθλίῳιν ἔρις κακή. Isocr. Paneg. p. 67 περιβάλλει τὰς πόλεις ταῖς μεγίσταις συμφοραῖς. De Pac. 176 πλείοσι καὶ μείζοσι κακοῖς περιέπεσον, malis inciderunt. So Eurip. τῇ πόλει εἰσκομίζειν, but Thucyd. always ἐς τὴν πόλιν.

NOTE 11. This idea of approach belongs so peculiarly to the Dative, that the poets even with verbs not compounded employ the simple Dative instead of a preposition, to express motion towards, to, into any thing; e. g. Il. ε. 82 χεῖρ πεδίῳ πίσε. η. 187 κλῆρον κυνέῃ βάλε. Soph. El. 747 πίπτειν πέδῳ. Trach. 597 ὅπου αἰσχύνῃ πεσεῖ. Comp. the Prep. ἐν, § 147. n. 1; also ἐνθάδε etc. § 116.

4. The *Dative of thing* expresses the following relations; most of which are given in Latin by the *Ablative*.

a) The *instrument*, or in general that with which and by means of which any thing is done, *Dat. instrumenti*. Thus it is said in general: χρῆσθαι τινι* to make use of a thing; and also in particular: πατάσσειν ῥάβδῳ to strike with a rod; and so too, as in Latin, with the Passive: σμίλῃ πεποιημένον made with the graving tool.

EXAMPLE: Isocr. p. 215 Θησεὺς διετέλεσε τὸν βίον οὐκ ἐπακτῷ (artificial, affected) δυνάμει τὴν ἀρχὴν διαφυλάττων, ἀλλὰ τῇ τῶν πολιτῶν εὐνοίᾳ δορυφορούμενος, τῇ μὲν ἐξουσίᾳ τυραννῶν, ταῖς δ' εὐεργεσίαις δημαγωγῶν.

NOTE 12. If the instrument or means be a person, then the prep. διὰ c. gen. is used as in Latin. The same prep. is often found with things, just as in Latin, *urbs vi capta* or *per vim capta*; but, as there, with a certain difference, see Zumpt § 301, and below in § 147. n. 1, under πρὸς c. gen. Sometimes also ἐν stands with this Dative; see § 147. n. 1, under ἐν.

NOTE 13. In like manner, in cases where we use *with*, as in Latin *cum*, so the Greek also employs the prepositions (σύν or μέτα); namely, where the objects are personal, or also with things, when the idea of *being together*, *accompanying*, is prominent.—From this it is an exception, that the words στρατία, στόλος, νῆες, and those which signify a kind of troops, as ὀπλίται, πεζοί, etc. are commonly put in the Dative without σύν, as in Lat. *copiis* without *cum*, in clauses like these: ἀφίκοντο ἑκοσι ναυσίν. Thuc. 1. 107 ἐβόηθησαν ἑαυτῶν τε πεντακισίοις καὶ χιλίοις ὀπλίταις καὶ τῶν ξυμμάχων μυρίοις.

NOTE 14. The place of the prep. σύν is often supplied, by joining with the Dative the pron. αὐτός in the same case; and the being together then appears as something inseparable and immediate in respect to place and time. Xen. An. 1. 3. 17 φοβούμαι, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι κατὰ δύσιν. Comp. Elmsl. ad Eur. Med. 160.

b) The *mode* or *manner*; e. g. ταῦτα ἐγένετο τῷδε τῷ τρόπῳ this occurred in this manner; δρόμῳ παρήλθεν he came running; μεγάλην σπουδὴν πάντα ἐπράττετο.—Instead of this Dative also, we often find prepositions, as διὰ, κατὰ, πρὸς, etc. see § 147. n. 1.

c) The *cause*, or rather that on which an action or condition is founded, from which it springs; where we employ the prepositions *from*, *of*, *out of*, *for*, *at*, *by*, etc. and the Greeks especially διὰ and ἐπὶ. E. g. οὐκ ἀργουκίᾳ τοῦτο ποιῶ, out of boorishness;

* So too χρῆσθαι in the signif. to ask counsel, to consult (e. g. the gods, an oracle), has the Dative in Homer, Herodotus, and the late writers, e. g. Plut. Vit. Alex. 14.

τέθνηκεν ἀποπληξία *he died of apoplexy*.—This Dative is most frequent with verbs signifying *an emotion of mind* (§ 131. n. 3), as χαίρειν, ἀλγεῖν, ἀχθεσθαι τινι, χαλεπῶς φέρειν, δυσφορεῖν, ἀπειρηκέναι, ἀθυμεῖν πράγμασι *to be disheartened at matters*, and many others, as θανυμάζειν, ἄγασθαι, γελᾶν, etc. Many of these we have already seen connected with the Genitive (§ 132. n. 15), which thus might be easily regarded as identical with this Dative; and indeed in translation the two are often not at all distinguished. But this Dative is strictly and essentially identical with that in lett. a and b, above; and therefore differs essentially from that Genitive, as also from the Accus. in § 131. 7.*

EXAMPLES: Cyr. 3. 1. 28 οἱ μὲν εὐνοία καὶ φιλία τῇ ἐμῇ τὸ δέον συλλαμβάνουσιν, οἱ δὲ ἀνάγκη πάντα ἐκπονοῦνται. Dem. Phil. I, πρῶτον μὲν οὐκ ἀθυμητέον τοῖς παρούσι πράγμασιν, comp. Ol. 3. p. 30. Thuc. 4. 85 θανυμάζω τῇ ἀποκλήσει μου τῶν πύλων.—But ἐπί is often inserted, see ἐπί § 147.

d) With comparatives, and similar verbs (as διαφέρειν), the Dative expresses *by how much* any thing is more or greater, or *wherein* one thing surpasses another; e. g. πολλῷ ἄρειων, ὀλίγῳ μείζων.

EXAMPLES: Xen. Hell. init. οὐ πολλὰς ἡμέρας ὕστερον. Mem. 3. 3. 13 οὔτε εὐφρονία τοσούτον διαφέρουσιν Ἀθηναῖοι τῶν ἄλλων οὔτε βόμῃ, ὅσον φιλοτιμία.—But very often, instead of this Dative, we find the adverbial Acc. πολύ, ὀλίγον, etc.

e) The definite *time when* (comp. § 132. 14); e. g. παρὴν τῇ τρίτῃ ἡμέρᾳ *he was here on the third day*; τῇ ὕστερα τῇ βουλήν *they called together the senate*.

f) The definite *place where*; see n. 15. Yet here by degrees usage has decided in almost all cases for the preposition.

NOTE 15. Some names of cities received a special Dative-form in answer to the question *where?* see § 116. 3. In the poets the usual Dative is more frequent; e. g. of cities: Ὀλυμπία Pind. Ol. 7. 16; Μυκήναις Eur. Phœn. 621; Ἐλευσίνι, Μαραθῶνι Aristoph. also Thuc. 1. 73. So in other specifications of place, as οὐρεσιν ἔτρεφε Hes. J. 1001. ε. 232; comp. Theocr. 3. 16; ἀγροῖσι τυγχάνει Soph. El. 312.

* Such examples, so instructive for the right understanding of the cases, where the same word is connected with two and even all three of the cases, are the following; e. g. παῖδός οὐκ ἀλγεῖν δοκεῖς· τὸ σὸν μὲν ἀλγὼ, Κῶδε· εὐγενῶς ἄλγει κακοῖς, Eur. Hec. 1232. Bacch. 1280. Tro. 729.—Further: δασὺς δένδρων ἐτ δένδρεσι; ἑγγύς, ἐναντίος, ὁμοῖος ἡμῖν ἐτ ἡμῶν; κρατεῖν (*overpower*) τινα ἐτ τινός, and in Hom. in the signif. *to rule*, with the Dative, Od. π. 265.—The following are to be distinguished: εἰμὶ τὸ γένος Ἀσσύριος Xen. Cyr. 4. 6. 2; γένει προσήκων βασιλεῖ An. 1. 6. 1; γένους μὲν ἦκεῖς ὧδε τοῖσδε Heracl. 213; although in each instance we may translate: *by descent*.—Ἀντιᾶν (*ἀντῆν*, ἀντιδ(εῖν)) in accordance with its signification is most commonly construed with the Dative, as in Hom. But Il. π. 423 ἀντίσω τοῦδ' ἀνέρος, as if ἀντὶ τοῦδ' ἀνέρος εἰμὶ. And Hdt. 4. 118 ἀντιδ(ε)ωμεν τὸν ἐπιόντα, i. e. go against him for combat.—Ἀγασθαι and θανυμάζειν with persons take τινα and τινός; with things, τι, τινός, and τινί.—Ἐπιβαίνειν in the signif. *to tread, to mount*, has the Genitive, as ἐπιβαίνειν τῆς χώρας, τῆς νεῆς (as βαίνειν ἐπὶ τῆς νεῆς § 147. n. 1, ἐπὶ); also in a hostile sense, by § 132. 10. f, as Τροίης ἐπιβήμεναι Od. ξ. 229. In the signif. *to set upon, attack*, it takes the Dative, by no. 2. b, above; Xen. Cyr. 5. 2. 26. And finally, especially in the poets, it takes an Acc. of the object; as Πιερὴν, λεμῶνα ἐπιβ(ε)ς Hom. Soph. comp. Hdt. 7. 50.

5. Finally, a verb may be accompanied by *two Datives*; yet not so, as in Latin with certain verbs, that one Dative marks the person *to* or *for whom*, and the other the thing or object *for which*; but rather, in a manner similar to the double Accus. treated of in § 131. 5 and n. 10 (*καθ' ὅλον καὶ μέρος*); or so that one Dative is rather subjoined epexegetically to the other. The usage is for the most part poetical.

EXAMPLES: Il. λ. 11 Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστω καρδίῃ. Eur. Iph. A. 1589 ἐμοὶ δὲ τ' ἄλγος οὐ μικρὸν εἰσθῆι φρενί. Heracl. 63 βούλει πόνον μοι τῇδε προσθεῖναι χερὶ; Pind. Ol. 8. 110 κόσμον ὦν σφί Ζεὺς γένει ὥπασεν. 2. 27 Ζεῦ, ἄρουραν ἔτι πατρίαν σφίσιςιν κόμισσον λοιπῷ γένοι. For Ἀχαιοῖσιν ἐκάστω and the like, comp. also § 132. n. 4, and § 129. n. 12.

VERBS.

§ 134. THE PASSIVE.

1. The *Passive*, from its nature, takes as its *subject* in the Nominative, that which in the Active stood as immediate *object* in the Accusative. The subject or Nominative of the Active, on the contrary, becomes now the object *from, by, or through* which I suffer or am affected. When this is a *person*, it is most commonly expressed in Greek by means of the preposition *ὑπό* with the Genitive; e. g. Act. ὁ Ἀχιλλεὺς κτείνει τὸν Ἑκτορα; Pass. ὁ Ἑκτωρ κτείνεται ὑπὸ τοῦ Ἀχιλλέως, *Hector is killed by Achilles*.

2. Many verbs of the Active form, in which the idea of *suffering, being affected*, is predominant (e. g. *πάσχω* itself), may be construed wholly like Passives, i. e. with *ὑπό* c. gen. They then serve to supply the place of less usual Passives. E. g. ἀπέθανεν ὑπ' αὐτοῦ, instead of the unused ἐκτάθη. See these verbs and the examples in § 147. n. 1, under *ὑπό* c. gen.

3. Instead of *ὑπό*, the preposition *πρός* with the Genitive is likewise used; e. g. πρὸς ἀπάντων θεραπεύεσθαι *to be honoured of or by all*.—Sometimes also *παρά*; e. g. οἶμαι γάρ με παρὰ σοῦ σοφίας πληρωθήσεσθαι, Plat. Symp. p. 175. c.—Further, and by the Ionics especially, *ἐξ*; e. g. εἴ τί σοι κεχαρισμένον ἐξ ἐμοῦ ἔδωρήθη 'if any thing agreeable is presented thee *from or by me*,' Hdot.—Homer uses especially *ὑπό* c. dat. e. g. ὑπὸ Τρώεσσι δαμῆναι.—See more on this whole subject under the prepositions, § 147. n. 1.

4. Not unfrequently the *Dative of person* alone, without any preposition, is put with the Passive to mark the author. This occurs most frequently with the *Perf. Passive*, as a periphrase for the less usual Perf. Act. see § 97. n. 6.

EXAMPLES: Dem. Ol. p. 35 οὐκ εἰς περιουσίαν ἐπράττετο αὐτοῖς τὰ τῆς πόλεως, *not for their own advantage was the state administered by them*. Soph. El. 621 αἰσχροῖς γὰρ αἰσχρὰ πράγματ' ἐκδιδάσκειται.—καλῶς λέλεκται σοι *well has it been said by thee*, thou hast well said. Xen. Cyr. 3. 2. 16 ἂν ὑποτακτοῦ ποιήσῃ ἀγαθὰ ἡμᾶς, ἀποτελέσται σοι ἡδῆ.

NOTE 1. It is not to be denied, that ambiguity may often arise out of this

idiom; e. g. πάντα σοι λέλεκται *all has been said by thee*, or also *to thee*. But this will usually disappear by attention to the context. Comp. also the Latin idiom: *mihi laudatus*, etc.

5. According to the general rule (in no. 1), only the *immediate* object, which with the Active stands in the Accusative, would become the subject of the Passive; and this rule is strictly observed by the Latin, English, and other languages. But since many an object, which in Greek is put in the *Genitive* or *Dative*, may be in its nature a near object, or may at least be so conceived, (and is in other languages actually put as an immediate object in the Accusative,) the Greeks allow themselves sometimes to convert such a Genitive or Dative into the subject of the Passive. Thus a Gen. and Dative: Act. ἀμελεῖν τινος *to be neglectful of any one*, or in Engl. as Acc. *to neglect any one*; πιστεύειν τινί *to trust to any one*, or Engl. as Acc. *to believe any one*; and hence the Greeks can say: τὰ τούτου πράγματα ἀμελείται ὑπὸ τῶν θεῶν *are neglected by the gods*, Plat. Apol. p. 41; ὁ ψεύστης οὐ πιστεύεται *the liar is not believed*.

EXAMPLES: Thuc. 5. 75 Ἀθηναῖοι, ὥσπερ προσετάχθησαν, τὸ Ἡρόδον ἐχειργάσαντο.—An. 5. 7. 12 ὦρα ἡμῖν βουλευεσθαι περὶ ἡμῶν αὐτῶν, μὴ καταφρονηθῶμεν.—Hell. 3. 5. extr. κατηγοροῦμενον Πανσανίου καὶ οὐ παρόντος, θάνατος αὐτοῦ κατεγνώσθη, comp. 4. 4. 2, also the person in the Nom. with καταγινώσκει, in n. 2 a.—Mem. 4. 2. 35 πολλοὶ διὰ τὸν πλοῦτον ἐπιβουλευόμενοι ἀπόλλυνται.—So τὸ ἀπορούμενον, *quod in controversia est*, Plat. Soph. p. 243. etc.

6. The Passive in Greek can also have an *Accusative*. That is, when the Active governs two Accusatives (§ 131. 5), and the Accus. of person becomes the subject of the Passive, the Accus. of the thing remains as object of the Passive; e. g. οἱ παῖδες διδάσκονται σωφροσύνην *the boys are taught a proper behaviour*, Lat. *docentur modestiam*.

EXAMPLES: Dem. p. 217 οἱ Μακεδόνες παρ' ἐλάχιστον (almost) ἀφηρέθησαν τὴν κατὰ θάλατταν ἡγεμονίαν.—Xen. Apol. 17 τί αἴτιον τοῦ ἐμὲ (Soer.) μὴδ' ἰφ' ἐνὸς ἀπαιτεῖσθαι εὐεργεσίαν;

NOTE 2. For the Accus. with Passive verbs, see further in § 131. 1, 3. § 136. n. 1.—The other idiom treated of in § 131. 4, namely, that Active (and mostly intransitive) verbs take the Accus. of the kindred *abstract* noun in order to give more definiteness to the idea of the verb, has place also where the verbal idea is a passive one; and consequently is found with Passive verbs. E. g. τύπεται πληγὰς πολλὰς *he is beaten many blows*. Eur. Hipp. 1227 ὁ τλήμων (Hippolytus) δεσμὸν δυσεξήνυστον ἔλκεται δεθείς. Plat. Legg. 3. p. 695 παιδείαν τὴν Μηδικὴν περιεῖδεν παιδευθέντας αὐτοῦ τοὺς υἱεῖς. Hence also is to be explained: Πυθαγόρας πᾶσας ἐμνήθη τέλετάς, Diog. L. 8. init.

7. The two constructions last mentioned can also be united in one clause; namely, so that the *Dative* of person, which stood as the remote object of the Active, becomes the Nom. of the Passive; while the Accus. of the Active remains as object of the Passive. E. g. from ἐπιτρέπω τῷ Σωκράτει τὴν διαίταν, comes ὁ Σωκράτης ἐπιτρέπεται τὴν διαίταν.

EXAMPLES: Eur. Andr. 654 τήνδ' ἐκ χειρῶν ἀπάξομαι.—Soph. Tr. 157 δέλτος ἐγγεγραμμένη ξυνθήματα.—An. 2. 6. 1 οἱ στατηγοὶ τῶν Ἑλλήνων ἀποτηθέντες τὰς κεφαλὰς ἐτελεύτησαν.—ὑπὸ πόλεως τὴν ἡγεμονίαν περὶστέντο.—Προμηθεὺς ὑπ' αἰτοῦ ἐκείρετο τὸ ἥπαρ.—Dem. p. 247 ἑώραν Φίλιππον τὸν ὀφθαλμὸν ἐκκεκομμένον, τὴν κλεῖν καταγότα, τὴν χεῖρα, τὸ σκέλος πεπηρωμένον.

NOTE 2 a. Those constructions, where the verb in the Active is connected with a *Genitive* of person and an *Accus.* of thing, as καταγινώσκειν and the like, are by late writers changed to the Passive in precisely the same manner; e. g. Diog. L. 2. 51 Ξενοφῶν φυγὴν ὑπ' Ἀθηναίων καταγνώσθη. App. 2. 3 φυγὴν καταδικασθεῖς. Dion Cass. 68. 1 πολλοὶ θάνατον κατεδικάσθησαν. Contra, Xen. Hell. 4. 4. 2 εἰς καταγνώσθη τις, but yet with the thing (ib. 3. extr.) θάνατος αὐτοῦ καταγνώσθη, comp. ib. 7. 3. 7. Dem. p. 721 ἕως ἀν ἐκτίσῃ δ, τι ἀν καταγνώσθη αὐτοῦ. Comp. Hdot. 7. 146.

8. The *Verbal Adjectives* in τέος and τός are in their nature Passive; for their signification, see ‡ 102. n. 2.

9. In consequence of their passive, nature they are also construed like the Passive; (that in τός, however, only when it expresses *possibility*, see n. 6 below;) and hence the subject of the Active is put with them in the *Dative* by no. 4 above, while the object of the Active appears with them as the Nominative. E. g. ἡ πόλις ὠφελήτεια σοὶ ἐστὶ the state must be benefited by thee, i. e. thou must be useful to the state; τοῦτο οὐ ῥήτὸν ἐστὶ μοι, this must not be said by me, I must not say this. Very often however this reference to the person is omitted, and then the sense is to be expressed by *must*, *can*, or the like; e. g. λυτέος ὁ τοιοῦτος νόμος καὶ οὐκ ἐατέος κύριος εἶναι, 'such a law must be repealed, and not be suffered to remain valid.'

EXAMPLES: Plat. Rep. p. 459. e, ὅμοι ποιητέοι τοῖς ἡμετέροις ποιηταῖς πρέπειν τοῖς γάμοις.—id. Conv. p. 189. b, καὶ μοι ἔστω ἄρρητα τὰ εἰρημένα.—Cyr. 5. 3. 43 ἐν τῇ πορείᾳ ἥ τε σωπὴ ἀσκητεια, καὶ ἡ τάξις διαφυλακτεια.

10. When the *Neut.* in τέον stands in this manner, with or without ἐστίν, it corresponds to the Latin *Nom. neuter* in *dum*, e. g. λεκτέον ἐστίν, or simply λεκτέον, 'one must speak.' But it differs essentially from the Latin phrase, in that it can then take all the constructions of its verb with an object, as in the Active, unchanged; e. g. ἀρετὴν ἔχειν πειρατέον 'one must strive to have virtue;' τοῖς λόγοις προσεκτέον τὸν νοῦν 'one must give attention to the words;' ταῦτα πάντα ποιητέον μοι 'all this I must do.'—The *Neut.* in τόν is used only by itself, without such verbal constructions; e. g. βιωτόν ἐστι 'one can live.'

EXAMPLES: Mem. 2. 1. 28 τὰς πολεμικὰς τέχνας παρὰ τῶν ἐπισταμένων μαθητέον καὶ ἀσκητέον. Hes. 3. 732 ἐνθα Τιτήνες κεκρύφαται, τοῖς οὐκ ἐξίτον ἐστί, 'who cannot go out.'

NOTE 3. The Attics use also the *Plural* in τέα (of the *Neut.* in τέον) in the same signification. E. g. βαδιστέα 'one must go;' Aristoph. Plút. 1085 συνεκποτέ' ἐστὶ τὴν τρύγα 'one must drink up even the dregs.' Comp. ‡ 129, n. 9.

NOTE 4. By another Attic peculiarity the form in τέον, as if in consequence of the idea *dei* which lies in it, sometimes takes the subject of the Active in the *Accusative* instead of the *Dative*; e. g. Plat. Gorg. 507. d, τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διακτέον καὶ ἀσκητέον. Xen. Hipp

1. 5 τοὺς ἰππέας ἀσκητέον, ὅπως ἐπὶ τοὺς ἵππους ἀναπηδᾶν δύνωνται. Other examples see in Plat. Crit. p. 49. a. Dem. Ol. p. 21. Heind. ad Plat. Phæd. 128.

NOTE 5. Since *Deponents* are also used passively in some of their forms (§ 113. n. 6), the verbal adjectives are formed from them in a like sense; just as elsewhere from regular Actives; e. g. ἐργάζομαι *I work*, ἐργαστόν *what can be or is accomplished by labour*, ἐργαστέον *one must work*. Indeed, in certain verbs whose Passive or Middle receives a signification, which may be considered as a new Active, the verbal adjectives in some current instances have both significations, viz. that which comes from the proper Active, and that from the Passive or Middle. E. g. πείσσειν 'one must convince,' from πείθω, and 'one must obey,' from πείθομαι. Just so συνέθιστέον, παρασκευαστέον, 'one must accustom himself,' 'one must prepare himself,' without ἐαυτόν, Plat. Gorg. p. 507. Rep. p. 520; ἡ ὁδὸς πορευτέα Soph. Phil. 994.—On the other hand, from τρέπομαι *I turn myself away, go away*, there is formed in order to express this sense the very unusual verbal adjective τραπητέον, from Aor. 2 ἐτρέπην.

NOTE 6. Verbs in *τός* sometimes take the signification (but not the construction) of the *Particip. Perf. Pass.* and then stand only as adjectives; e. g. ποιητός *made*, πλεκτός *plaited*, στρεπτός *twisted*.

§ 135. THE MIDDLE.

1. In treating of the Middle we may exclude all strictly Deponent verbs; since in their signification they belong wholly to the Active. Not to be excluded, on the other hand, are those Middles which take their *Aorist* from the Passive; see the list, § 113. n. 5.

2. The fundamental idea of the Middle is the *reflexive*. The strict and complete reflexive signification is, when the subject of the verb is at the same time its immediate object, and stands with the Active in the Accusative. Hence the Mid. λούμαι is the same as ἐγὼ λούω ἐμέ ν. ἐμαυτόν, *I wash myself, I bathe*. It is however to be observed, that only a very *limited* number of verbs actually have the Middle in this its first and appropriate signification; and indeed such only as occur very commonly in this wholly reflexive meaning. In most verbs, therefore, when this sense is to be expressed, it can be done only by means of the reflexive Pron. ἐμαυτόν, ἐαυτόν, etc.

EXAMPLES of this Middle proper are: ἀπάγχεσθαι *to strangle oneself*, ἀπέχεσθαι *to withhold oneself*, ἀμύνεσθαι *to defend oneself*, φυλάττεσθαι *to guard oneself*, ἐγγυᾶσθαι *to pledge oneself*, αἰσχύνεσθαι *to shame oneself*, παρασκευάζεσθαι *to prepare oneself*, κρεμάννυσθαι *to hang oneself*, and its compounds. So of other actions which take place on one's own body, and where instead of the person in the Acc. we can supply τὸ σῶμα with the Active; e. g. λούσθαι, κρίεσθαι, γυμνάζεσθαι, ἐνδύσασθαι, ἀπομόργνυσθαι, κείρεσθαι, στεφανοῦσθαι.

3. In many verbs this original reflexive meaning of the Middle recedes more from view, while they either become *real intransitives*, or at least are translated by us as intransitives, for want of a suitable reflexive mode of expression.

EXAMPLES: στέλλειν *to send*, Mid. στέλλεσθαι *to send oneself, to journey*,

δαίνυσθαι to feast oneself, to banquet. So too πορεύεσθαι to go, to journey; φαίνεσθαι to shine, παύεσθαι to cease, πλάζεσθαι to roam about, εὐωχεῖσθαι to fare sumptuously, κοιμᾶσθαι to go to bed, to rest.

NOTE 1. These Middles obviously correspond to their Actives, precisely as immediates to their causatives, § 113. 2. So further γένεσθαι to taste, σήπωμαι to decay, rot, ἔλπομαι to hope; of which the infrequent Actives can be expressed in English only by means of a periphrase with cause, make, let, etc. as γεύω to cause to taste, σήπω to cause to rot, ἔλπω to cause to hope. See also the Anom. μαίνομαι, § 114.

4. But the Middle can also readily become *transitive*; and thus in most instances can have with it an object in the Accusative. The simplest instance of this is where the Active is construed with two Accusatives, one of which then remains with the Middle; e. g. ἐνδύειν τινὰ χιτῶνα to put on one's coat for him, Mid. ἐνδύσασθαι χιτῶνα to put on one's own coat. Of this kind are most of the actions done to one's own body; which in Greek are for the most part referred to the construction with a double Accusative.

EXAMPLES: ἔσσεσθαι (from ἐννυμι) to put on, κείρεσθαι to shear oneself (e. g. κείρομαι τὴν κεφαλὴν i. q. κείρω ἑμαυτὸν τὴν κεφαλὴν), στεφανοῦσθαι, ἀπομόργνυσθαι, λούσθαι (e. g. τὰς χεῖρας one's own hands), ὑποδήσασθαι and ὑπολυσθαι to put on and off sc. one's shoes, ἐγκαλύπτεσθαι to veil oneself, etc.—Mem. 1. 6. 2 Σωκράτης ἰμάτιον ἡμφίεστο οὐ μόνον φαῖλον, ἀλλὰ τὸ αὐτὸ θέρους καὶ χειμῶνος.—Od. σ. 200 ἡ δ' ἀπομόρξατο χερσὶ παρείας φώησέν τε.—Il. ψ. 739. οἱ δ', ἀπομορξαμένω κονίην, δύσαντο χιτῶνας.

5. The Middle can also take an object of *its own*, whenever there arises out of the reflexive action (as described in no. 2 above) a *new* simple sense, which can be regarded as transitive. E. g. περαιοῦν τινα to set one over a river, Mid. περαιοῦσθαι to set oneself over, i. e. to pass over; and then it takes the river in the Accusative, περαιοῦσθαι τὸν Τύγριν to pass over the Tigris.

EXAMPLES: φοβεῖν τινα to frighten another, φοβεῖσθαι to frighten oneself, i. e. to fear, e. g. τοὺς θεούς. So τίλλειν to pluck, κόπτειν, τύπτειν, to beat; but τίλλεσθαι, κόπτεσθαι, τύπτεσθαι τινα, to moun, to bewail, sc. by plucking out one's own hair, beating the breast, etc. Also αἰσχύνω to shame, put to shame, αἰσχύνεσθαι τινα to feel ashamed before any one; φυλάσσεσθαι τινα to guard oneself against, to beware of; ἀμύνεσθαι τινα to defend oneself against. That all these verbs have in the Middle received a new transitive sense, appears clearly from the fact, that e. g. for αἰσχύνομαι σε we can no longer put αἰσχύνω ἑμαυτὸν σέ, as in no. 4.—Hdot. 2. 42 οἱ περὶ τὸν ἱερὸν τύπτονται τὸν κριόν, καὶ ἔπειτα θάπτονται.—Cyr. 1. 4. 7 Ἀστυάγης συμπέμπει (σὺν τῷ Κύρῳ) πρεσβυτέρους, ὥπως ἀπὸ τῶν δυσχωριῶν φυλάττοιεν αὐτόν. οἱ δὲ ἔλεγον (τῷ Κ.) τὰς δυσχωρίας ὅτι δέοι φυλάττεσθαι οὐδὲν ἦτον ἢ τὰ θηρία.

6. In all the preceding instances, the Mid. sense arises out of the usual transitive construction of the Active with the Accusative, viz. φοβοῦμαι for ἐγὼ φοβῶ ἑμαυτόν. But as the subject of the Passive (§ 134. 5, 7) sometimes comes from the construction with the remoter object, viz. the *Dative*, so this sometimes takes place also with the Middle; and then the other object, which stood with the Active in the Accusative, stands in the same manner with the Middle. E. g. προσποιῆσαί τινί τι to annex something

to any one, i. e. make it his own, as a territory to a state, etc. *προσποιήσασθαι τι* to appropriate something to oneself, *sibi*. Here we may reckon a large number of verbs Middle; in which the simple reflexive meaning recedes more and more, and the Middle form signifies only, that the action takes place in some connection with the subject, for his advantage or disadvantage; in short, that it stands in some close relation to the subject. Thus *δεῖναι νόμους* is to give laws e. g. to a subjugated country; but *δέσθαι νόμους* to give laws for oneself and one's own country; *στήσασθαι τρόπαιον* v. *εἰκόνα*, to set up a trophy or column for oneself, in one's own cause. And although writers often apparently put the Active for the Middle, i. e. leave out of view the intrinsic reference of the action back upon the subject (e. g. *τρόπαιον στησάντων* Thuc. 7. 5); yet they are very exact, at least the good prose writers, never to employ the Middle, where some such reference to the subject does not exist. Comp. below no. 9 and n. 3.

EXAMPLES: *πορίζεσθαι τι* to obtain for oneself, to get; *κλαίεσθαι* to bewail e. g. *τὰ πάθη* one's own sufferings, but *κλαίειν τὰ πάθη* τινός to bewail the sufferings of another; *σύμμαχον ποιεῖσθαι τινα* to make one my ally; *καταστήσασθαι φύλακας* to set guards for oneself; *αἰρεσθαι* to take up for oneself, e. g. *πόλεμον* to undertake a war; *συναίρεσθαι τινι πόλεμον* to take upon oneself war along with another, i. e. to aid him in war; *εὐρίσκομαι* to find for oneself, *nanciscor*; *ἀγεσθαι γυναῖκα* to take a wife; *κληρώσασθαι* to obtain by lot; *καταπράττεσθαι* to achieve for oneself; *εἰσκομίζεσθαι* to import for oneself or friends, and *ἐκκομίζεσθαι* to export; *διαθέσθαι τὰ τῆς πόλεως*.—Hence too the ideas of repelling from oneself, rejecting, despising, commonly have the Middle form; as *ἠπώσασθαι*, *ἀποκρούσασθαι*, *ἀποθίεσθαι*, and many others compounded with *ἀπό*; also *προσέσθαι*, *προβάλλεσθαι*, and the like.—Mem. 4. 4. 19 *τοὺς νόμους ἔχους ἂν εἰπεῖν, ὅτι οἱ ἄνθρωποι αὐτοὺς ἔθεντο*; *ἐγὼ μὲν, ἔφη, θεοὺς οἶμαι τοὺς νόμους τοῦτους τοῖς ἀνθρώποις δεῖναι*.—Thuc. 2. 78 *οἱ Πλαταιῆς παῖδας καὶ γυναῖκας ἐκκεκομισμένοι ἦσαν ἐς τὰς Ἀθήνας*.

NOTE 2. Hence it comes, that when, in a verb which in the Active has two Accusatives, the reference back upon the subject is also to be expressed, the verb is put in the Middle and can retain both the Accusatives; e. g. *αἰτῶ σε τοῦτο* I ask this of thee, leaving it indefinite whether for myself or another; but *αἰτοῦμαι σε τοῦτο* can only be definitely: I ask this of thee for myself. But this construction is rare; though it is the common one with *ἀφαιρέεσθαι*, see § 131. 5.—Yet where the Mid. has received a new transitive signification of its own, it can take the construction with the double Accus. just as well as Active verbs; see in § 131. 5 *πράττεσθαι*, *προκαλεῖσθαι*; also *τίσασθαι* to avenge, Od. o. 236 *ἐτίσατο ἔργον ἀεὶ κείς ἀντίθεον Νηληΐα*. See also Schneid. ad Xen. An. 1. 1. 10.

7. The Middle expresses further a *mutual* action; as *διανέμεσθαι* to divide among themselves, *διαλέγεσθαι* to converse with one another. Dem. p. 1317 *κωῆ διανειμάμενοι πέντε δραχμὰς ἕκαστος προσεδέξαντο*.

EXAMPLES: *βουλεύεσθαι*, *διαλλάττεσθαι*, *σπένδεσθαι*, *σπονδοποιεῖσθαι*, *δαιλύσασθαι*; further, all verbs signifying *strife*, *disunion*, as *διαφέρεισθαι*, *κρίνεσθαι*, *διακοντίζεσθαι*, *διαδορατίζεσθαι*, *ἀκροβολίζεσθαι*, *φιλομυμίσθαι*, *ἀγωνίζεσθαι*, most of which, like *μάχεσθαι*, have become Deponents.

8. Another kind of reflexive action is expressed, when anything is said to take place about my person *by my order*; which

we express in English by *cause*, *let*, etc. Thus *κείρομαι* means *I cut my own hair*, but also *I let another cut it*; while the Passive *καρῆναι* is used only of an entirely passive relation, e. g. of the shearing of sheep.—Here too the more remote reference has place; e. g. *παράθεται τράπεζαν* ‘*I let a table be spread for me.*’

EXAMPLES: *μισθώ* *I hire out*, *μισθοῦμαι* *I let hire out to myself*, i. q. *I hire*; *διδάσθαι υἱόν* *to let teach one's own son*; *καταδικάζειν τινός* *to condemn any one*, said of a judge, but *καταδικάζεσθαι τινός* *to let condemn any one*, procure his condemnation, and *καταδικάζεσθαι δικηντίνος* *to gain one's cause against*; *πρεσβεῖν* *to go as ambassador*, *πρεσβεύεσθαι* *to send an embassy*.—Hell. 7. 4. 33 *οἱ ἄρχοντες κατεδίκασαν αὐτῶν*, comp. An. 5. 8. 21. But Dem. p. 1144 *τὴν δίκην ὑμῖν διηγῆσομαι*, *ἴν' εἰδῆτε, ὅτι ἀδίκως ἐμοῦ κατεδικάσατο*.—Cyr. 5. in. *πρὸς βασιλέα πρεσβεύων ὤχετο*. But Ages. 2. 21 *εἰρήνης ἐπιθυμήσαντες οἱ πολέμοι ἐπρεσβεύοντο*.—Od. o. 475 *οἱ μὲν ἀναβάτεις ἐπέπλεον ἵγρὰ κίλευθα*, *ὡς* (Acc.) *ἀναβησάμενοι*, *taking us up also to them into the ship*.

9. We find also the Middle, in this manner, without any apparent reference whatever to the subject; and it is then consequently to be translated simply by the Inf. Act. with *cause*, *let*; e. g. Xen. Cyr. 1. 4. 18, where it is said that young Cyrus put on the arms *ἃ ὁ πάππος ἐπεποίητο* ‘*which his grandfather had let be made.*’

NOTE 3. Finally, in many examples, though perhaps only poetical, the reference to the subject has entirely *disappeared*; e. g. in *ιδεῖν* and *ιδέσθαι*. Such examples are indeed to be noted, like other peculiarities and anomalies of idiom; yet this mode of explanation must be adopted with caution, especially in prose writers, in whose style the use of the Middle, as of other grammatical forms, had by custom become more fixed. As therefore even we can distinguish between *αἰεῖν* *to take* and *αἰεῖσθαι* *to choose*, so doubtless some like distinction had place between *ἀποφαίνειν* and *ἀποφαινεσθαι* *to shew, to prove*, *παρέχειν* and *παρέχεσθαι* *to present*, *ζύειν* and *ζύεσθαι*, *σκοπεῖν* and *σκοπεῖσθαι*, etc.

NOTE 4. Where, for the sake of emphasis or clearness, a remoter reference to the subject is expressed by means of a pronoun, as *ἐμαυτοῦ*, *ἐμός*, etc. the form of the Middle is still retained (where it can have place), although it is then not required. Thus Demosthenes says: Mid. p. 557 *γέγραμμαι ἐμαυτῷ ταῦτα*, *I have written this down for myself*. Mem. 2. 1. 23 *τὴν δὲ γυναῖκα κατασκοπεῖσθαι θαμὰ ἐαυτήν*, *ἐπισκοπεῖν δὲ καὶ εἰ τις ἄλλος αὐτὴν θεᾷται*. Plut. Prot. p. 349 *σαυτὸν ὑποκρυβόμενος*.

† 136. *Distinction between the Passive and Middle Form.*

1. The number of those Middle verbs, which may be taken as more or less Passive (§ 113. 4 and n. 5), might be still further increased, were it possible to draw a strict line of distinction between the Passive and Middle. For, manifestly, the tenses, as the grammar has distributed them under the Passive and Middle, belong, in respect to usage, only *predominantly* to the one or the other.

2. Least of all can the construction with an Acc. of the object decide as to what verbs are Passive and what Middle; since both forms admit this construction. E. g. in *κατεπλάγη τὸν Φίλιππον* *he dreaded (terrified himself at) Philip*, *ἡσκήθην τὴν*

τέχνην *I trained myself in the art*, we may indeed translate as Middle; but yet in Greek both may just as well be taken passively.

NOTE 1. In respect to this Acc. of object, it may be remarked in general, that all verbs Middle and Passive, which take such an Accus. of their own, may be regarded as receiving a new *intransitive* signification; and then their construction accords with that of intransitives in the Active form, which are so often construed with an Accusative, § 131. 1, 3. But when verbs, which in the Active are already construed with *two* objects, in the Passive or Middle retain one of these in the Accusative (§ 134. 6, 7. § 135. 4), this is to be explained by considering, that *the idea* of these verbs, independently of the (Passive or Middle) form, carries with it its *real* object (Acc. of thing), and as it were combines with the same into one idea; while the *personal* object, by rule, passes over into the Nominative. See also § 131. n. 7.

NOTE 2. In some verbs the Passive form has a special signification, e. g. Pass. *στελλεσθαι* to *travel*, *σταλῆναι*; Mid. *στελλεσθαι* to *dress*, also to *send for*, *στείλαισθαι*.

NOTE 3. When the Aor. Mid. is in use, the Aor. Pass. can also be used as Passive of a special signification of the Middle. Thus *γραφείς* *written*, from *γράφειν*; but also *sued at law*, from *γράφεσθαι*, *γράψασθαι*, to *sue at law*. Also *ἡρέθην* Aor. Pass. both of *αἰρεῖν* to *take* and *αἰρεῖσθαι* to *choose*, e. g. Mem. 3. 1. 3; indeed this verb even in the Present is both to *choose* and to *be chosen*, as Mem. 3. 2. 3 *βασιλεὺς αἰρεῖται*, and directly thereafter: *στρατηγούς αἰροῦνται*.—Further, *ἐχρήσθην* belongs as well to *χρᾶν* to *give response*, as to *χράσμαι* to *use*, but in each in the Pass. signif. e. g. Hdot. 1. 49 *τὰ ἐκ Δελφῶν οὕτω τῷ Κροίσῳ ἐχρήσθη*; 7. 144 *αἱ νῆες, ἐς τὸ μὲν ἐποιήθησαν, οὐκ ἐχρήσθησαν*.

3. That the *Perf.* and *Plupf. Pass.* are at the same time (like the Present Pass.) the real *Perf.* and *Plupf. Middle*, is placed beyond doubt by many examples. We have already adduced two, in the preceding section (§ 135), viz. *ἐπεποιήτο* in no. 9, and *γέγραμμαι* in n. 4. Xen. Cyr. 7. 3. 14 *ἀκινάκην πάλαι παρεσκευασμένη σφάττει ἐαντὴν* ‘having long before *furnished herself* with a sword, she stabbed herself.’ 7. 2. 12 *διαπέπραγμα* *I have effected*. Xen. Symp. 8. 25 *μεμισθωμένος χῶρον* *having hired a piece of land*, etc.

† 137. OF THE TENSES.

The Greek language has two Tenses peculiar to itself, the *Aorist* and *Fut.* 3. The latter is treated of in § 138. In order to become acquainted with the Aorist, we must compare the other Preterites.

1. From the series of Preterites is to be separated the PERFECT, which never narrates, but from its nature stands in connection with the Present. It differs from *the Present* only in this, viz. that the latter marks an action at present not completed and still going on; the former, an action at present completed and finished. It consequently presents that which has taken place, as al-

ready past, but in connection with the *present time*. E. g. '*I know it, for I have seen it,*' i. e. *am* one who saw it.

EXAMPLES: Cyr. 2. 2. 22 τοῦτό γε ψευδόμενος ἑάλωκα, different from οὐκ ὁρθῶς ἔλεξα.—Plat. Euthyd. p. 272 Εὐθύδημος καὶ Διονυσόδωρος πρὸ τοῦ μὲν ταῦτα δευνῶ ἥστην μόνον, νῦν δὲ τέλος ἐπιτεθείκατον τῇ τέχνῃ· ἡ γὰρ ἦν λοιπὴ αὐτοῖον μάχη ἀργός (a mode of combat with which they were not familiar), ταύτην νῦν ἐξείργασθον.—οὕτω δευνῶ γεγόνατον ἐν τοῖς λόγοις κτλ.—Dem. p. 845 οὗτος Μεγαράδ' ἐξέφηκε, κακεῖ μετοίκιον (protection-tax) τέθεικεν.

2. The narrative (historical) tenses are the Aorist, Imperfect, and Pluperfect. Of these, the *Imperfect* and *Pluperfect* in narrating presuppose a definite reference to another time; the *Aorist* on the contrary narrates without any such presupposition or reference to any other time. That is to say, a narrative carried on by means of the AORIST, *transports us into the past*, and so lets the events pass on before us one after another, without bringing out to view the relations of time existing among them, but leaving all these to the hearer or reader. On the other hand, so soon as the circumstances, under which the thing took place at the time, are to be mentioned; or, in other words, when it is to be expressed, that an event took place *at the same time with* another; this is done by the IMPERFECT. And when that which was *then already past* is to be referred to in the narrative, this is done by the PLUPERFECT.

EXAMPLES: Plut. Mor. p. 969 Πύρρος ὁ βασιλεὺς ὁδεύων ἐνέτυχε κυνὶ φρουροῦντι νεκρὸν... καὶ ἐκέλευσε μεθ' ἑαυτοῦ κομίζειν· ὀλίγαις δὲ ὑστερον ἡμέραις ἐξέτασις ἦν καὶ παρ' ἡν ὁ κύων· ἰδὼν δὲ τοὺς φονεάς ἐξέδραμε κτλ.—Thuc. 2. 103 οἱ Ἀθηναῖοι ἅμα ἤρι κατέπλευσαν ἐς τὰς Ἀθήνας καὶ ὁ χειμὼν ἐτελεύτα οὗτος.—3. 34 ἐάλω δὲ μάλιστα ἡ πόλις, ὅτε ἡ δευτέρα Πελοποννησίον ἐσβολὴ ἐγίγνετο.—36 καταστάσης τῆς ἐκκλησίας ἄλλαι τε γνώμαι ἐλέγοντο, καὶ Κλέων, ὅσπερ καὶ τὴν προτέραν (γνώμην) ἐνενίκηκε, ἔλεγε τοιαῦδε.

3. When however this reference or relation of time is sufficiently clear from the context, the AORIST can be employed instead of the *Perfect*, and in narrative instead of the *Pluperfect*; see note 1. Especially in every discourse where the past is much mentioned, and so mentioned that the mind always remains in the present, the Aorist is often employed in Greek; contrary to the usage of our language, where the Perfect alone would in such a case be used. It is indeed, for the most part, only when the speaker wishes particularly to express the exact relation of time, that the Perfect, and in narration the Pluperfect, are employed; where nevertheless a regard to euphony has always great influence on the choice.

EXAMPLES: Mem. 1. 6. 14 τοὺς θησαυροὺς τῶν παλαιοῦ σοφῶν, οὓς ἐκείνοι κατέλιπον (have left behind) ἐν βιβλίοις γράψαντες, διέρχομαι.—Thuc. 4. 17 (beginning of the address, comp. 1. 73) ἐπεμψαν ἡμᾶς Λακεδαιμόνιοι, περὶ τῶν ἐν τῇ νήσῳ ἀνδρῶν πράξοντας, ὅτι ἂν πείθωμεν, Subjunctive, see § 139. m. 9.—7. 77 εἰ τῷ Θεῶν ἐπιφθονοὶ ἐστρατεύσαμεν, ἀποχρῶντως ἤδη τεταμωρήμεθα.—4. 92 ἡμεῖς νικήσαντες πολλὴν ἀδειαν τῇ Βοιωτίᾳ μέχρι τοῦδε κατεστήσαμεν.—In like manner of course in the poets; e. g. Od. a. 170

τίς, πόθεν εἰς ἀνδρῶν, ὅπποις δ' ἐπὶ νηὸς ἀφίκεο.—182 νῦν δ' ὧδε ξὺν νηὶ κατήλυθον, etc.

NOTE 1. The less pliant form of the *Pluperfect* was avoided in prose, as well as in poetry. It may indeed be noted, that in the dependent clauses of narrative with a conjunction of time (ἐπεὶ, ἐπειδὴ, ὥς, etc.), where consequently the relation of time is sufficiently apparent from the context, the place of our Pluperfect is very commonly supplied by the Aorist; and, where duration or repetition is to be expressed, even by the Imperfect; comp. Krüger ad Anab. 1. 1. 6. E. g. Thuc. 7. 1 Γύλιππος καὶ Πυθὴν, ἐπεὶ ἐπεσκέυασαν τὰς ναῦς, παρέπλευσαν ἐς Λοκρούς. Cyr. 6. 2. 21 ἐπεὶ δὲ ταῦτα εἶπεν ὁ Κύρος, ἀνέστη Χρυσάντας κτλ. So too in relative clauses. Less frequent is it in clauses not dependent; e. g. Cyr. 5. 1. 1 ὁ ἀνὴρ αὐτῆς πρεσβέων ὄχλο· ἔπειμψε δὲ αὐτὸν ὁ Ἀσσύριος περὶ συμμαχίας.—Only in *Homer* and *Herodotus* are found many Pluperfects. *Homer* indeed uses the Pluperfect of a certain number of verbs in a wholly aorist sense; e. g. Il. ε. 696 τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς, and so ἐβεβήκει, βεβλήκει, (see βαίνω, βάλλω, § 114,) δειδέχато, ἐλελίκτο, ὀρωρέχато, πεπόνητο, ἐλήλατο. *Herodotus* also, whose style of narrative approaches nearest to that of the epic poets, inasmuch as he prefers (like them) to make his clauses coördinate rather than subordinate, employs therefore the Pluperfect more frequently than does the Attic prose; e. g. 1. 84 αὐτὸς τε ἀναβεβήκει καὶ κατ' αὐτὸν ἄλλοι Περσέων ἀνέβαινον· οὕτω δὲ Σάρδιες ἡλώκεσαν καὶ πᾶν τὸ ἄστυ ἐπορθέετο. Comp. 8. 38, 114, and often.

4. With the idea of *sameness* of time there very naturally connects itself also that of *duration*. By this is not meant, that what takes place at the same time must necessarily and always be something having duration; but only, that what thus takes place, and because it takes place along with and *during* the occurrence of something else, may be *considered* as having some duration; even though the action requires but the interval of a moment. E. g. 'all *slept*; then arose a cry;' or, 'I *opened* my mouth to call him, as he came in.'—Hence there arises a second usage, by virtue of which, without any reference at all to the relation of time, the *Imperfect* is connected with the idea of *duration*; and the *Aorist*, on the contrary, with the idea of something *momentary*.—Thus it also comes, that the *Imperfect* is always used, when any thing in the past is to be represented as *customary*, or as having *often* occurred; differing however from the Aorist, see note 5.

EXAMPLES: Xen. An. 5. 4. 24 τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι (received them, momentary) καὶ ἐμάχοντο (and fought with them, continued); ἐπεὶ δ' ἐγγὺς ᾗσαν οἱ ὀπλίται (as they approached, natural Imperfect) ἐτάποντο (they turned to flight, momentary); καὶ οἱ πελτασταὶ εὐθὺς εἵποντο (pursued them, continued). In the example from Plut. in no. 2 above, it is further said: ὁ κύων ἐξέδραμε, καὶ καθυλάκει αὐτοὺς, and we must understand a continued barking; had it been καθυλάκτησε, it would have meant but a single bark.—Μίλων ὁ Κροτωνιάτης ἦσθιεν (was wont to eat) μνᾶς κρεῶν εἴκοσι. Ael. V. H. 1. 25 Ἀλέξανδρος Φωκίῳ μόνῳ τῷ στρατηγῷ γράφων προσετίθει τὸ χαίρειν.

5. Although the distinction between the *continued* and the *momentary* exists just as well in the Present and the Future, yet the language has no double form to mark this in the Indicative.

But in the dependent moods, the Subjunctive, Optative, Imperative, and Infinitive, the Greek language can always distinguish between the two. That is to say, *the moods of the Perfect and Future* have the same relation of time as their *Indicatives*; while, on the other hand, *the moods of the Present and Aorist* mark *no time* whatever, like the Present Infin. in English.* In these latter, consequently, there arises a double form without difference in respect to time, e. g. *τύπτειν* or *τύψαι*, *φιλεῖν* or *φιλήσῃς*, etc. and of this the Greek language avails itself in such a way, that it employs chiefly the *moods of the Present* to mark a *continued* action, and the *moods of the Aorist* to mark a *momentary* one. Here however it must be noted, that this difference in many respects depends entirely on the view of the speaker or writer; and that therefore, in numberless instances, it is really indifferent, whether *λέγειν* or *λέξαι*, *λέγε* or *λέξον*, is written; since the reality of the distinction in general would not be thus at all affected.

EXAMPLES: Dem. Phil. 1. p. 44 *πρῶτον μὲν τριήρεις πεντήκοντα παρασκευάσασθαι φημι δεῖν, εἰτ' αὐτοὺς οὕτω τὰς γνώμας ἔχειν*—, i. e. he wishes to have the galleys fitted out *immediately*, but the disposition of mind which he recommends by *γνώμας ἔχειν* should have duration. And when he says further, p. 45, *ὡς ἡ διὰ τὸν φόβον . . . ἡσυχίαν ἔχῃ, ἡ παριδὼν τοῦτο ἀφύλακτος ληφθῇ*, here *ἔχῃ* expresses duration, and *ληφθῇ* is momentary.—So with the Imperative, ib. p. 44. *ἔπειδ' ἅπαντα ἀκούσητε, κρίνατε, καὶ μὴ πρότερον προλαμβάνετε*. Here *κρίνατε* is momentary, but the formation of a preconceived opinion is in itself something gradual, and the orator had marked for it no particular moment in his own mind.

NOTE 2. An action of longer duration can also in the dependent moods be expressed by the Aorist, when at the same time the final *completion* of it is not only before the mind, but is regarded as the end and purpose of the action. E. g. Plat. Crit. 15 *τῶν παίδων ἕνεκα βούλει ζῆν, ἵνα αὐτοὺς ἐκθρέψῃς καὶ παιδεύῃς*. Plat. Alc. 1. p. 111 *οἱ πολλοὶ οὐχ ἱκανοὶ εἰσι τοῦτο διδάξαι*.

6. *Participles* have the same relation of time as their *Indicatives*. The *Participle of the Aorist* especially has always the express signification of the past and of something *completed*, not only when it stands as a noun or adjective, but particularly in the strictly participial constructions. The *Participle of the Present*, on the other hand, expresses either a present action, still going on and incomplete (the true Present); or, in a narrative of past events, an action taking place at the same time (the Imperfect).

EXAMPLES: Thuc. 6. 75 *οἱ Συρακόσιοι, τοὺς Ἀθηναίους εἰδότες ἐν τῇ Νάξῳ χεῖμάζοντας, ἐστράτευσαν πανδημεὶ ἐπὶ τὴν Κατάνην, καὶ τὸ στρατόπεδον ἐμῆρσαντες ἀνεχώρησαν ἐπ' οἴκου*.

* Yet these moods of the *Aorist* have sometimes a past signification; as the Subjunct. Arist. Ran. 1416 *τὸν ἕτερον λαβὼν ἄπει, ἵν' ἔλθῃς μὴ μάτην*, in order that thou mayest not have come hither in vain. The Opt. Il. ε. 311 *καὶ νῦν κεν ἔνθ' ἀπ' οὐλοῖτο Αἰνέας, εἰ μὴ ἔρ' ὀδὸν νόησε Διὸς θυγάτηρ Ἀφροδίτη*, comp. Hdot. 9. 71 *ταῦτα φθόνῳ ἂν εἴποιεν*. Thus too the Infin. is often to be explained; as Anab. 3. 1. 5 *ὁ Σωκράτης ὑποπτεύσας, μὴ τι πρὸς τῆς πόλεως οἱ οὐραῖον εἴη Κύρῳ φίλον γενέσθαι, συμβουλεύει τῷ Ξενοφῶντι κτλ.*—For the Participle of the Aorist see Text 6; and for the Subj. Aor. with *ἄν*, corresponding to the Latin *Fut. exactum*, see § 139. m. 4.

NOTE 3. In analogy with what is said in no. 3 above, the *Part. of the Aorist* sometimes passes over entirely into the sense of the *Part. Perf.* E. g. ἀποβαλὼν *having lost* and now not possessing; μαθὼν, *having learned*, knowing; θανὼν, *having died*, dead; οἱ πεσόντες *the fallen*, the dead. So too Demosthenes says, Mid. p. 576, 'Of a discourse full of merited reproaches, the true author is ὁ παρῆσχηκός τὰ ἔργα . . . οὐχ ὁ ἐσκεμμένος οὐδ' ὁ μεριμνήσας τὰ δίκαια λέγειν, i. e. 'he who has afforded the facts, not he who with consideration and care has prepared himself to speak that which is right.' Consequently μεριμνήσας is entirely parallel with the two Participles Perf. and is manifestly used in order to avoid the less agreeable μεμεριμνηκός.

NOTE 4. We have hitherto spoken chiefly of the Attic dialect. In Homer the Aorist, like many other forms, appears only in the beginning of its existence, i. e. the other tenses had not yet become so definitely separated from it. The Imperfect especially cannot yet in him be distinguished often from the Aorist. We leave the examples to the learner's own observation.* —In Herodotus also the Imperfect, especially in continued narration, is often employed as Aorist, at least according to our notions, i. e. it is used to narrate actions or transient events, the occurrence of which as simultaneous with other events does not necessarily appear from the context. E. g. 3. 28 ἐκάλεε, ἐκέλευε, and very often ἠρώτα, ἀμείβετο, etc. 1. 31, 35, 36, etc. See marg. note.

NOTE 5. Whenever anything *customary*, or of ordinary occurrence in the world, is mentioned elsewhere than in narration, instead of the Present by which this is expressed in other languages and usually in Greek, we often find by a special Grecism the *Aorist*, which is then in the fullest sense *indefinite*. E. g. Dem. Ol. p. 20 μικρὸν πταίσμα ἀνεχαίτισε καὶ διέλυσε πάντα 'a slight mistake often disturbs and destroys all again.' Id. Mid. 21 οὐ γὰρ ἡ πληγὴ παρέστησε (does not cause) τὴν ὀργήν, ἀλλ' ἡ ἀτιμία· οὐδὲ τὸ τύπτεσθαι . . . ἐστὶ δεινόν, ἀλλὰ τὸ ἐφ' ὕβρει, where the ἐστὶ shows how the preceding παρέστησε is to be understood. Il. a. 218 ὃς κε θεοῖς ἐπιτείβεται, μάλα τ' ἔκλυον αὐτοῦ, where ἔκλυον is Aorist, see in § 114. Isocr. Paneg. p. 50 αἱ μὲν ἄλλαι πανηγύρεις διὰ πολλοῦ χρόνου συλλεγεῖσθαι ταχέως διελύθησαν, ἡ δὲ ἡμετέρα πόλις ἅπαντα τὸν αἰῶνα πανηγυρὶς ἐστίν. Hence so often in the Homeric comparisons; e. g. Il. δ. 275 ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νεφὸς αἰπὸλος ἀνὴρ, ῥίγῃσ' ἐν τε ἰδὼν κτλ. γ. 33. etc.

NOTE 6. Another case, where the Aorist seems to stand instead of the Present, is the *Indic. Aorist* after the interrog. τί οὐ; E. g. τί οὐκ ἐποιήσαμεν; 'why have we not done it?' i. e. let us do it; τί οὐκ ἔφρασας, i. e.

* We adduce here some passages, in which the Imperfect stands in the same connection with the Aorist, where however there is no such difference visible in the action as to imply any difference in the two tenses; Il. a. 437, 438, 465. β. 43—45. Here it would be absurd to assume, that the *disembarking* of the mariners, the *cutting up* of the flesh, the *throwing on* of the large cloak, must have been present to the mind of the poet as actions implying *duration* and requiring time; while the *leading out* of the (many) victims, the *fixing upon the spits* of the (many) pieces of flesh, the *girding on* of the sword, appeared to the same mind as *momentary*. Still more decisive is λείπει, β. 107, comp. 106. On the other hand it will be of great use in reading Homer to observe, how the far greater number of the Imperfects mark a necessarily and manifestly continued, repeated, or simultaneous action; and also serve, in the description of important events, to let the mind of the hearer dwell longer upon each single occurrence. In the simple narrative style of Homer, moving along in short and loosely connected clauses, the representation gains by these interspersed Imperfects certain resting-points; while, if all were Aorists, the single events would be hurried over as it were in flight before the mind of the hearer. Further, it will not be easy to find in Homer the converse of this exchange, viz. the Aorist to express what is necessarily simultaneous or repeated.—Similar remarks may be connected with the reading of Herodotus.

'tell me now.' The Present is also sometimes found; Mem. 3. 1. 10 *τί οὐν οὐ σκοποῦμεν*; Hell. 4. 1. 11 *τί οὐν οὐ πυνθάνη*. See Heind. ad Plat. Charm. 5.—A similar and with Attic writers favourite periphrase for the Imperative, is the *negative interrog.* *Fut. Indic.* e. g. *οὐ παραμενεῖς*; *dost thou not wait*, for Imper. *wait*, Plat. Hence also in a negative admonition *μή* is added by § 148. 3; Arist. Ran. 202 *οὐ μὴ φλναρήσεις*; *don't talk nonsense*. Plat. Symp. p. 175 *οὐκοῦν καλεῖς αὐτὸν καὶ μὴ ἀφήσεις*; Comp. Soph. Aj. 75 *οὐ σὶγ' ἀνέξει, μηδὲ δειλίαν ἀρεῖς*;

NOTE 7. The Greeks further had a great freedom in the choice of tenses from this circumstance, that in a narration, where the real time was obvious from the context, they could everywhere introduce the *Present*. This they did not merely, as we also sometimes do our *historical Present*, for the sake of animated discourse throughout whole paragraphs; but even in the midst of a sentence or construction. E. g. Xen. An. 1. 7. 16, where it is related, that the army of Cyrus came to a trench; then follows immediately *ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπεὶδὴ πυνθάνεται* Κύρον προσελαύνοντα. Every other language must here in both places have employed the *Pluperfect*.—Similar is the case with the Indicative in parenthetical clauses in *sermone obliquo*; see § 139. m. 69.

NOTE 8. There are some verbs, which in the Present seem also to include the sense of the Perfect. Thus especially *ἦκω* *I have come*, *I am here*; e. g. Plat. Crit. 1 *ἄρτι ἦκεις ἢ πάλαι*. Also *οἶχομαι* lit. *I go away*, comm. *I am gone*; whence too the Impf. acquires the appearance of the Plupf. see *Ausf. Sprachl.* § 114. Very commonly also verbs signifying to *hear* and *learn* (as *ἀκούω*, *πυνθάνομαι*, *μανθάνω*, *αἰσθάνομαι*) are put in the Present, where we use the Perfect; e. g. An. 4. 6. 17 *τῶν ἡγεμόνων πυνθάνομαι, ὅτι οὐκ ἄβαστον ἐστὶ τὸ ὄρος*. Dem. Phil. 1. p. 46 *συμπλεῖν κελεύω, ὅτι καὶ πρότερόν ποτ' ἀκούω* ξενικὸν τρέφειν ἐν Κορίνθῳ τὴν πόλιν. Cyr. 5. 4. 11 *τὸ μὲν ἐπ' ἐμοί, οἶχομαι (perii), τὸ δ' ἐπὶ σοί, σέσωσμαι*, i. e. thou alone hast saved me.—Further, *τίκτειν*, *τεκνοῦν*, *γεννᾶν* *τινα*, besides the meaning *to bear*, *to beget*, signify also *to be the father, mother, of any one*; and hence the Present is often to be taken wholly as a Perfect; e. g. πολλοὺ σε θνητοῖς ἄξιον τίκτει πατήρ. Anthol. 4. 83 *νᾶσος ἐμὰ θρέπτειρα Τύρος· πάτρα δέ με τεκνοῖ Ἀθθίς*.

NOTE 9. Special peculiarities of the Greek idiom are, further, the following: a) The phrase *ἦν ἄρα*, especially in dialogue, for our Present; e. g. Soph. Phil. 978 *οἶμοι, ἀπόλωλ'· ὅδ' ἦν ἄρα ὁ ξυλλαβὼν με κάποννοσφίσας ὅπλων*, i. e. 'it was he and is still, though I marked it not.' See other examples in Heind. on Plat. Phæd. 35. b) Further, and likewise in dialogue, certain *Aorists* of the first person, as *ἦσθην*, *ἐπήνεσα*, instead of the Present, in order to express decided emotion or disposition of mind in any action; e. g. Soph. Aj. 536 *ἐπήνεσ' ἔργον καὶ πρόνοιαν ἦν ἔθου*. See Herm. ad Viger. note 162. Butt. ad Soph. Phil. 1289, 1314. Comp. the epic *ἐπλετο* under *πέλω* § 114.

NOTE 10. Since the Present and Imperfect always imply *duration*, and consequently not *completion*, there arises the usage, that several verbs, whose action can strictly be expressed as *complete* only by the accession of another verb, (e. g. *to give* completed by *to receive*, *to send away* by *to go away*), are used in these tenses merely to express this partial (incomplete) action, or as it is called, *de conatu*, i. e. an *endeavour* or *purpose*, though these expressions are not exact. E. g. Hdol. 7. 221 *Λεωνίδης φανερός ἐστι τὸν μάντιν ἀποπέμπων, ἵνα μὴ συναπόληται σφι· ὁ δὲ ἀποπεμπόμενος αὐτὸς μὲν οὐκ ἀπέλυπε* (did not leave, did not go away), *τὸν δὲ παῖδα... ἀπέπεμψε*. Id. 3. 81 *τὰ μὲν Ὀράνης εἶπε, τυραννίδα παύων, λελέχθω καμὸι ταῦτα*. Eur. Iph. T. 350 *ὥστε μόσχον Δαναΐδαι χειροῦμένοί μ' ἔσφαζον*. So too *δίδωαι*, *ἐδίδου*, is often to be translated only by *to offer*; *πείθει* is strictly only *suadet*, not *persuadet*; also *κτείνει*, *φονεύει*, *ἐκβάλλει*, espec. in the tragic writers. See examples in the Index ad Demosth. Mid. art. *Præsens*.

NOTE 11. As a *periphrase for the Future*, we find μέλλειν with the *Infinitive*; yet with this difference, that the Fut. form places the action in the future *indefinitely*, while the periphrase at once marks the point of time *from or after* which the action is regarded as future. Thus ποιήσω simply *I will do*; μέλλω ποιεῖν *I am (now) about to do*; ἐμελλον ποιεῖν *I was (then) about to do*.—This verb marks elsewhere also the idea of intention, *might, should, could*; as ἂν ἤμελλον πάσχειν, 'what I *should* suffer,' what it was intended I should suffer. Cyr. 4. 3. 3 στὰς ὅπου ἐμελλον ἂν ἐξακούσθαι τὰ λεγόμενα εἶπεν ὁ Κύρος.—The difference between the *Present* and *Aorist* of the subjoined Infinitive lies here too in the nature of the action, as *continued or momentary*; but very commonly, by a pleonastic idiom (§ 140. 1. c), the *Infinitive Fut.* is employed; e. g. Cyr. 1. 6. 17 δεῖ στρατιῶν, εἰ μέλλει πράξειν τὰ δέοντα, μηδέποτε παύεσθαι τοῖς πολεμίοις κακὰ πορσύνουσιν. Plat. Phædr. p. 260 τῷ μέλλοντι ῥήτορι ἔσεσθαι τὰ δίκαια μανθάνειν ἀνάγκη. Hence, spec. τὸ μέλλον ἔσεσθαι, *that about to be, the future*.

NOTE 12. The *Perfect* has also a Subjunctive and Optative, and the *Future* an Optative, which are actually used, where the peculiar relations of these moods coincide with the time marked by these tenses; e. g. εἴθε ὁ υἱὸς νενικήκοι *O that my son might have conquered!* Hdot. 3. 75 ἔλεγε ὅσα ἀγαθὰ Κύρος Πέρσας πεποιήκοι. Aristoph. Eq. 1148 ἀναγκάζω αὐτοὺς πάλιν ἐξεμεῖν, ἅτ' ἂν κεκλόφωσί μοι. Plat. Rep. p. 337 ταῦτα προβλεγον, ὅτι σὺ ἀποκρίνεσθαι μὲν οὐκ ἐβελήσοις, εἰρωνεύσοιο δὲ καὶ πάντα μάλλον ποιήσοις ἢ ἀποκρινοῖο, εἴ τις τί σε ἐρωτᾷ. But since, in such cases, the moods of the *Present* and *Aorist* are generally sufficient with the help of the context; and since also the *Indic.* in *sermone obliquo* is very common (comp. § 139. m. 69); the forms in question are employed only when they specially promote clearness. But even then, instead of the proper Subj. and Opt. of the *Perfect*, writers prefer to use in most verbs the periphrastic form; e. g. πεφίληκώς ὦ and εἶην.

NOTE 13. The *Imperative of the Perfect*, in its principal form, i. e. the *second person*, occurs for the most part only in verbs whose *Perfect* has the signification of the *Present*; as κέκραχθι, κεχήμετε, μέμνησο. But the *third person*, chiefly in the *Perf. Passive*, has a conclusive sense, 'let it be done;' and often affords an energetic mode of expression; e. g. νῦν δὲ τοῦτο τετολμήσθω εἰπεῖν, *let it be ventured*. Arist. Vesp. 1129 πεπειράσθω *let it be tried*, i. e. *try it then*.

§ 138. Third Future.

1. The *Future 3*, both in form and signification, is strictly compounded from the *Perfect* and *Future*. It transposes an action, viewed as completed, into the future; or anticipates a future action as completed. And when the *Perfect* denotes a state or condition continued in the present, as ἐγγέγραμμαι *I am inscribed*, *I stand on the list*, this also remains in the *Future 3*.

EXAMPLES: Plat. Rep. p. 506. a, ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπὴ φύλαξ, 'the commonwealth *will be* in a state of perfect order,' not *will come* into such a state; *adornata erit*, not *adornabitur*. Aristoph. Nub. 1436 μάτην ἐμοὶ κεκλαύσεται 'in vain I shall have wept.' Id. Eq. 1371 οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται, ἀλλ', ὥσπερ ἦν τὸ πρῶτον, ἐγγεγράψεται, 'no one *will be* otherwise enrolled through favour; but as he was at first (inscribed), so *will he remain inscribed*.'

2. Hence this is the appropriate *Future* of such *Perfects* as take a special signification, which may be regarded as a new *Present*. E. g. λέλειπται *it remains* over and above, λελείψεται *it will re-*

main, but *λειφθήσεται* *it will be left behind*;—*κέκτημαι* *possess*, *μέμνημαι* *call to mind*, *κεκτήσομαι*, *μεμνήσομαι*.

3. In many verbs in the Passive, the Attics employ the Fut. 3 as a simple Future Passive. Besides the verbs *δέω* and *πιπράσκω* (see in § 114) this is chiefly the case with *πεπαύσομαι*, *κεκόψομαι*. In other verbs, this Future is used by the Attics alternately with the ordinary Fut. Pass. and in the same signification; e. g. *βεβλήσομαι*, *λελέξομαι*, and others.

NOTE. In some verbs the Fut. 3 has a particular emphasis; and implies either: 1) *it shall, I will*; e. g. Soph. Aj. 1141, where to the words of Menelaus, *ἔν σοι φράσω· τόνδ' ἐστὶν οὐχὶ θάπτεόν*—it is answered, *σὺ δ' ἀντακούσει τοῦτον ὡς τεθάψεται* (comp. § 151. I. 6), where the common *ταφήσεται* would be far less forcible; or: 2) *immediate action, haste*, e. g. *φράξε, καὶ πεπράξεται, speak, and it will have been done*, i. e. immediately, Arist. Plut. 1027, comp. 1200. From such passages the old name of this tense would seem to have been derived, viz. *Paulo-post Future*.

4. The Active has no separate form for the Lat. *Fut. exactum*; and employs therefore for the Indic. Opt. and Infin. in this sense, the natural periphrasis; thus *πεφίληκός ἔσομαι*, *ἔσοίμην*, *ἔσεσθαι*, *I shall have loved*, etc. In clauses which require the Subjunctive, this sense is expressed by the *Subj. Aorist with ἄν*, § 139. m. 16.—Those verbs which cannot form a Fut. 3 (§ 99), naturally take in the Passive the same periphrasis.

EXAMPLES: Dem. Ol. p. 30 *θεάσασθε ὃν τρόπον ὑμεῖς ἐστρατηγηκότες πάντα ἔσεσθε ὑπὲρ Φιλίππου*, comp. p. 13. Xen. Hell. 7. 5. 24 *Ἐπιμανώνδας ἐνόμιζεν ὅλον τὸ ἀντίπαλον νενινηκὼς ἔσεσθαι*. 18 *ἐνθυμούμενος ὅτι λελυμασμένος ἔσοιτο τῇ ἑαυτοῦ δόξῃ*. Dem. p. 1452 *τὰ δεδογμένα νῦν ὑμεῖς ἔσεσθ' ἡρήμενοι*.

‡ 139. THE MOODS.

1. The *Indicative* as the mood of certainty in matters of fact, 1 and the *Imperative* as the mood of command, accord in general with the usage of other languages. But in *conditional* or *dependent* relations, expressed in Latin by the Subjunctive, the Greeks employ the two moods, *Subjunctive* and *Optative*. Their essential difference is this, viz. that the *Subjunctive* marks a specific relation or manner of expression, as to which experience must decide how far it is valid or not; while the *Optative* implies, that the expression is to be taken merely as a supposition, as something conceived in the mind and subjective, without at all considering whether experience will confirm it or not.

NOTE 1. Although according to their nature the Subjunctive and Optative would stand only in minor or dependent clauses, yet there are particular cases, where they are also used in *simple* clauses. We treat first of these, before taking up the use of these moods in dependent clauses.

I. The SUBJUNCTIVE in Simple Clauses.

1) It expresses *doubt* and *deliberation* (Conjunct. dubitativus v. deliberativus); but very seldom except in the first person. Such clauses are to be regarded as in their nature dependent; since *βούλει*, *θέλεις*, *οὐκ οἶδα*, or the

like, either stand with them or are to be supplied; e. g. *πόθεν βούλει ἄρξωμαι*; 'whence wilt thou that I begin?' *βούλει οὖν σκοπῶμεν*; Anacr. τί σοι θέλεις ποιήσω; Subj. Aor. Or also without such words: *εἰπὼ οὖν σοι τὸ αἴτιον*; 'shall I then tell thee the cause?' Plut. Theæt. 17.—*νῦν ἀκούσω αὐτοῦ*; Luc. D. Mort. 30. 1.—*τί ποιεῖς*; *πῇ βῶ*; *ποῖ τράπωμαι*; Eurip. Ion 758 *εἰπόμεν ἢ σιγῶμεν, ἢ τί δράσομεν*;—This Subj. is also possible in the third person; e. g. *ποῖ τις ἔλθῃ*; Dem. Mid. 10 *ὁ τοιοῦτος πότερα μὴ δῶ δίκην*;

- 3 2) It serves for *incitement* or *exhortation* (Conjunct. adhortativus); but only in the first person, and especially in the Plural; e. g. *ἴωμεν* let us go, *ἴδωμεν, συμβουλευόμεν*, etc. In the Sing. it commonly stands in connection with an Imperative (*ἄγε, φέρε*); e. g. *φέρ' ἴδω* Eurip. *φέρε δὴ τὰς μαρτυρίας ἀναγνῶ* Demosth. comp. II. ζ. 340. In this way, though very seldom, even the second person occurs: Soph. Phil. 300 *φέρ', ὦ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθησ.*

- 4 3) For the *Imperative*, in the second and third persons, but only in *negative entreaty* or *admonition* with *μή, μηδέ*, etc. Here too, it may be noted, only the Subj. Aorist is used, § 148. 3. E. g. *μὴ τρέσῃς tremble not*. Soph. Ant. 84 *ἀλλ' οὖν προμηνύσῃς γε τοῦτο μηδενί*. Dem. Phil. p. 114 καὶ μηδεὶς εἴπῃ, τί τούτων μέλει τῇ πόλει.

- 5 4) In epic writers the *Aorists* of the Subj. often stand for the *Future*, which indeed has in general a close affinity with the Subjunctive,* inasmuch as that which is to take place, must in any case be left to experience. In translating such passages, therefore, it is better not to use the Future directly. E. g. Il. a. 262 *οὐ γὰρ πῶ τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι*, nor can (shall) I ever see them. ζ. 459 *καὶ ποτέ τις εἴησσι*. Also along with the Future, Od. μ. 383 *δύσομαι εἰς Ἀἶδα καὶ ἐν νεκύεσσι φαείνω*. π. 437 *οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσσεται, οὐδὲ γένηται*.

- 6 5) In later writers also, and especially the Attics, there is a Subjunctive, which in a certain degree stands for the Future, viz. the Subj. after *οὐ μή*, espec. in the 3 pers. Sing. and Plural; by which the occurrence of some fact is denied by the speaker. This construction most commonly is made to depend on some omitted verb of *care* or *solicitude*; but it is better to regard such phrases, as also the very similar case of the Opt. with *οὐκ ἂν*, as independent hypothetical modes of expression; and explain them from the nature of the Subjunctive alone, without recourse to such aids, which do not always meet the case. E. g. in Soph. Phil. 102, Neoptolemus asks, why he should use stratagem against Philoctetes, and Ulysses replies: *οὐ μὴ πίθεται· πρὸς βίαν οὐκ ἂν λάβοις*. Id. El. 1035 *ἀλλ' οὐπορ' ἐξ ἐμοῦ γε μὴ μάθῃς τόδε*, but never from me shalt thou learn this. Xen. Hi. 11. 15 *εἰὰν τοὺς φίλους κρατῇς εὐ ποίων, οὐ μὴ σοι δύνωνται ἀντὶχεῖν οἱ πολέμιοι*. Comp. Dem. Phil. 3. p. 130. etc.—Instead of the Subj. we sometimes find after these particles the Fut. Indic. in the same sense, but more emphatic; e. g. Eurip. Med. 1149 *οὐ μὴ δυσμενὴς ἔσσι φίλοις, παύσει δὲ θυμὸν καὶ πάλιν στρέψεις κἀρα*, i. e. be not thus disinclined towards thy friends, etc. Comp. further § 148. n. 5, and Dawes's Canon in marg. note to m. 46, below.

7 II. The OPTATIVE in Simple Clauses.

1) Without *ἂν*, as expressing a *wish, desire*; so Plat. Phædr. extr. *ὦ θεοί, δοιπῆ μοι καλῶ γενέσθαι τάνδοθεν· πλοῦσιον δὲ νομίζομι τὸν σοφόν κτλ.* In this sense it is often accompanied by a particle of wishing, as *εἰ (αἰ), εἴθε, εἰ γάρ*, ὡς *utinam*, also *οὕτως* so (§ 149. m. 1); e. g. Xen. Hell. 4. 1. 38 *εἴθ'*, *ὦ λῃστε, φίλος ἡμῶν γένοιο*. This Opt. also softens the tone of command, and thus stands for the Imperative; e. g. Hom. Od. ξ. 407 *τάχιστα μοι ἔδον ἑταῖροι εἶεν*. It stands then also as the expression of one's *will*, commonly

* This affinity is indicated in the language itself; since the forms of the Future and of the Subj. Aor. 1 Act. (Mid.) are in most verbs very much alike.

in the *first* person, and similar to the Subjunctive; only that the Opt. does not like the latter directly incite to action. Od. π. 383 ἀλλὰ φθέωμεν ἐλόντες (sc. Telemachus) . . . βίστον δ' αὐτοὶ καὶ κτήματ' ἐχώμεν, δασσάμενοι . . . οἰκία δ' αὐτὲ κείνων μητέρι δοίμεν ἔχειν, ἥδ' ὅστις ὀνύϊοι, comp. Il. v. 119. Comp. also marg. note to m. 14 below.

2) Without *ἄν*, as a continuation of an indirect clause; see m. 70 below.

3) With *ἄν*, see m. 15 below.

NOTE 2. Inasmuch as the Opt. Aorist implies no definite relation of time 8 (§ 137. 5), strict analogy would require, whenever the wish is to be expressed as in the past, (e. g. O that I had done this!) that the Opt. of the Perfect should be employed. But as this form was avoided, and was indeed unusual, its place was supplied by the *Indic. of a Preterite* with a particle of wishing; e. g. Mem. 1. 2. 46 εἶθε σοὶ τότε συνεγενόμην, ὅτε δεινότατος σαντοῦ ἦσθα. Eur. Suppl. 824 εἶθε με Καδμείων ἔναρον στίχες ἐν κοινίαισι, comp. Andr. 1185. That is to say, inasmuch as the wish can no longer be realized, this mood (by m. 12 and 13 below) is fully adapted to this matter of fact. Hence, also, when a wish of the like kind refers to the present, the *Indic. Imperf.* is employed with *εἶθα* etc. e. g. Eur. Heracl. 733 εἶθ' ἦσθα δυνατός δρᾶν, ὅσον πρόθυμος εἶ. El. 1061 εἶθ' εἶχες, ὡ τεκοῦσα, βελτίους φρένας, *utinam haberes*, not *utinam habecas*.—With this we may connect the usage, mostly poetical, of introducing such clauses of wishing by *ὄφελον* (commonly with a particle of wishing) and the *Infin. Pres. or Aor.* depending on it; e. g. Il. φ. 729 ὥς μ' ὄφελ' ἔκτωρ κτείνει. Plat. Crit. p. 44 εἰ γὰρ ὄφελον οἰοίτε εἶναι οἱ πολλοί, see the rest of the example in m. 51. Comp. also m. 13.

2. The Subjunctive and Optative have their proper place in 9 *subordinate or dependent* clauses. The remark, that the Subjunctive connects itself for the most part with the *primary* tenses, and the Optative with the *historical* tenses, has its foundation in the nature of these moods; see Text 1. Thus I say: *οὐκ οἶδα ὅποι τράπωμαι*, *non habeo quo me vertam*, because I take it for granted, that experience (the future) will decide in what direction I turn myself. Hence too the Subjunctive follows in like manner the Perfect (which from its nature is connected with the present) and the Future; as also the *Aorist* when it stands for the Perfect; see ‡ 137. 3, and the examples from Thucydides. In narration, on the other hand, the mind transfers itself into the past, and consequently into the mental position of the *subject* as acting or speaking, without at all considering whether experience has since decided or will hereafter decide; and then the thought appears as a supposition, as something subjective, and therefore requiring the Optative; e. g. *οὐκ ᾔδειν ὅποι τραπολόμην*, *non habebam quo me verterem*; ὁ δὲ ἔλεγεν, ὅτι ἔλθοιεν οἱ πρέσβεις.—That however the converse of this can just as well have place, we shall see further on.

3. With the use of the moods the particle *ἄν* stands in the 10 closest connection; and by it this part of Syntax is rendered in no small degree intricate and difficult. Its essential power is, to modify the specific relation expressed by the moods; and from this again has arisen a second usage, by which it is also joined with other words. It indicates, namely, that what is affirmed,

is to be viewed as dependent on certain conditions; which conditions, however, in most cases, it does not specify, but only *causes them to be felt*. Hence, in every instance, *ἂν* strictly contains in itself a whole *conditional clause*.—We include here also the epic usage of *κέ, κέν*, which, although more free, is for various reasons best comprised under that of *ἂν*.—The following are the special usages:

- 11 1) *ἂν* with the INDIC. PRESENT AND PERFECT, is in itself an impossible connection; since it would make the certainty so affirmed again dependent on a condition, and consequently uncertain. When therefore such a connection seems to occur, *the ἂν* belongs not to the Indicative, but to some other word; e. g. in *οἴμαι ἂν, οὐκ ἂν οἶδ' ὅτι*—, the *ἂν* belongs to the dependent clause; see examples in m. 19 below.—On the other hand, *ἂν* can stand with the *Indic. Future*; because it there serves to soften the affirmation in respect to things still future, like the Subj. Aorist instead of the Future, see m. 5 and 6 above; e. g. *Od. γ. 80 εἴρεαι, ὁππόθεν εἰμίν· ἐγὼ δέ κέ τοι καταλέξω. Il. α. 174 παρ' ἔμοιγε καὶ ἄλλοι, οἱ κέ με τιμήσουσι*. This is rare in prose writers: *Xen. Cyr. 7. 5. 21 πολὺ ἂν ἔτι μᾶλλον ἢ νῦν ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπληχθαι*.

- 12 2) With the INDIC. OF THE HISTORICAL TENSES *ἂν* has the following significations:

a) The *repetition* of an action, or something *customary*, so far as this repetition is supposed to be dependent on certain conditions, the existence of which however is only suggested by *ἂν*; e. g. *ἔποιεῖ ἂν he was wont to do*, sc. when circumstances permitted, as often as he pleased, etc. This usage is very common in all writers. E. g. *Anab. 1. 9. 19 Κύρος, εἴ τινα ὁρῶν δεινὸν ὄντα οἰκονόμον, οὐδένα ἂν πρόποτε ἀφείλετο [τὴν χώραν], ἀλλ' αἰὲ πλείω προσεδίδου*, comp. 1. 5. 2.—*Hdot. 3. 119 ἡ δὲ γυνὴ φοιτούσα ἐπὶ τὰς θύρας τοῦ βασιλέως, κλαίεσκε ἂν καὶ ᾤδύρετο*.—*Soph. Phil. 290 sq. the sufferings of Philoctetes: πρὸς δὲ τοῦθ', ὁ μοι βάλοι ἀτρακτος, αὐτὸς ἂν τάλας εἰλυσμένην δύστηνος... εἴ τ' ἔδει τι καὶ ποτὸν λαβεῖν καὶ ξύλον τι θραύσαι, ταῦτ' ἂν ἐξέρπων τάλας ἐμυχαίνωμην· εἴτα πῦρ ἂν παρῆν κτλ.*

b) Equally common is the use of *ἂν* with the historical tenses in order to signify, that, *in consequence of the impossibility or non-fulfilment of certain conditions*, some action or thing in like manner *cannot or could not be fulfilled*; and consequently, with the negative (*οὐ*), that something which now takes place or has taken place, would not do so or have done so, had certain conditions been realized. Here by rule the *Imperf. with ἂν* is used when the thing relates to the present; and the *Pluperf. or Aorist with ἂν*, when it is in the past. E. g. *ἔποιουν ἂν τοῦτο I would do this* (implying: *ἀλλ' οὐ ποίω*); and with the negative: *οὐκ ἂν ἐποίησα, οὐκ ἂν ἐπεποιήκειν, I would not have done it* (implying: *ἀλλ' ἐποίησα*).

EXAMPLES: *Xen. An. 4. 2. 10 αὐτοὶ μὲν ἂν ἐπορεύθησαν, ἥπερ οἱ ἄλλοι· τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταῦτη ἐκβῆναι*. *Dem. p. 242 διὰ τοῦτους ὑμεῖς σῶοι, ἐπεὶ διὰ γε ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολλάτετε*, where the unfulfilled condition is: 'if ye had been or acted for yourselves alone.' *Od. β. 184 ὥς σὺ καταφθίσθαι σὺν ἐκείνῳ ὠφέλες· οὐκ ἂν τόσσα θεοπροπίων ἀγόρευες*. Other examples see in m. 28 below.

- 13 NOTE 3. This *ἂν* is omitted with verbs which declare, that something must take place or was permitted; such as *χρῆν, ἔδει, προσήκειν, ἔξην, ἐνῆν* Lat. *debebam*, etc. E. g. *Soph. El. 1505:*

*χρῆν δ' εὐθὺς εἶναι τήνδε τοῖς πάσιν δίκην.
ὅστις πέρα πράσσειν γε τῶν νόμων θέλει,
κτείνειν· τὸ γὰρ πανούργον οὐκ ἂν ἦν πολὺ.*

The reason is, that there is not here implied: *ἀλλ' οὐ χρῆ*; since not the

necessity of the fact, but the fact itself, is denied. On the other hand, it is afterwards replied: ἀλλ' ἔστι πολὺ. Ἐξὴν γὰρ ἀποφεύγειν I could have fled (implying: ἀλλ' οὐκ ἀπέφυγον). Comp. An. 7. 7. 40. So soon however as one can rejoice: ἀλλὰ δεῖ, ἔξεστι, or οὐ δεῖ, the *ἄν* must resume its place. An. 5. 1. 10 εἰ μὲν ἠπιστάμεθα, οὐκ ἔχει Χειρίσσοφος, οὐκ ἄν ἴδῃ λέγειν κτλ.—Also with ὄφελον, ἐμελλον, ἔφην, ἐβουλόμην, the omission of *ἄν* is common for the same reason; e. g. Il. a. 415 αἰθ' ὄφελ' εἰ παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων ἦσθαι. Arist. Ran. 866, ALEX. ἐβουλόμην μὲν οὐκ ἐρίξειν ἐνθάδε· οὐκ ἐξ ἴσου γὰρ ἔστιν ὧν. For ὄφελον comp. also m. 8 above.—Another case of the omission of *ἄν* see below in m. 51 and 30.

3) *Ἄν* with the SUBJUNCTIVE is in itself an unnecessary connection. For, 14 since the Subjunctive represents a thing as dependent on certain conditions now or hereafter to be realized, it everywhere includes in itself the power of *ἄν*. Hence *ἄν* is never joined with the mood itself; and consequently there can never be, at least in good Attic, a simple clause with the Subjunctive and *ἄν*.* When, on the contrary, the Subjunctive stands in dependent clauses, or such as are introduced by a conjunction or a pronoun, it is the usage of the language, that then *ἄν* is evolved from the idea of the Subjunctive, and connects itself closely with the particle or pronoun; e. g. *ἴαν* and *ὅπταν* (for εἰ *ἄν*, ὅπότε *ἄν*), *ὥς ἄν*, *ὅς ἄν*, etc. For examples see ‡ 139. A, sq.

4) *Ἄν* with the OPTATIVE serves to express a subjective opinion depend- 15 ent on or qualified by some condition; that is, it expresses a less positive affirmation, or a merely supposed possibility, for which in English we use a periphrase with *can*, *might*, *could*, *would*, *should*, etc. E. g. Mem. 1. 2. 19 ἴσως οὖν εἰποιεν *ἄν* πολλοί, ὅτι οὐκ *ἄν* ποτε ὁ σόφρων γένοιτο ὕβριστής. Cyr. 6. 1. 45 ἀσμένως *ἄν* πρὸς ἄνδρα, ὅλος σὺ εἰ, ἀπαλλαγείν. Plat. Phæd. p. 81 τὸ σωματικαῖδές ἐστιν οὐ τις *ἄν* ἄφαιτο, 'the corporeal is what one can touch' sc. if he will.—This mode of expression is especially at home among the Attics; who, in consequence of the tone of moderation peculiar to them, employ it in the place of the most positive affirmations, or also to avoid the definiteness of the Future; e. g. οὐκ *ἄν* φύγοις, i. e. 'thou wilt not escape;' Dem. Phil. p. 44 οὐ γὰρ *ἄν* τάγε ᾗδ' γεγενημένα τῇ νυνὶ βοηθείᾳ καλύσαι δυνηθείμεν. Hdt. 5. 9 γένοιτο δ' *ἄν* πᾶν ἐν τῷ μακρῷ χρόνῳ.—Finally this Opt. with *ἄν* is also used to soften the tone of command; thus λέγοις *ἄν* for λέγε; also χωροῖς *ἄν* εἰσω Soph. οὐκ *ἄν* φθάνοις see ‡ 150. m. 37.

4. When the particles and pronouns to which *ἄν* is subjoined 16 have with them the Subjunct. Aorist, this forms an implied Preterite; and, consequently, when the context refers to future time, a Future Preterite, Lat. Fut. exactum; see ‡ 138. 4.

EXAMPLES: Dem. Mid. p. 525 χρὴ δέ, ὅταν μὲν τίθησθε τοὺς νόμους, ὅποιοί τινες εἰσι σκοπεῖν· ἐπειδὴν δὲ θῆσθε, φυλάττειν καὶ χρῆσθαι, i. e. 'when ye have made them.' Phil. p. 44 ἐπειδὴν πάντα ἀκούσῃτε, κρίνατε, 'when ye shall have heard all, judge.' Xen. Cyr. 2. 3. 5 τις ἐβλήσῃ μὴδὲν καλὸν ποιῶν, ἃ *ἄν* ἄλλοι τῇ ἀρετῇ καταπράξωσι, τοῦτων ἰσομοιρεῖν; ibid. ἐξ *ἄν* (i. e. ἐξ τούτων δ) *ἄν* ἐγὼ ποιήσω, οὐκ *ἄν* κριθείην οὔτε πρῶτος οὔτε δεύτερος. Plat. Prot. p. 311 περιμένοντες ἐν τῇ αὐτῇ διατρίψωμεν, ὥς *ἄν* φῶς γένηται.

5. Whenever the construction requires it, the Greek language 17 can change any clause made conditional by *ἄν* into the Infinitive or into the Participle, leaving the *ἄν* standing with the Infinitive

* In Homer there are such clauses; see Il. a. 184, 205. γ. 54. But this is explained by §§ 5 and 11 above.—The same poet writes both moods (Subj. and Opt.) in one construction: Od. 8. 692 ἦρ' ἔστι δίκη δειλῶν βασιλῆων, ἔλλον κ' ἐχθαίρῃσι ἄρ' ἔστιν, ἔλλον κε φιλοῖ, where indeed we must assume some difference in the conception, which however cannot well be given in a translation. See also Il. σ. 307.

or Participle. The Greek has thus an advantage over every known language, in giving the force of an Optative or Indicative with *ἄν* also to the Participle and Infinitive. But neither the Infin. nor Participle with *ἄν* ever stands for the *Subjunctive* with *ἄν*; since, as we have seen above (m. 14), this *ἄν* is strictly not connected with the Subjunctive, but with the accompanying participle or pronoun; and, consequently, must fall away, when the participle or pronoun falls away.

EXAMPLES: Xen. Cyr. 3. 2. 19 ὃ 'Αρμένιε, βούλοιο ἄν σοι τὴν νῦν ἀργὸν οὖσαν γῆν ἐνεργὸν γενέσθαι; ἔφη ὁ 'Αρμένιος πολλοῦ ἄν τούτου πρίσσειν. πολὺ γὰρ ἄν αὐξάνεσθαι τὴν πρόσδοτον, where in translating we change the indirect to the direct style. Dem. Ol. p. 36. Lept. 9 τὰλλα σιωπῶ, πόλλ' ἂν ἔχων εἰπεῖν, 'although I could say much.' Hdot. 7. 139 νῦν δὲ 'Αθηναῖον ἄν τις λέγων (whoever should say) σωτήρας γενέσθαι τῆς 'Ελλάδος οὐκ ἂν ἐξαμάρτοι. Plat. Crito p. 48 οἱ ῥαδίως ἀποκτινύντες καὶ ἀναβιωσκόμενοι γ' ἄν, εἰ οἴοιτ' ἦσαν, 'who lightly kill, and would also perhaps bring back again to life, if they could;' from ἀνεβιώσκοντ' ἄν, see m. 12. b.—The same holds good with the Participle, when it stands with the verb in the construction described in § 144. 6, where we often render it by a clause with *that*; e. g. after εὐρίσκειν, εἰδέναι, ὁρᾶν, etc. Thuc. 7. 42 ὁρᾷ τὸ παρατείχεσθαι ἀπλοῦν τε ὄν, καὶ εἰ ἐπικρατήσῃε τις τοῦ στρατοπέδου, ῥαδίως ἄν αὐτὸ ληφθέν. See also the example Xen. An. 7. 7. 40, and in m. 44 below.

- 18 After the verbs *δοκεῖν*, *οἶσθαι*, *ἐλπίζειν*, *οὐκ ἔστι*, and the like. *ἄν* gives to the Infin. of the Aorist, and not seldom to that of the Present, the force of the *Infin. Future*.

EXAMPLES: Cyr. 3. 1. 20 πόλεις ἀλοῦσαι, συμμάχους προσλαβοῦσαι, οἰόντα ἀναμαχεῖσθαι ἄν. Dem. Phil. p. 53 οὐκ ἔστιν ἓνα ἄνδρα ἄν δυνηθῆνα ποτε ταῦθ' ὑμῖν πρᾶξι ἅπαντα. ibid. p. 40 ἡγούμαι καὶ πρῶτος ἀναστὰς ἐικότως ἄν συγγνώμης τυγχάνειν. Xen. An. 1. 3. 6 νομίζω ἡμᾶς ἐμοὶ εἶναι φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν ἄν εἶναι τίμιος, ὅπου ἄν ᾧ.—The *Infin. Fut. without ἄν* (§ 140. 1. c) presents a thing as a supposed certainty; e. g. Cyr. 2. 1. 12 οἱ δ' ἤσθησαν, νομίζοντες μετὰ πλειόνων ἀγωνεῖσθαι. Whether also *ἄν* can stand with the *Infin. Fut.* is not entirely certain, though a supposable case; see e. g. Cyr. 1. 5. 2, and espec. Agesi. 7. 7. Matth. Gr. Gram. p. 1406.

- 19 NOTE 4. As to the *position* of *ἄν*, it can regularly never stand first in a clause. But, after what word it shall be placed, depends manifestly in many cases on the choice of the writer, or on the propriety of letting the uncertainty be earlier or later felt; in many cases also not. Thus it stands indeed very often immediately after the Opt. and Indicative; but never so after the Subjunctive, for the reasons above assigned (m. 14). Yet, not only in clauses with the Subjunctive, but also with the Opt. and Indicative, *ἄν* connects itself by preference with certain words, as *τίς*, *πῶς*, *γάρ*, the adverbs, the negatives *οὐκ*, *οὐδεῖς*, etc.—Of the phrases *οἶμαι ἄν*, *οὐκ ἄν οἶδα*, we have already spoken, in m. 11 above.

EXAMPLES: Plato Phæd. p. 102 σὺ δ' οἶμαι ἄν, ὡς ἐγὼ λέγω, ποιοῖς, where *ἄν* belongs to *ποιοῖς*. Tim. p. 26. b, οὐκ ἄν οἶδ' εἰ δυναίμην ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν, i. e. εἰ δυναίμην ἄν, *whether I could*, i. e. if I were asked. Ἐδόκει ἄν ἡμῖν ἡδέως πάντα διαπράξαι, where *ἄν* belongs to the Infinitive. We may further note the position of *ἄν* in clauses like Dem. Ol. p. 13, *τί οὖν ἄν τις εἴποι ταῦτα λέγεις ἡμῖν νῦν*, where the *ἄν* belongs to *εἴποι*, but is joined with the *τί οὖν* of another clause. Plat. Phæd. p. 87. a, *τί οὖν ἄν φαίη ὁ λόγος εἰ ἀπιστεῖς*; for *τί οὖν ἀπιστεῖς*, *φαίη ἄν ὁ λ.* Dem. p. 680 ἐκ τούτου τοῦ ψηφίσματος κυρωθέντος ἄν, *εἰ μὴ δὲ ἡμᾶς, ἡδίκητο οἱ βασιλεῖς*, i. e.

εἰ τὸ ψήφισμα ἐκυρώθη, οἱ βασιλεῖς ἠδίκωντ' ἄν *would have been offended* (see below), εἰ μὴ δι' ἡμᾶς, had it not been for us, see § 150. m. 26.

NOTE 5. The part. ἄν, like the negative, may be twice and even thrice 20 repeated, without any addition to the sense. This happens especially in clauses, where ἄν is joined (by n. 4) with one of the usual words, and then the ἄν is repeated with the mood, of course only with the Indic. or Optative; e. g. πῶς ἄν ποτ' ἀφικοίμην ἄν—οὐκ ἄν φθάνοις ἄν; Or when a clause intervenes; e. g. Soph. El. 333 ἔστ' ἄν, εἰ σθένος λάβοιμι, δηλώσοιμ' ἄν οἱ αὐτοῖς φρονῶ. See also Heind. ad Plat. Phædr. 138. Herm. Opusc. IV. p. 188.—Vice versa, where the ἄν ought to stand twice with different predicates, it may be in one place omitted; e. g. Mem. 2. 1. 18 ὁ μὲν ἐκὼν πεινῶν φάγοι ἄν, ὅποτε βούλοιτο, καὶ ὁ ἐκὼν διψῶν πίνοι.

6. The *subordinate* or *dependent* clauses, in which the Subj. 21 and Opt. moods have their proper place, are of various kinds. The consideration of these moods in such clauses, however, is not to be separated from that of simple clauses; since even in the former the Subj. and Opt. are only used, when they can stand according to the general rule. It is therefore a wrong supposition, that the choice of the mood depends on the preceding particle; indeed, on the contrary, *the particle is often modified by the mood*. Still, it will be of use, to go through briefly with the several kinds of dependent clauses, in order to follow out the general definition in the application of the moods, and render it clear by examples; and especially in order to know what constructions are *by preference* employed in the different kinds of dependent clauses, and why.—We proceed therefore to treat of these clauses, under *eight* kinds, viz. conditional, relative, those with particles of time, causal, telic or final, ecbatic, transitive with ὅτι or ὡς, interrogative.

‡ 139. A. *Conditional Clauses.* •

In every conditional clause, the condition is viewed either as 22 possible or as impossible. *Possibility* is expressed either as altogether definite, or as depending on experience, or merely as a subjective supposition. Hence arise three principal cases.

1. *Possibility* without the expression of uncertainty: *εἰ with the Indicative*; e. g. εἰ ἐβρόντησε, καὶ ἤστραψεν 'if it has thundered, it has also lightened;' εἴ τι ἔχεις, δός, 'if thou hast anything, give it me.'—Plat. Symp. 188 εἰ τι ἐξέλιπον, σὸν ἔργον, ἀναπληρώσαι.

NOTE 1. That which is future is always uncertain, or at least dependent 23 on certain conditions; hence the Greek in such cases prefers the next following construction with the Subjunct. Yet we find εἰ with the *Indic. Future*, even in the indirect style, whenever the fulfillment of the condition is either *hoped or feared*; because in such instances the mind of the speaker is not tranquil, but affected, and therefore *anticipates* the case as definitely realized in the future. E. g. Xen. An. 4. 7. 3 τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον. Plat. Phædr. p. 107. c, ὁ κίνδυνος δόξειεν ἄν δευρὸς εἶναι, εἰ τις αὐτῆς (τῆς ψυχῆς) ἀμελήσει. Eur. Hel. 1010 ἀδικοίημεν ἄν, εἰ μὴ ἀποδώσω. See too the example from Eur. Or. 559, in m. 30 below; also others in Krüger ad An. 7. 1. 16.

A A

- 24 2. The condition is such, that experience will decide, whether the case happens or not. That here the *Subjunctive* must be used, follows from the general definition in § 139. 1; and that *ἄν* is then joined with the particle (*εἰ, ἦν, ἄν* epic *εἰ κε, ὅποτε, etc.*) appears from m. 14. E. g. *εἰάν τι ἔχωμεν, δώσομεν*, 'if we should have any thing, we will give it;' *εἰάν τις τινα τῶν ὑπαρχόντων νόμων μὴ καλῶς ἔχειν ἡγήται, γραφέσθω*. Æschin. c. Tim. 4 *τοῦτο εἰάν σκοπήτε, εὐρήσετε, ὅτι πάντων ἄριστα ἔχει*.
- 25 NOTE 2. Yet it is not contrary to Greek usage, sometimes to omit this *ἄν*, so that *εἰ* stands with the *Subjunctive*. The case is essentially the same with the preceding; only the condition is then less dependent on casual circumstances, but is to be viewed as becoming definitely realized in the future. This construction is also not unknown to the Attics; e. g. Soph. OT. 873 *ἔβρι, εἰ πολλῶν ὑπερλήσθῃ, ἄρουνσι εἰς ἀνάγκην*, a condition, the fulfillment of which is to be expected from the very nature of *ἔβρι*. Il. 198 *τέλει γὰρ εἴ τι νύξ ἀφῇ, τοῦτ' ἐπ' ἡμᾶρ ἔρχεται*. In epic writers the usage is less definite: Il. a. 340. ε. 257. See other examples in Herm. Opusc. IV. p. 97 sq.
- 26 3. The condition is only the subjective supposition of a case possible indeed in itself, but for the present leaving wholly out of view, whether it will be hereafter realized or not: *εἰ* with the *Optative*. The apodosis (see n. 5 below) has then commonly the *Optative* with *ἄν*. E. g. *εἴ τις ταῦτα πράττοι, μέγα μ' ἂν ὠφελήσῃ*, 'if any one should do this, he would render me a great service.' Mem. 3. 7. 2 *εἴ τις δυνατὸς ὢν τὴν πόλιν αὖξιν ὀκνοίῃ τοῦτο πράττειν, εἰκότως ἂν δειλὸς νομίζοιτο*.
- 27 NOTE 3. For those doubtful cases, which in good Attic are very rare, where e. g. because of a preceding historical tense, *εἰάν* is put with the *Optative*, see below in m. 68. In other instances, *εἰάν* with the *Optative* (as being for *εἰ ἄν*) would make the condition dependent again upon another condition; as is clearly the case in e. g. Xen. Hipparch. 7. 4 *ἦν δὲ ἡ μὲν πόλις τρέπεται ἐπὶ τὰ ναυτικά... τοὺς δὲ ἱππέας ἀξιώσῃε τὰ ἐκτὸς τοῦ τείχους διασώζειν, ἐνταῦθα δὲ τὸν ἱππαρχὸν δεῖ ἀποτελεσμένον ἄνδρα εἶναι*, where however *ἀξίωσις* is also read. On the other hand, we oftener find *εἰ ἄν* separately with the *Optative*; and then the *ἄν* is to be drawn to the *Optative* (which for the most part is actually done, e. g. Cyr. 4. 2. 37), and thus forms the mood described above in m. 15. E. g. Dem. p. 196 *εἰ δίκαιά τις ἂν φήσῃε 'Ροδίου πεπονθέναι, οὐκ ἐπιγῆδειος ὁ καιρὸς ἐφησθῆναι*. Comp. Mem. 1. 5. 3. Cyr. 3. 3. 55; also below in lett. H. no. 2.
- 28 4. *Impossibility or disbelief*, or in general the filling out of the relation specified above in m. 12. b. Here, in the protasis and apodosis there stands by rule: a) For the *present* time, in the protasis, *εἰ* with the *Indic. Impf. without ἄν*; in the apodosis the *Impf. with ἄν*; e. g. *εἴ τι εἶχεν, ἔδιδον ἄν*, if he had any thing, he would give it; where there is necessarily implied: 'but he has nothing.' b) For the *past* time, in the protasis, *εἰ* with the *Indic. Aorist*; in the apodosis the *Aor. with ἄν*; e. g. *εἴ τι ἔσχεν, ἔδωκεν ἄν*, if he had had any thing, he would have given it. c) Or the clauses refer to *unlike* times, e. g. *εἰ ἐπεισθῇ, οὐκ ἂν ἡπρόστων, if I had obeyed, I should not (now) be ill*.—Of course,

also, where a clause not conditional would have the Perfect, it passes over as conditional into the Pluperfect, just as the Present into the Imperfect; e. g. Dem. Ol. 3. p. 32 *εἰ γὰρ αὐτάρκη τὰ ψηφίσματα ἦν, οὐκ ἂν Φίλιππος τοσούτον ὑβρίζει χρόνον*.—For the omission of *ἂν*, see note 5.

EXAMPLES: Mem. 2. 6. 26 *ἐν τοῖς ἀγῶσιν εἰ ἐξῆν τοῖς κρατίστοις συνθεμένους* (all at the same time) *ἐπὶ τοὺς χεῖρους ἵναι, πάντας ἂν τοὺς ἀγῶνας οὗτοι ἐνικῶν*. Plat. Apol. p. 31 *εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικά πράγματα, πάλαι ἂν ἀπολώλη* (§ 103. m. 12) *καὶ οὐτ' ἂν ὑμᾶς ὠφέληκη οὐδέν, οὐτ' ἂν ἐμαυτόν*.

NOTE 4. When the apodosis is in the past, but is intended to express duration, it is put also in the *Impf.* with *ἂν*. E. g. Thuc. 1. 9 *Ἀγαμέμνων οὐκ ἂν οὐν νήσων ἔξω τῶν περιοικίδων ἡπειρώτης ἂν ἐκράτει, εἰ μὴ τι καὶ ναυτικὰ εἶχεν*. Hdot. 7. 139 *καὶ οὕτω ἂν ἐπ' ἀμφοτέρα ἡ Ἑλλὰς ἐγίνετο ὑπὸ Πέρσῃσι*. Dem. Mid. p. 523 *πάντ' ἂν ἔλεγεν οὗτος τότε*.

5. In respect to the *apodosis* of conditional clauses in general, as an independent clause it is limited to no particular or fixed construction. Consequently in clauses not dependent, the Opt. with *ἂν* may just as well follow after *εἰ* with the Indic. or *εάν* with the Subjunctive; and again, after *εἰ* with the Opt. it is conceivable that the apodosis may have the Indic. with or without *ἂν*.

EXAMPLES: Plat. Apol. p. 25. b, *πολλὴ ἂν τις εὐδαιμονία ἔη περὶ τοὺς νέους, εἰ εἰς μὴν μόνος αὐτοὺς διαφθείρει, οἱ δ' ἄλλοι ὠφελοῦσιν*. Comp. Hipp. Min. p. 364. a.—Eur. Orest. 559 *εἰ γὰρ γυναῖκες ἐς τόδ' ἤξουσιν θράσους ἀνδρας φονεῖν, καταφυγὰς ποιούμεναι ἐς τέκνα—, παρ' οὐδὲν αὐταῖς ἦν ἂν ὀλλύναι πόσεις*. ib. 1130 *εἰ μὲν γὰρ εἰς γυναῖκα σωφρονεστέραν ξίφος μεθείμεν, δυσκλεῖς ἂν ἦν φθόνος*. Plato Prot. p. 334. b, *οἷον καὶ ἡ κόπρος—, εἰ ἐβέλους ἐπὶ τοὺς πτόρθους καὶ τοὺς νέους κλώνας ἐπιβάλλειν, πάντα ἀπόλλυσιν*. Anab. 5. 1. 9 *εάν οὖν κατὰ μέρος φυλάττωμεν καὶ σκοπῶμεν, ἦττον δύναιεντ' ἂν ἡμᾶς θηρῶν οἱ πολέμιοι*, says Xenophon, in a discourse rich in instruction as to conditional clauses.

NOTE 5. Only the fourth case above (no. 4) is of such a nature, that the protasis and apodosis are conditioned by each other; for were the apodosis to have the simple Indic. without *ἂν*, the first case would arise (m. 22). Hence the simple Indic. without *ἂν* can stand only in certain cases, either those specified above in m. 13, or such as can be explained from the nature of the clause. We may note e. g. the omission of *ἂν* in these examples; Thuc. 3. 74 *ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρεῖν, εἰ ἀνεμος ἐπεγίνετο*, since the danger at least was ever present. Plato Symp. p. 198. c, *ἰπ' αἰσχύνεις ὀλίγου ἀποδράς ψυχόμεν, εἰ πη εἶχον*, where ὀλίγου almost renders *ἂν* superfluous. Anab. 7. 6. 21 *οὐκ οὐκ αἰσχύνει ἐξαπατῶμενος; καὶ μὰ Δία ἢ σχυρόν μέντοι, εἰ ὑπὸ πολέμῳ γε ὄντος ἐξηπατηθῇ*, because of the emphatic affirmation. Other instructive examples are: Xen. Rep. Ath. 1. 6. Plat. Gorg. p. 514. c. Apol. p. 20. c. Legg. 9. p. 869. b; in all which there is found at least an approach to the first case, in m. 22 above.

B. Relative Clauses.

1. To the relatives belong naturally also the pronominal adverbs, or the relative adverbs of place, as *οὗ, ὅπου*, etc. of time, as *ἤνικα*, etc. and manner, as *ὥς, ὅπως*, etc. The relative clauses (from which the indirect interrogative clauses are to be well distinguished, see in H below) are either construed as independent

clauses; or else as dependent, and then the very same constructions have place, which we have above developed in respect to conditional clauses.

- 32 2. We therefore only repeat here in particular: 1) That relative clauses with the *Indic.* either refer back as matter of fact to a demonstrative expressed or implied; or they may be of a general kind, with *ὅστις*, *ὅστιωὺν*, and then they correspond to the Lat. with *quicumque*. 2) That in relative clauses with the *Subjunctive*, *ἄν* always connects itself with the *relative*; and then the clause is always general. 3) That in relative clauses with the *Optative*, sometimes *ἄν* is omitted, and then they are either of a general kind, or are intermediate clauses in *sermone obliquo*, see m. 69 below; or sometimes *ἄν* is inserted, and then it forms with the Opt. the ordinary (independent) mood, m. 15 above; or it arises out of the change of construction from the Subj. to the Optative, see m. 68. 4) That in relative clauses the *historical tenses* in the *Indic.* with *ἄν* stand just as they do in simple clauses, m. 12. a, b.—All this will be apparent from the examples.

EXAMPLES: Λέξω δ' ἡκουσα. An. 6. 5. 6 ἔβαπτον, ὅπόσους ἐπελάμβανεν ἡ στρατία. Cyr. 3. 2. 26 δώσω, ὅσον τις δῆποτε ἔδωκε.—Eur. Iph. T. 90 γάρ, ὅς ἂν κατέλθῃ τῇδε γῆν "Ελλην ἀνὴρ. Id. Troad. 1031 νόμον δὲ τόδε ταῖς Ἀλλαισί θές γυναιξί, θνήσκειν, ἥτις ἂν προδῶ πόσιν.—Xen. An. 2. 5. 32 οἱ ἱππεῖς διὰ τοῦ πεδίου ἐλαυνόντες, φτῖνι ἐτυγχάνοιεν "Ελληνι, πάντας ἔκτεινον (comp. m. 39). Cyr. 3. 1. 28 τοιοῦτοισ ἐγώγε ὑπέρταις, οὐς εἰδεῖν ἀνάγκη ὑπηρετοῦντας, ἀρδὼς ἂν μοι δοκῶ χρῆσθαι. Hell. 2. 1. 32 Λύσανδρος, Φιλοκλέα ἐρωτήσας, ὅς τοὺς Ἀνδρίου κατακρημνίσαιε (a supposed case), τί εἴη ἄξιος παθεῖν, ἀπέσφαξεν sc. τὸν Φ.—Od. ι. 126 οὐδ' ἄνδρες νῶν ἐν τέκτονες, οἱ κε κάμοιεν νῆας εὐσσελμούς, αἱ κεν τελέοιεν ἕκαστα. Eur. Hel. 815 μί' ἔστιν ἐλπίς, ἥ μόνῃ σωθείμεν ἂν.—An. 7. 6. 26 ἡμῖν δὲ ὀπλιτικὸν μὲν ἦν, φ' ἴσως ἂν ἐδυνάμεθα σίτον λαμβάνειν οὐδέν τι ἄφθονον.

- 33 NOTE 1. While in Attic prose, at least, the usage is constant, to connect *ἄν* with the relative in clauses with the Subjunctive, the epic writers, on the other hand, content themselves far more frequently with the simple Subj. e. g. Il. α. 229 ἡ πολλὴ λωΐων ἔστι... δῶρ' ἀποιρεῖσθαι ὅστις σέθεν ἀπτίον εἶπη. This usage the tragic writers sometimes imitate, comp. m. 25; e. g. Soph. Trach. 251 τοῦ λόγου δ' οὐ χρὴ φθόνον, γυνή, προσείναι, Ζεὺς οὐτο πράκτωρ (doer) φανῇ. But this is not done without some ground; as here, for instance, something definite is spoken of.

- 34 NOTE 2. In relative (final) clauses, which at the same time express a *purpose*, or that something can or should take place, where in Latin the Subj. must necessarily stand, it is common in Greek to use the *Indic. Future*; e. g. Hell. 2. 3. 2 ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας εἰλεῖσθαι, οἱ τοὺς πατρίους νόμους ἐσυγγράψουσι, καθ' οὓς πολιτεύσουσι. Eur. Iph. T. 1180 καὶ πόλει πέμψον τιν', ὅστις σημανεῖ. An. 7. 6. 24 ἀγορᾷ δὲ ἐχρήσθε, σπάνια ἔχοντες, ὅτων ὠνήσεσθε. So too the *Indic.* often stands after negative clauses, where in Lat. the Subj. is necessary; e. g. Hell. 6. 1. 5 παρ' ἐμοὶ οὐδεὶς μισθοφορεῖ, ὅστις μὴ ἱκανὸς ἔστιν ἰσα ποιεῖν ἐμοί; and so in general often in the indirect style, see m. 69.—The further construction of relative clauses, so far as they mark a *purpose*, see below in E.

- 35 NOTE 3. But relative clauses may have not only a final, but also a *causal* signification. The most natural mood in such clauses is the Indicative; see below in D. In such clauses, consequently, *ὅς*, *οὗ*, stand for *ὅτι ἐγώ*,

σύ, ἡμεῖς, etc. *that or because I, thou, etc.* οἷος for ὅτι τοιούτος, ὅσος for ὅτι τοσοῦτος, ὥς for ὅτι οὕτως, etc.

EXAMPLES: Mem. 2. 7. 13 θανμαστὸν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως. Hdot. 1. 33 (Σόλων Κροίσῳ) κάρτα ἔδοξε ἀμαθὴς εἶναι, ὃς τὰ παρεόντα ἀγαθὰ μετεῖς τὴν τελευτὴν παντὸς χρήματος ὄραν ἐκέλευε. 1. 31 αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα, οἷων τέκνων ἐκύρησε. Eur. Hel. 74 θεοὶ σ', ὅσον μίμημ' ἔχεις Ἑλένης, ἀποπτύσαιεν. Plato Phæd. p. 58. e, εὐδαίμων μοι Σωκράτης ἐφαίνετο, ὥς ἀδεῶς καὶ γενναίως ἐτελεύτα.—Similar is the usage of ὅσος and οἷος in Homer, in clauses like Il. σ. 95 ὠκύμορος δὴ μοι, τέκος, ἔσσεαι, οἷ' ἀγορεύεις. Here the relative approaches nearly to the demonstrative in exclamations; comp. Il. χ. 347 οἶά μ' ἔοργας. Od. δ. 611. Il. ρ. 471, 587. Æsch. Prom. 915.

NOTE 4. After a preceding demonstrative, as οὕτως etc. the relatives have 35 an *ecbatic* power, implying result or consequence; and stand then for ὥστε; b see below in F. Such clauses also are construed only with the Indic. or other moods which stand for it. But the usage is not frequent.—For οἷος and ὅσος c. inf. instead of ὥστε, see in m. 57 below.

EXAMPLES: An. 2. 5. 12 τίς οὕτω μάλινται, ὅστις οὐ σοὶ βούλεται φίλος εἶναι. Soph. Antig. 220 οὐκ ἔστιν οὕτως μῶρος, ὃς θανεῖν ἐρᾷ. Plat. Rep. p. 360 οἷοίς ἂν γένοιτο οὕτως ἀδαμάντινος, ὃς ἂν μείναιεν ἐν τῇ δικαιοσύνῃ.

NOTE 5. In certain phrases, in consequence of sudden transition to a direct address, the *Imperative* also can stand after relatives; e. g. in tragic writers, in the phrases: οἴσθ' ὃ δρᾶσον, οἴσθ' ὥς ποιήσον, which are also explained by inversion: δρᾶσον οἴσθ' ὃ, etc. Also in the 3 pers. οἴσθα νῦν ἃ μοι γενέσθω Eurip. Here we may compare the Imper. 3 pers. after ὅτι, see m. 61. Thuc. 4. 92 χρὴ δεῖξαι, ὅτι, ὧν μὲν ἐφίενται, κτᾶσθωσαν.

NOTE 6. For the *simple Subjunct.* and other moods in indirect questions, see in m. 63.—For the *Opt.* with ἂν after an historical tense in the main clause, and for the *Opt.* and *Indic.* in intermediate clauses in *serm. obliquo*, see m. 68, 69.—For the *Future* with κέ in epic writers after the relative, see m. 11.

C. Clauses with Particles of Time.

Particles of time are ὥς, ὅτε, ὁπότε, ἐπεὶ, ἐπειδὴ, ἕως, ἐξ οὗ, πρὶν, 37 ἔσπε, the epic ἥμος, ὅφρα, εὐτε, and the like. As they are themselves mostly relatives, their construction accords essentially with that of relative clauses. We therefore limit ourselves here to what is special; and give, for the general usage, only the examples. The construction with the *Subjunct.* again connects ἂν with the particle, as ὅταν, ἐπειδάν, ἕως ἂν, etc. with the exception of ὥς, which in this construction signifies *as*, or else is final; see below.

EXAMPLES: Οἱ πολέμοι, ὥς εἶδον τοὺς Μήδους, ἔστησαν. An. 3. 1. 9 εἶπε δέ, ὅτι, ἐπειδὴ δὴν τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμψει αὐτόν. ib. 3. 5. 18 παρήγγειλαν, ἐπειδὴ δειπνήσειαν συνεσκευασμένους πάντας ἀναπαύεσθαι, καὶ πέσεσθαι ἡνίκ' ἂν τις παραγγείλῃ. Plat. Phæd. p. 101. d, εἰ δέ τις αὐτῆς τῆς ὑποθέσεως ἔχοιτο, χαίρειν ἐφῆς ἂν καὶ οὐκ ἀποκρίναιτο, ἕως ἂν τὰ ἀπ' ἐκείνης ὁρμηθέντα σκέψαιτο.

NOTE 1. Here too the remark holds true, as in the case of the relatives 38 and conditional particles, that Homer more commonly omits ἂν or κέ; e. g. ἀλλ' ὅτε γηράσκωσι πόλιν κἀτά φύλ' ἀνθρώπων Od. ο. 408, and often. See examples from later writers in Herm. Op. IV. p. 103; e. g. Soph. Aj. 1182 ἀρήγετ', ἔστ' ἐγὼ μῶλω, where the mind is abstracted from every possibility of hindrance; ib. 554.

NOTE 2. After particles which imply a *repetition*, e. g. ὁπότε, the regu- 39 lar mood is the *Optative*, even when the reference is to definite facts which

have already taken place; less frequent is the Indicative. With the Subjunctive, again *ὅπότεν* is used; except that Homer sometimes puts *ὅποτε* with the Subjunctive, see note 1. The reason of this lies in the nature of the moods; since, e.g. in *ὅποτε οἱ πολέμοι ἐπίθοντο, ἀπεχώρουν*, the approach of the enemies is viewed as the subjective motive of repeated retreat, although it is a fact already specified. When, on the other hand, it is said: *ὅπότεν στρατοπεδεύωνται, τάφρον περιβάλλονται*, the whole is presented as a matter of experience, and every allusion to a subjective motive in the clause is excluded. The far less frequent construction of *ὅπότεν* with the Opt. may be explained from the nature of the particular examples: Cyr. 1. 3. 11 *εἰδ' ὅπότεν ἦκοι ἐπὶ τὸ δείπνον, λέγοιμ' ἄν, ὅτι λούται*; or else from transition, see m. 68.—In like manner, other particles, as *εἰ, ὥς* (*ὅπως* in Hdot.) and especially *relative clauses*, receive by means of this Opt. the sense of *repetition*. E.g. Thuc. 7. 79 *εἰ μὲν ἐπίοιεν οἱ Ἀθηναῖοι, ὑπεχώρουν, εἰ δ' ἀναχωροῖεν, ἐπέκυντο*. Hdot. 7. 119 *ὅπως δὲ ἀπίκοιτο ἡ στρατιή, σκηπὴ μὲν ἔσκε πεπηγνυῖα ἐτοίμη· ὥς δὲ δείπνου γίνοντο ὦρη, οἱ μὲν ἔχεσκον πόνον· ὅπως δὲ νύκτα ἀγάγοιεν, ἀπελαύνεσκον, κτλ.* Il. β. 188. 198 *ὅτινα μὲν βασιλῆα κειρή, τὸν δ'... ἐρητύσασκε· ὃν δ' αὖ δῆμον τ' ἄνδρα ἴδοι, βοδῶντα τ' ἐφεύροι, τὸν σκήπτρῳ ἐλάσασκεν κτλ.* Comp. also † 103. m. 11.

- 40 NOTE 3. The particle *ἕως* (*epic ὅφρα*) with the Indic. expresses the time *during* which any thing takes place, and may be then rendered *as long as*, or in momentary actions, *until*, i. e. 'as long as until;' e.g. Dem. Ol. p. 15 *ἕως ἐστὶ καιρὸς, ἀντιλάβεσθαι τῶν πραγμάτων*.—But *ἕως ἄν* with the Subj. (also *ἔστ' ἄν*, *epic εἰσέκε* or *εἰς ὅτε κε*), signifies *until*; and is distinguished from the simple Optative, in that in the former the occurrence of another action or of some event sets a limit to the main action, while in the latter this is done by the acting subject himself in the mode of presentation. E.g. Mem. 4. 8. 2 *ὁ νόμος οὐκ ἔα δημοσίᾳ τινα ἀποθνήσκειν, ἕως ἂν ἡ θεωρία ἐκ Δήλου ἐπανέλθῃ*. Il. α. 509 *τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἄν Ἀχαιοὶ νιδὸν ἐμόν τίσωσιν*. An. 2. 1. 2 *ἔδοξεν αὐτοῖς προΐναν, ἕως Κύρῳ συμμίξειαν*. Od. ε. 385, of Æolus: *ᾤρσε δ' ἐπὶ κρατὶν βορέην, ἕως ὅγε Φαίηκεσσι μιγείη*.—For the Opt. with *ἄν* after *ἕως*, see the example from Plato in m. 37 above, also in m. 68; and for the Subjunctive without *ἄν*, see above in m. 38.

- 41 NOTE 4. The particle *πρὶν* or *πρὶν ἢ*, *before, sooner than*, is construed with the *Infinitive*; but admits also the construction with the finite moods. Thus, where the reference is to definite facts which have already taken place, it is put with the *Indicative*; where something merely possible, supposed, or future, is spoken of, it takes the *Infinitive, Subjunctive* (with *ἄν*), and *Optative*; but with this difference, that the Subj. with *ἄν* (in the poets likewise without *ἄν*, m. 38), and by rule also the Opt. without *ἄν* (after historical tenses), are only used, when the main clause expresses a *negative*, 'not... before or until;' while after a *positive* clause the *Infinitive* is employed, 'before, sooner than.' But the usage of the *Infinitive* is wider, since it can stand also after negative clauses; and hence Homer uses both constructions, viz. that with the Subj. or Opt. and that with the *Infinitive* without essential difference and even united into one clause, Il. ρ. 504. Od. β. 373. The same poet inserts *πρὶν* also in the first clause; so that it then stands double. The epic *πᾶρος before*, wherever it is a conjunction, is put with the *Infinitive*; except Il. π. 629.

EXAMPLES.—INDIC. Soph. OT. *ἡγόμην δ' ἀνὴρ ἀσπῶν μέγιστος τῶν ἐκεί, πρὶν μοι τύχῃ τοιάδ' ἐπέστη*. An. 3. 2. 29 *οὐ πρόσθεν ἐξεργεῖν ἐτόλμυσαν πρὸς ἡμᾶς πόλεμον, πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλαβον*.—SUBJ. with *ἄν*: Xen. Hier. 7. 13 *ὅτι ἂν τις λάβῃ παρὰ τοῦ τυράννου, οὐδεὶς οὐδὲν αὐτοῦ νομίσει, πρὶν ἂν ἔξω τῆς τούτου ἐπικρατείας γένηται*, comp. Eur. Med. 277, 677, etc. Without *ἄν*: Soph. Aj. 741 (*ἀπηύδα*) *μὴ ἔξω παρήκει, πρὶν παρὼν αὐτὸς τ' ὕχη*, comp. Eur. Or. 1351.—OPT. Il. φ. 580 *οὐκ ἔβλεν φεύγειν, πρὶν περῆσαι*

Ἀχιλλῆος, comp. Cyr. 1. 4. 14. (With ἄν Hell. 2. 3. 48, and comp. below in m. 68.)—INFIN. Plat. Prot. p. 350 (οἱ ἄνθρωποι) θαρρῶταλέωτερόι εἰσιν ἐπειδὴν μάθωσιν, ἢ πρὶν μαθεῖν. After a negat. II. ξ. 19. Double: II. η. 480 οὐδέ τις ἔτλη πρὶν πείεω, πρὶν λείψαι ὑπερμενέϊ Κρονίωνι. So with πάρος: Od. a. 20 ὁ δ' ἄσπερχές μενέαιεν Ὀδυσῆι, πάρος ἦν γαῖαν ἰκέσθαι.

D. Causal Clauses.

1. Causal particles are ὅτι, διότι, οὖνεκα; and several particles 42 of time can also have a causal signification, as ἐπεὶ, ἐπειδή. They are construed either with the *Indic.* when the cause is something external or objective; or with the *Optative*, when the cause is spoken of as subjective, that is, something in the mind of the subject acting or speaking; consequently only in narration.

2. The Subjunctive cannot be connected with these particles. 43 Inasmuch as every causal clause (even when it refers to things future) specifies the cause of the action expressed in the main clause, it stands to this main clause in such a relation, that experience has already decided in respect to it. Thus, e. g. *I write now, because he will soon come*, is equivalent to, 'because *I know* that he will soon come.'

3. The Optative with ἄν, and the historical tenses with ἄν, are 44 only modifications of the Indicative relation; and are sufficiently explained from the general definition in § 139. 3, or m. 10 sq.

EXAMPLES: Mem. 1. 4. 19 Σωκράτης ἐμοὶ τοὺς συνόντας ἐδόκει ποιεῖν ἀπέχεσθαι τῶν ἀνοσιῶν, οὐ μόνον ὅποτε ὑπὸ τῶν ἀνθρώπων ὀφάντο (m. 39), ἀλλὰ καὶ ὅποτε ἐν ἐρημίᾳ εἴεν, ἐπεὶ περ ἡγήσαιντο, μηδὲν ἄν ποτε (m. 17), ἄν πράττοιεν (m. 32), θεοὺς διαλαθεῖν. Other examples will occur in reading.—An example of the Indic. Aor. with ἄν, see in II. o. 228; of the Opt. with ἄν, in Aristoph. Plut. 120. Xen. Mem. 3. 2. 2.—For relative clauses with causal signification, see above in m. 35 a.

E. Telic or Final Clauses.

1. Conjunctions expressing *end* (τέλος) and *purpose* are ὥς, 45 ὅπως, ἵνα (epic ὅφρα), and μή; with which we may also reckon ὅπως, when it is to be rendered *that*, after certain verbs implying exhortation, care, endeavour, effort, etc. as παρακαλεῖν, φροντίζειν, φυλάττεσθαι, ὁρᾶν, ἐπιμέλεσθαι, μέλει μοι, πράττειν, παρασκευάζεσθαι, and the like. And although the specification of end and purpose must always appear as the thought of the acting subject and wholly founded therein, yet the most natural and frequent construction, often even after historical tenses, is that with the *Subjunctive*; since for the most part this specification is not meant to be merely something supposed or possible, but the acting subject is at the same time eager and striving, that his purpose may be realized,—that his thought may come forth into life. It is only where the end or purpose is expressly to be understood as a subjective thought, that the *Optative* is employed; and this even after the primary tenses, although seldom. Still, nothing is more common, (just as with relative clauses im-

plying purpose, see m. 34,) than for this Subjunctive to alternate with the *Indic. Future*; see no. 2 below.

EXAMPLES: Mem. 3. 1. 8 ἐν μέσῳ δὲ τοὺς χειρίστους τάττειν, ἵνα ὑπὸ μὲν τῶν ἀγωνται, ὑπὸ δ' αὖ τῶν ὠθῶνται. Thuc. 3. 4 οἱ πρόσβεις τῶν Μυτιληναίων ἐπρασσον, ὅπως τις βοήθεια ἦξει. 1. 56 Περδίκκας ἐς τὴν Λακεδαίμονα πέμπων ἐπρασσεν, ὅπως πόλεμος γένηται τοῖς Ἀθηναίοις πρὸς Πελοποννησίους. 1. 65 Ἀριστεύς συνεβούλευε τοῖς ἄλλοις ἐκπλεῦσαι, ὅπως ὁ σίτος ἀντίσχη. Xen. Cyr. 4. 1. 18 ὅρα, μὴ πολλῶν ἐκάστῳ ἡμῶν καὶ ὀφθαλμῶν καὶ χειρῶν δεήσει. Xen. Hipparch. 9. 2 κράτιστόν ἐστι τὸ ὅσα ἂν γνῶ (§ 129. n. 17) ἀγαθὰ εἶναι ἐπιμελεῖσθαι ὥς ἂν πραχθῇ. Pl. η. 339 πῶλας ποιήσομεν, ὅφρα δ' αὐτῶν ὁδὸς εἴη. An. 1. 6. 9 συμβουλεύω τὸν ἄνδρα τοῦτον ἐκποδῶν ποιέσθαι ὥς τάχιστα, ὥς μηκέτι δέοι τοῦτον φυλάττεσθαι, ἀλλὰ σχολῇ εἴη ἡμῖν (al. δέη and ᾗ). Comp. Plat. Rep. p. 410. b. Aristoph. Ran. 24.

- 46 NOTE 1. Here is to be noted the elliptical construction of ὅπως, where the verb implying exhortation etc. is to be supplied, and the clause with ὅπως is equivalent to an *emphatic Imperative*. In such cases also ὅπως is construed either with the *Indic. Fut.* or the *Subjunct.* E. g. An. 1. 7. 3 ὅπως ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, 'see that ye are men,' i. e. be men, etc. Æsch. Prom. 68 ὅπως μὴ σαντὸν οἰκτιεῖς ποτε. Cyr. 4. 1. 16 ὅπως μὴ ἀναγκάσωμεν αὐτούς, ἀγαθοὺς γενέσθαι. Comp. Plat. Prot. p. 313. c.* With ἄγε preceding, Diog. L. 6. 2. 36.

- 47 2. As to the usage of ὅπως, ὥς, and ἵνα, it is further to be noted, that in construction with the Subjunctive, ὥς and ὅπως often take the particle ἂν; but ἵνα, in the signif. *in order that*, is always without ἂν, so that ἵν' ἂν can only signify *ubique*. Nor, in the signif. *in order that*, can ἵνα ever be put with the *Indic. Future*.

EXAMPLES: Æsch. Suppl. 937 ἀλλ' ὥς ἂν εἰδῆς, ἐνέπω σαφίστερον. Aristoph. Plut. 1151 πατὴρ γὰρ ἐστι πᾶς, ἵν' ἂν πράττη τις εὖ. See Herm. Op. IV. p. 121, 132.

- 48 3. But all these conjunctions, after historical tenses (as also after the hist. Pres.), can be construed with the Optative; see m. 9.

EXAMPLES: Xen. Lac. 2. 2 ἔδωκεν αὐτῷ μαστιγοφόρους, ὅπως τιμωροῖα (τοὺς παῖδας), εἰ δέοι. Plat. Rep. p. 393 ἀπείναι δὲ ἐκέλευε (τὸν Χρυσῆν) καὶ μὴ ἐρεθίζειν, ἵνα σῶς οἴκαδε ἔλθοι. Cyr. 1. 4. 25 Κύρος ἔλεγε, ὅτι ἀπείναι βούλοιο, μὴ ὁ πατήρ τι ἀχθοίτο, καὶ ἡ πόλις μέμφοιτο αὐτῷ. Comp. Pl. ε. 1. τ. 351, 347.

- 49 NOTE 2. When to ὅπως and ὥς with the Opt. the particle ἂν is subjoined, there is formed again the mood specified above in m. 15. Thus, e. g. An. 1. 9. 21 φίλων φέρο δέισθαι, ὥς συνεργούς ἔχοι, *he thought himself to need friends, that he might have helpers*; but Cyr. 4. 2. 29 Κροῖστος τὰς γυναῖκας προσηνέμψατο τῆς νυκτός, ὥς ἂν ῥῶον πορεύοντο, *in order that they might (perhaps) travel more easily*. 1. 2. 10 αὐτὸς τε θηρᾷ, καὶ τῶν ἄλλων ἐπιμελεῖται,

* Dawes, in consequence of too limited observation, proposed the rule, that in good Attic writers the particles ὅπως and οὐ μὴ never have the Subjunctive of the *1st Aor. Act.* and *Mid.* but always instead of this the *Fut. Indicative*. This rule was found to be often confirmed by manuscripts; and on this ground in modern editions a multitude of passages have been altered even without the authority of manuscripts; since for the most part this required only small changes like *σῆς* into *σεις*, *σωμεν* into *σομεν*, etc. But it was soon found, that there would be no end of such corrections; and also that some passages occur which cannot be easily so corrected; as Eurip. Troad. 445 ὅπως γημώμεθα. Plat. Rep. p. 609. b, οὐ γὰρ τόγος ἀγαθὸν μήποτε τι ἀπολέσθ. The canon of Dawes is therefore now given up.

ὅπως ἂν θηροῦν, in order that they could hunt. Comp. Cyr. 3. 1. 1. Il. τ. 331. Eur. IT. 1025, etc. also m. 68 below.

NOTE 3. Here too belong most naturally such clauses as express fear, anxiety, after δέδουκα etc. where μή, also ὅπως μή, is rendered by our *that, lest*, (like Lat. *ne*,) and consequently μή οὐ by *that not*; see § 148. 4, and n. 7. The construction is wholly like that of final clauses; viz. the Subj. Opt. and especially the Indic. Fut. e. g. Soph. OT. 1075 δέδουχ' ὅπως μή κ' τῆς σιωπῆς τῆσδ' ἀναρρήξει κακά. But the Greek has this advantage over the Latin, that it can also use the Indic. of past tenses in connection with these particles, in order to mark the object of fear as already existing; e. g. Plat. Lys. p. 218 φοβοῦμαι μή λόγοις τισὶ ψευδέσιν ἐντετυχήκαμεν, *vereor ne inciderimus*. The Greek has more freedom in this respect also, that other particles and constructions can in like manner stand after these verbs, as the context in each case may require; as εἰ, ὅτι, and even ὥστε and the Infin. E. g. Cyr. 3. 1. 1 ἐφοβέιτο ὅτι ὀφθήσεσθαι ἐμελλε τὰ βασιλεία οἰκοδομῶν. Eur. IT. 1391 φόβος δ' ἦν, ὥστε μή τέγξει πόδα. Hec. 756 πατήρ νιν ἐξέπεμψεν ὀρώων θανεῖν, *ne periret*.

4. When, finally, it is to be expressed, that a purpose was attained or had been attained, when something else took place or had taken place, in this case the Indic. of an historical tense is employed, but *without ἄν*.

EXAMPLES: Soph. OT. 1386 sq. where the blind Œdipus complains, and would gladly deprive himself also of hearing: ἦν ἦν τυφλός τε καὶ κλύων μηδέν, *that I were*, etc. And further on: ἰὼ Κιθαίων, τί μ' οὐ λαβὼν ἔκτεινας εὖθις, ὥς ἔδειξα μήποτε, ἔνθεν ἦν γεγώς. So too in Plato, Crit. p. 44 εἰ γὰρ ὦφελον οἱοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἱοί τε ἦσαν αὐ καὶ ἀγαθὰ τὰ μέγιστα· νῦν δὲ οὐδέτερα οἰοίτε. Id. Meno p. 89 τῶν νέων τοὺς ἀγαθοὺς ἂν ἐφυλάττομεν... ἵνα μηδεὶς αὐτοὺς διέφθειρεν.—Only when a conditional clause is also inserted, is ἄν retained; e. g. An. 7. 6. 23 ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὥς μηδέ, εἰ ἐβούλετο, εἰ δυνατόν ἂν ταῦτα ἐξαπατᾶν.

F. Ecclastic or Consequential Clauses.

1. These express a *result* (ἐκβασίς) or *consequence*. The ecclastic particle ὥστε is compounded from ὡς and τέ, literally *and so*; in which sense it begins a clause, and corresponds fully to the Lat. *itaque*; e. g. Anab. 1. 7. 7. In the signification *so that*, it is put with the Indic. of *all* the tenses, when it can be interchanged with *and so*; and likewise, in general, when the result or consequence is presented as one not actually purposed, but only as *de facto* existing, and mainly external.

2. On the other hand, ὥστε (for which also we find ὡς) is construed with the *Infinitive*, when the result or consequence is to be regarded as in itself necessary, either as a matter of purpose, or as implied in the main clause. See m. 56, and § 140. 4.

3. Instead of the Indicative, ὥστε can naturally also be put with the Opt. and ἄν, and with the historical tenses and ἄν; for which the Infin. with ἄν can likewise stand, see m. 17 above. These constructions are sufficiently explained by the general definition, § 139. 3.

EXAMPLES: An. 2. 2. 17 οἱ δὲ κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους ὥστε καὶ τοὺς πολέμιους ἀκούειν, a purposed consequence; ὥστε οἱ μὲν ἐγγυ-

τατα τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνομάτων, a consequence arising only out of the preceding purposed one. 3. 3. 14 τοῖς θεοῖς χάριν, ὅτι οὐ σὺν πολλῇ ῥώμῃ, ἀλλὰ σὺν ὀλίγοις ἦλθον (sc. οἱ πολέμοι). ὥστε βλάψαι μὲν μὴ μεγάλα, δηλῶσαι δέ, ὧν δεόμεθα. Mem. 3. 1. 9 ἀλλ' οὐκ ἐδίδαξεν· ὥστε αὐτοὺς ἀν' ἡμῶς δέοι τοὺς τε ἀγαθοὺς καὶ τοὺς κακοὺς κρίνειν. Agesi. 1. 26 πάντες πολεμικὰ ὅπλα κατεσκευάζον, ὥστε τὴν πόλιν ὄντως ἡγήσω ἀν' πολέμου ἐργαστήριον εἶναι. Thuc. 2. 49 τὰ δὲ ἐντὸς οὕτως ἐκάετο, ὥστε μηδὲ γυναι ἀνέχεσθαι, ἥδιότα τε ἀν' ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ῥίπτειν. Comp. An. 5. 9. 31.

4. After a preceding demonstrative, as οὕτως etc. we find ὥστε followed sometimes by the Indicative (or other forms expressing the same relation), and sometimes by the Infinitive; according to the mode of presentation which the writer connects with the clause.

EXAMPLES: Cyt. 1. 4. 15 Ἀστυάγης οὕτως ἦσθη τῇ τότε θήρᾳ, ὥστε αἰὲ συνεξήει τῷ Κύρῳ.—Mem. 4. 4. 1 (Σωκρ. ἀπεδείκνυτο τοῖς ἀρχουσι) πειθόμενος οὕτως, ὥστε διάδοχος εἶναι παρὰ τοὺς ἄλλους εὐτακτῶν.

- 55 NOTE 1. The *Subjunctive* is never used in connection with ὥστε; because the relation of cause and effect is not an uncertain one, as to which experience has still to decide (comp. m. 43)—not even when the ecbat clause contains a Future; which again is to be explained in the manner specified in m. 43. Still more would the relation of cause and effect be done away, were we to connect ἄν immediately with ὥστε; since just this relation must ever be regarded as remote from all accidental conditions.* For the like reason the simple *Optative* is also not admissible; nor can an example like Xen. Ec. 1. 13: εἴ τις χράτο τῷ ἀργυρίῳ, ὥστε κάκιον τὸ σῶμα ἔχοι... πῶς ἂν ἔτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη, contradict the truth of this remark; since here the Opt. still belongs as it were within the conditional clause expressed by means of the *Optative*.

- 56 NOTE 2. In like manner ἢ ὥστε (less often ἢ ὥς) after *comparatives*, is construed most commonly with the Infinitive; e. g. νεώτεροι εἰσιν ἢ ὥστε εἰδέναι οἷων πατέρων ἐστέρηται, they are younger than that they could know, Engl. 'they are too young to know.' Also with the Indic. and ἄν; e. g. An. 1. 5. 8 θάττον ἢ ὥς τις ἂν φέτο. Here it is to be noted, that, instead of the comparative, the *positive* may be employed, and consequently the ἢ falls away before ὥστε, and this without any change in the sense; since the negative meaning of the whole necessarily follows in every case from the context. E. g. Plat. Prot. p. 314 νέοι ἔτι ἐσμέν, ὥστε τοσοῦτον πρᾶγμα διελίσσθαι, i. e. 'we are too young to be able;' not: 'we are so young, that we can,' etc. Cyt. 4. 5. 15 ὀλίγοι ἐσμέν, ὥστε ἐγκρατεῖς εἶναι αὐτῶν. Mem. 3. 13. 3 ψυχρὸν ὥστε λούσασθαι ἐστίν. Eur. Androm. 80 γέρον κείνος, ὥστε σ' ὠφελεῖν παρών.

NOTE 3. In the same manner with ὥστε, is construed also ἐφ' ᾧτε, see § 150. m. 9.

- 57 5. When an ecbat clause is preceded by the demonstrative adj. pronouns τοιοῦτος and τοσοῦτος, the corresponding relative pronouns οἷος and ὅσος are commonly put instead of ὥστε, and like it are usually construed with the *Infinitive*; in such a way, however, that the relative always stands in the same gender,

* In Plato Crit. p. 45. b, ξένοι οἱτοὶ ἐνθάδε ἔτοιμοι ἀναλίσκειν· ὥστε, ὅπερ λέγω, μήτε ταῦτα φοβούμενος ἀποκλῆς σαυτὸν σῶσαι, the Subj. fills the place of the Imperative; just as in Soph. El. 1171 ὥστε μὴ λαν στένε.

number, and case, with the preceding demonstrative; that is, an attraction takes place. Comp. the relative after οὕτως, m. 35. b.

EXAMPLES: Plat. Charm. p. 156. b, ἔστι γὰρ τοιαύτη (ἡ δύναμις), οἷα μὴ δύνασθαι τὴν κεφαλὴν ὑγιᾶ ποιεῖν. Mem. 2. 1. 15 δοῦλος τοιοῦτος, οἷος μηδενὶ δεσπότηι λυσιτελεῖν. Hdot. 6, 137 ἑωυτοὺς δὲ φασὶ γενέσθαι τοσούτῳ ἐκείνων ἄνδρας ἀμείνονας, ὅσῳ, παρὲν ἀποκτεῖναι, οὐκ ἐβελῆσαι sc. ἀποκτεῖναι. Also with the preceding demonstr. omitted: Plato Theag. p. 127. c, φοβοῦμαι ὑπὲρ τούτου, μὴ τινι ἄλλῳ (sc. τοιούτῳ) ἐντύχη, οἷῳ τούτον διαφθεῖραι. Thuc. 1. 2 νενόμενοι τὰ αὐτῶν ἕκαστοι, ὅσον ἀποζῆν.—In this way οἷος with the Infin. becomes fully an adjective, *such as*, 'so constituted as,' like δυνατός; e. g. Mem. 1. 4. 6 οἱ πρόσθεν ὁδόντες πᾶσι ζώοις οἷοι τέμνειν εἰσι, οἱ δὲ γόμφιοι (the back teeth) οἷοι παρὰ τούτων δεξάμενοι λαίειναι, i. e. *such as* ... to crush.

G. Transitive Clauses with ὅτι, ὥς, after Verbs of saying, etc.

1. The English *that* after verbs of saying and the like, is expressed in Greek, sometimes by means of the Infinit. with the Acc. or Nom. § 142. 2, in many instances also by means of the participle, § 144; and sometimes by means of the conjunctions ὅτι, ὥς, poet. οὐνεκα, ὁθούνεκα. These particles are followed by the simple Optative, when the idea introduced by ὅτι etc. is to be regarded expressly as the supposition of the subject speaking or thinking; otherwise, they are followed throughout by the Indicative, or the moods which come in place of it, viz. the Opt. with ἄν, and the historical tenses with ἄν.—The Subjunctive cannot follow these conjunctions; for the same reason as above under causal clauses, m. 43.

EXAMPLES: Πάντες ὁμολογοῦσιν, ὥς ἡ ἀρετὴ κράτιστόν ἐστι. An. 4. 5. 10 αὐταὶ ἡρώτων αὐτοὺς, τίνας εἶεν· ὁ δὲ ἑρμενεὺς εἶπεν, ὅτι παρὰ βασιλέως πορεύοιντο πρὸς τὸν σατράπην· αἱ δὲ ἀπεκρίναντο, ὅτι οὐκ ἐνταῦθα εἶη κτλ. Or alternately the Indic. and Opt. ib. 2. 1. 3 οὗτοι ἔλεγον, ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφηνγὼς εἶη κτλ. Also the Opt. with ἄν; ibid. καὶ λέγοι, ὅτι περιμένειεν ἂν αὐτοὺς κτλ. Comp. Cyr. 1. 6. 3. ib. 1. 3. 13.

NOTE 1. For the personal construction of certain phrases, as λέγεται, φανερόν ἐστι, with ὅτι etc. and for other like matters, see § 151. I. 6. 7.

NOTE 2. The English *that* can also be given in Greek by ὅτε, when, as, after verbs signifying to remember, know by experience, and the like; e. g. Thuc. 2. 21 μεμνημένοι καὶ Πλειστονάκτα, ὅτε εἰσβαλὼν ἀπεχώρησε πάλιν, lit. remembering also Pl. when he, etc. comp. Il. o. 18, and the example in § 131. n. 15.

NOTE 3. The English *that* can also be expressed by εἰ, if, after the verbs θαυμάζω to wonder, ἀγαπάω to be content, αἰσχύνομαι to be ashamed, and some other verbs implying an emotion of mind; since the Attics preferred to avoid a decided tone, even in things quite certain (m. 15). Yet this εἰ can properly be translated by *that*, only when it is construed with the Indicative; Cyr. 4. 5. 20 οὐδὲν θαυμάζω, εἰ Κναζάρης ὀκνεῖ περὶ ἡμῶν. Dem. Mid. 29 οὐκ ἡσχύνθη, εἰ τοιοῦτο κακὸν ἐπάγει τῷ, that he brought such evil upon any one. Æschin. p. 537 οὐκ ἀγαπᾷ, εἰ μὴ δίκην ἔδωκεν, lit. that he was not punished. So too after χαλεπῶς φέρω Cyr. 5. 5. 12.—But ὅτι can also be used, e. g. Dem. Ol. p. 37.

NOTE 4. We also find ὅτι even before the words of a speaker quoted without change, and therefore wholly redundant; Cyr. 5. 2. 9 ὁ Κύρος

ἀπεκρίνατο, ὅτι, ἔφη, ὃ Γωβρύα, ὁλομαι κτλ.—When minor clauses intervene immediately after ὅτι and ὥς, the conjunction may be repeated: An. 5. 6. 19 λέγουσιν ὅτι, εἰ μὴ ἐκποριοῦσι (m. 23) τῇ στρατιᾷ μισθόν, ὅτι κινδυνεύσει μείναι τοσαύτη δύναμις. Or the two conjunctions may alternate; Cyr. 5. 3. 30. Hdot. 3. 71. Or further, in the like case, after the intervening clause, the construction of the Acc. c. Inf. or that with the Participle, may be introduced; and then ὅτι again is redundant; Cyr. 1. 6. 18 λέγεις σύ, ὅτι, ὥσπερ οὐδὲ γεωργοῦ ἀργοῦ οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ ἀργοῦ οὐδὲν ὄφελος ἐλναί. Comp. Thuc. 4. 37 (Particip.) and § 141. n. 2; see also above in m. 36.

H. Interrogative Clauses, direct and indirect.

- 62 1. A *direct* interrogation is usually introduced by an interrogative particle, especially by *ἄρα*; also by *ἄλλο τι ἢ, ἄρ' οὐ, οὐκοῦν*, or simply *οὐ*, Lat. *nonne*, all implying usually an *affirmative* answer; by *ἄρα μὴ* or simply *μὴ, μῶν, μὴν μὴ, οὐκοῦν*, Lat. *num*, implying mostly a *negative* answer; and in a double interrogation by *πότερον... ἢ*; see all these in § 149. m. 18. Further, sometimes by interrogative pronouns; to which belong also the adverbial interrog. pronouns *ποῦ; ποῖ*; etc. Such clauses are in their own nature independent; and are consequently so construed. Yet the Greek is especially fond of employing in questions the *subjunctive* form of the *Opt.* with *ἄν* (m. 15); as *τί εἴποις ἄν*; *πῶς ἂν οἴοιτο*; —For the Subjunct. in questions of doubt, see § 139. m. 2.
- 63 2. *Indirect* interrogations are introduced, either by the particles *εἰ (ἤν) whether*, *εἰ μὴ* or simply *μὴ whether not*, and in double interrogations *εἴτε... εἴτε, πότερον... ἢ, εἰ... ἢ, ἢ... ἢ*; or also by the indirect interrogative pronouns and adverbial pronouns, *ὅστις, ὅπου, ὅπως, ὅτηλίκος*, in place of which also the direct interrogative pronouns, *τίς, ποῦ*, etc. are just as often employed. Their construction is that of *dependent* clauses, and has been therefore already explained in the preceding discussion; see the examples below in n. 1.—We further remark here only, that in the construction with the *Subjunctive*, the particle *ἄν* does *not* connect itself with the interrogative particle, as it does with the relatives. Indeed, this construction is scarcely found except after *negative* or doubtful assertions (see n. 2); so that in this Subjunctive we may again recognize the *Conjunct. dubitativus* described above in m. 2, as will appear from the examples.

EXAMPLES: Soph. OT. 1367 οὐκ οἶδ' ὅπως σε φῶ βεβουλευσθαι καλῶς. Cyr. 8. 4. 16 τὰ δὲ ἐκπώματα, ἔφη, οὐκ οἶδ', εἰ Χρυσάντα τούτῳ δῶ. Eur. Or. 713 κούκέρ' εἰσὶν ἑλπίδες, ὅπη τραπεζόμενος θάνατον φύγω.

- 64 NOTE 1. After *affirmative* clauses therefore, we find either the *Indicative* or forms standing in place of it); or, especially after historical tenses, the *Optative*. E. g. Xen. An. 7. 3. 37 σκέψαι τοῖνυν, εἰ ὁ Ἑλληνικὸς νόμος κάλλιον ἔχει. Soph. Ant. 38 δειξέεις τάχα, εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλὼν κακῇ. Mem. 3. 12. 8 αἰσχροὺν γηράσαι, πρὶν ἰδεῖν ἐαυτόν, ποῖος ἂν κάλλιστος γένοιτο.—An. 4. 8. 7 ἡρώτων εἰ δοῖεν ἂν τούτων τὰ πιστά. 2. 28 ἐρωτῶσιν εἴ τις ἐθέλοι συμπορεύεσθαι. Other examples will occur in reading. See also for the Indicative the general remarks below, m. 67 sq.

NOTE 2. That the *Subjunctive* also is found after *affirmative* clauses (no. 65 2 above), is to be explained from the circumstance, that there are certain affirmative modes of expression, in which the *Conjunct. dubitativus* is supposable; e.g. in *double* questions: Æsch. Prom. 779 ἐλοῦ γάρ, ἢ τὰ λοιπὰ σοι φράσω, ἢ τὸν ἐκλύουσιν' ἐμέ. Comp. Il. v. 742. ι. 701; or alternately with Subj. and Opt. Il. σ. 307. Or, as in Hdot. 1. 53 (comp. 2. 52) Κροῖσος ἐνετέλλετο ἐπειρωτᾶν τὰ χρηστήρια, εἰ στρατεύεται ἐπὶ Πέρσας Κροῖσος, 'whether he might venture to make war against the Persians;' and yet it is then said further: καὶ εἴ τινα στρατὸν προσθέοιτο σύμμαχον, i.e. a single question, and whether, if so, he might better secure allies.

NOTE 3. To such indirect interrogative clauses, even when they are in 66 the *Subjunctive*, Homer adds the particle κέ, e.g. Il. χ. 244; especially in the apparently independent αἶ κε or εἶ κε with the *Subjunctive*. e.g. Il. ε. 279. α. 420 αἶ κε τύχωμι, πίθηται. Od. α. 379 θεοὺς ἐπιβώσομαι, αἶ κε ποθὶ Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι.—In close connection with this is the *prosaic* usage of εἰάν after verbs implying to examine, see to, as σκοπεῖν, ὀρᾶν. E.g. Plat. Gorg. p. 510. b, σκόπει δὲ, εἰάν σοι δοκῶ εὖ λέγειν, comp. Theæt. p. 192. e. So too elliptically, like the Homeric εἶκε; e.g. Alcib. I. p. 122 μηδὲ τοῦτο ἡμῖν ἀρρήτον ἔστω, εἰάν πως αἴσθῃ οὐ εἰ.

NOTE 4. For other remarks upon the interrogative clauses, see § 127. 5. § 151. I. 6, 7.

GENERAL REMARKS

on the use of the Moods in dependent Clauses.

NOTE 1. The rule that the *Subjunctive* is used after *primary* tenses, and 67 the *Optative* after *historical* tenses, we have found to be confirmed; but only in general. Accordingly, the change of a primary tense in the main clause for an historical tense, must have an influence upon the mood of the dependent clause; and particularly, in all cases where the Grammar makes a distinction in the double construction with the Subj. and Optative, the construction with the Subj. connects itself by preference with a primary tense, and that with the Opt. with an historical tense. E.g. the clause: καί, εἰάν τι ἔχωμεν, δώσομεν, if made dependent on ἐκέλευσεν would read: καὶ ἡμᾶς, εἰ τι ἔχομεν, ἐκέλευσεν δοῦναι. Or, the example in Dem. Phil. 3. p. 122, οἱ Ἀθηναῖοι ἐκόλαζον καὶ ἐτιμωροῦντο, οὓς αἰσθοντο δωροδοκοῦντας, if referred to the present time would read: οἱ Ἀθ. κολάζουσι καὶ τιμωροῦνται, οὓς ἂν αἰσθωνται δωροδοκοῦντας; and so vice versa. So too Isæus de Arist. Her. 17 οἱ μὲν, ὅταν περὶ χρημάτων δυστυχῶσι, τοὺς σφετέρους αὐτῶν παῖδας εἰς ἑτέρους οἴκους εἰσποιοῦσιν, ἵνα μὴ μετὰσχῶσι τῆς τοῦ πατρὸς ἀτιμίας· οὗτοι δὲ ἄρα εἰς ὑπόχρεων οὐσίαν καὶ οἰκόθεν εἰσεποιοῦν σφᾶς αὐτοῦς, ἵνα καὶ τὰ ὑπάρχοντα προσαπολέσειαν. Still, as both the Opt. and *Subjunctive* depend wholly on the supposition which the writer in every case connects with the clause, and not alone on the preceding tense, there are examples enough of departure from the above rule; e.g. 1) Where the *Subjunctive* follows an *historical* tense; thus after the final particles (ἵνα etc. m. 45), and with μὴ after verbs of fearing, etc. see m. 50. We find also, just as often, εἰάν, ὅστις ἂν, ὅπου ἂν, ἐπειδὴν, with the Subj. in narration, especially in the *indirect* style, when the same construction would have place in the direct style; e.g. Xen. Hell. 2. 1. 24 Λύσανδρος τὰς ναὺς ἐκέλευσεν ἔπessθαι· ἐπειδὴν δὲ ἐκβῶσιν, ἀποπλεῖν. 2) Where the *Optative* follows a *primary* tense; e.g. after final particles, and after μὴ implying fear, anxiety. But also elsewhere; e.g. Dem. Ol. 3. p. 38 τὴν αὐτὴν σύνταξιν ἀπάντων (sc. λέγω ν. βούλομαι), ἵνα τῶν κοινῶν ἕκαστος τὸ μέρος λαμβάνων, ὅτον δέοιτο ἢ πόλις, εἰς τοῦθ' ἔτοιμος ὑπάρχῃ. See other examples in m. 64, 65.

NOTE 2. In respect to the particle ἂν, we have seen, that it often stands 63

in dependent clauses expressed by the Subjunctive, while the Optative rejects it. Nevertheless, the case is not infrequent, (although the learner will do well at first to regard such cases rather as exceptions from the rule,) that, since in clauses with the Subjunctive the *ἄν* is always closely united with the conjunction or pronoun, when the construction passes over into the Optative, this latter retains the *ἄν* with the conjunction or pronoun, without forming the mood described above in m. 15. Hence examples are not seldom of *δοῖς ἄν*, *ἐπειδὴν ἔως ἄν*, *πρὶν ἄν*, *ὅπότεν ὅπως ἄν*, even *ὅταν* and *εἰάν*, connected with the Optative; e. g. Xen. Cyr. 5. 5. in. *ἐπιστέλλεν αὐτῷ ἦκειν, ὅπως σύμβουλος γίγνοιτο, ὅ, τι ἄν δοκοίη πράττειν*. An. 7. 5. 8 *ἐμέμνητο, ὥς, ἐπειδὴν ἐπὶ θάλατταν ἀπέλθοι, παραδώσει αὐτῷ Βισάνθην*. ib. 7. 7. 57 *εἶδοντο μὴ ἀπελθεῖν, πρὶν ἄν ἀπαγάγοι τὸ στράτευμα καὶ Θίμβρωνι παραδοίη*. Comp. Hell. 2. 4. 18. ib. 5. 4. 47 *Ἀγησίλαος ἐκέλευε φυλάττειν, ἔως ἄν αὐτὸς ἔλθοι*. Dem. Mid. 5 *τὴν παρασκευὴν, ἣν ἄν πορίσαιτό τις, οὐκ ἄεσθε χρήσιμα ὑβρίζεσθαι*. So after *ὅταν* Æschyl. Pers. 448; after *εἰάν* Thuc. 8. 27. Still, many of these instances are not sufficiently settled by the manuscripts; so that the editions often vary between the Subjunctive and Optative. See also Thuc. 2. 93 *μὴ ἄν*. Anab. 7. 4. 2 *ὅπως ἄν*.

- 69 NOTE 3. The usual mood in *sermone obliquo*, especially in narration, is the Optative; and hence also the Optative is commonly found in interjected clauses in the indirect style; e. g. Xen. Agesi. 1. 10 *Τισσαφέρνης ὁμοσεν, εἰ στείσαιοτο, ἔως ἔλθοιεν, οὓς πέμπσειε πρὸς βασιλίᾳ ἀγγέλους, διαπράξεσθαι κτλ.* But as the Greek language, in dependent clauses in general, employs the Indicative far oftener than the Latin, (e. g. after final particles and those marking consequence, comp. m. 34,) it also does the same in interjected (parenthetic) clauses in *sermone obliquo*. For as Greek writers in general are fond of a sudden transition from the indirect style to the direct, (e. g. Hell. 2. 1. 25 *Ἀλκιβιάδης οὐκ ἐν καλῷ ἔφη αὐτοὺς ὀρμεῖν, ἀλλὰ μεθορμίσαι ἐς Σηστόν παρήνει· οὐ ὄντες ναυμαχήσετε, ἔφη, ὅταν βούλησθε*. Comp. Cyr. 1. 4. 28 extr. 5. 3. 54. ib. 8. 3. 3,) so too the Indicative is not seldom abruptly introduced, where according to all the laws of construction we should expect a dependent mood, and where too the Latin regularly employs the Subjunctive. We give here a single example from Xen. An. 1. 3. 14: *Εἰς δὲ δὴ εἶπε, στρατηγὸς μὲν εἰσθαι ἄλλους ὥς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν.—ἐλθόντας δὲ Κῦρον αἰτεῖν πλοία, ὥς ἀποπλείου· εἰάν δὲ μὴ διδῷ ταῦτα (see m. 67), ἡγεμόνα αἰτεῖν Κῦρον, δοῖς διὰ φίλῳ τῆς χώρας ἀπάξει.—πέμψαι δέ, καὶ προκαταληφθέντων τὰ ἄκρα, ὅπως μὴ φθάσωσι (see m. 45) μήτε ὁ Κῦρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἡρπακότες*. Comp. Cyr. 4. 2. 36. Dem. Ol. 1. p. 12, etc.

- 70 NOTE 4. Here also is to be noted, though not of frequent occurrence, the Optative without *ἄν* in the indirect style, instead of the Indicative. This corresponds to the German Subjunctive in the indirect style; and is found only when it forms the continuation of an indirect clause introduced by *ὅτι*, *ὥς*, or the Infinit. e. g. An. 7. 3. 13 *ἔλεγον πολλοί, ὅτι παντὸς ἀξία λέγει Σεύθης· χειμῶν γὰρ εἴη καὶ οἰκαδε ἀποπλεῖν οὐ δυνατόν εἴη*. Also Soph. Phil. 615. Plat. Rep. p. 420. c, etc.

- 71 NOTE 5. In conclusion of this whole discussion respecting the moods, it may be well to note here some especially instructive passages from the books most frequently read; e. g. Demosth. Phil. 3. p. 128. (14 *ἐκείνῳ γε αἰσχρὸν, ὕστερόν ποτ' εἰπείν κτλ.*) Xen. Cyr. 5. 3. 26–28. Mem. 1. 5. ib. 1. 2. 55 and espec. 59 sq. ib. 3. 6. 16–18; also the continuation of the example in m. 69, An. 1. 3. 15 sq.

- 72 NOTE 6. The syntax of the IMPERATIVE does not require a separate discussion. The single passages which treat of it are fully given in the Index.

THE INFINITIVE.

§ 140. General Construction.

1. The *Infinitive* is that form of the verb, which merely expresses the idea of the verb indefinitely, that is, without any relation of person or mood. In this way, on the one hand, it approaches the nature of a *substantive*; as is shewn by its receiving the article (no. 5), and by its position as subject or object in a clause. On the other hand, it retains its *verbal* character, in that it admits the distinction of tenses and the various verbal constructions. It is used wherever not only the Latin, but also the English, requires the Infinitive, either simply or with *to*; and frequently likewise where both these languages employ the Subjunctive. Thus it is found:

a) As the *subject* of a clause, as in Latin, after the impersonal words and phrases *δεῖ, προσήκει, καλόν ἐστι, ἀγαθόν ἐστι*, and many others; e. g. *δεῖ λέγειν· ἡδὺ θηράν*.

b) As the complement of an *incomplete* verbal idea; and this, not only as in Latin after verbs signifying *to be wont, to be able, to think of, to endeavour*, etc. but also where in Latin a conjunction is employed (*ut, quin, quominus*), as after verbs of *entreating, commanding, exhorting, doubting*, etc. E. g. *οἴοσθ' ἐμὶ ποιεῖν· δέομαί σου παραμένειν· παραίω λέγειν*, etc.

c) After verbs which imply a reference to the future, (as *μέλλειν, ἐλπίζειν, ἀναβάλλεσθαι, ὑπισχνεῖσθαι*, and the like,) the Greek language fills out the idea by subjoining the *Infinitive Future*; where in English we do it less perfectly by means of the *Infin. Present*.

EXAMPLES: Dem. Ol. 3. p. 31 *εἰ τις ὑμῶν ἀναβάλλεται ποιήσῃν τὰ δέοντα, ἰδεῖν ἐγγύθεν βούλεται τὰ δεινὰ*. Cyr. 1. 6. 4 *ἐλπίζει τεύξεσθαι ὡν ἂν δέῃ*. Comp. also § 137. n. 11.

NOTE 1. That instead of the *Inf. Fut.* we often find the *Inf. Aor.* and *Pres. with ἄν*, has already been noted, § 139. m. 18. Still, not unfrequently the simple *Inf. Aor.* as an indefinite tense, fills the place of the Future; e. g. Plato Phædo p. 67. e, *ἐκέισε ἔρχονται, οἱ ἀφικόμενοις ἐλπίς ἐστίν, οὐ διὰ βίου ἥρων, τυχεῖν*. So too with acc. c. infin. Cyr. 2. 4. 15 *ἐλπίζω, ἐκείνους ἐλθεῖν πρὸς σὲ μᾶλλον*. See Heind. ad Plat. Phæd. 32.

d) For the *Infin. with μή*, after certain verbs, see § 148. n. 9.

2. Kindred with this is the Infinitive, which is put after an adjective (or also a substantive), either for completeness or for greater definiteness, like the Acc. described in § 131. 7. Here the *Infinit. Active* is employed, not only where the relation is active, but also where it is of a passive kind, where the Latins put the Supine in *u*. Still, in such cases, the *Infin. Passive* is not unusual.

EXAMPLES: *ἐπιτήδειος ποιεῖν τι*.—οὐ δεινός ἐστι λέγειν, ἀλλ' ἀδύνατος σιγᾶν.—Eur. IT. 1002 *δεινὰ γυναῖκες εὐρίσκειν τέχνας*.—ἡδὺ ἀκούειν, σιωπῇ ἀκροῦν.—*θαῦμα ἰδεσθαι, mirabile visu*, Hom.—*ράδιος νοῆσαι*.—*πόλις χαλεπὴ λαβεῖν*.—

τὰ δέοντα εἰπεῖν, *dicenda*, Dem.—Plut. Thes. 23 *νεανίσκος Ξηλυφανῆς ὀφθῆναι*, as in Horace *niveus videri*.—*ἄξιος μισεῖσθαι* Æschin. p. 67.

NOTE 2. By means of a certain syntactical license, this Infin. of complement is sometimes put epenthetically after a word, on which other noun-adjuncts already depend; or, these noun-adjuncts are made to refer to the other word rather than to the Infinitive. E. g. Plat. Crit. p. 52. b, *οὐκ ἐπιθυμία σε ἄλλης πόλεως οὐδ' ἄλλων νόμων ἔλαβεν εἰδέναι*. Legg. 1. p. 626 *δοκεῖς μοι τῆς θεοῦ ἐπωνυμίας ἄξιος εἶναι μάλλον ἐπονομάζεσθαι*. Soph. Phil. 536 *πρὸς τι μενούμεν πρᾶσσειν*. Comp. Il. ω. 35 *τὸν νῦν οὐκ ἔγχετε σαῶσαι ἢ τ' ἀλόχῳ ἰδέειν καὶ μητέρι κτλ.*

3. The Infinitive is put also after a *complete* predicate-idea, to express purpose or result; where the Latin employs either conjunctions, or the construction with the Gerund or Particip. Fut. Passive.

EXAMPLES: *ἔδωκεν αὐτὸ δούλῳ φορῆσαι*.—ὁ ἄνθρωπος πέφυκε φιλεῖν.—Plat. Apol. p. 33. b, *παρέχω ἑμαυτὸν ἐρωτᾶν*, 'that they should ask me.'—*ἵππον παρέιχε τῷ ἀνδρὶ ἀναβῆναι*.—Xen. Ages. 4. 3 'Αγ. τὰς αὐτῷ χάριτας (*gifts*) ὀφειλόμενας τῇ πατρίδι καρποῦσθαι παρεδίδου. —Anab. 2. 2. 3 *ἐμοὶ θυομένῳ ἵνα ἐπὶ τὸν βασιδία οὐκ ἐγίνετο τὰ ἱερά*, as *I sacrificed in order to go against the king, the sacred rites were not favourable*; and further on: *ἵνα δὲ παρὰ τοὺς Κύρου φίλους, πάνν καλὰ ἡμῖν τὰ ἱερά ἦν*, but to go with the friends of Cyrus the sacred rites were altogether favourable; taken from the common phrase *ἐκαλλίερε ταῦτα ποιεῖν* c. g. Hdot. 6. 76.—Mem. 3. 6. 15 'Αθηναῖους πάντας νομίζεις δυνήσεσθαι ποιῆσαι πείθεσθαι σοι;—Plat. Prot. p. 329 *σμηκοῦ τιως ἐνδεὴς εἰμι πάντ' ἔχω*.

4. When the Infinitive expresses a result or consequence, it usually takes *ὥστε* before it, and less often *ὥς*, as has been already noted; see in § 139. F. This occurs always in prose, when a demonstrative of degree (*οὕτως*, *ἐς τοσούτο*, etc.) precedes; often likewise after certain verbs, as *ποιεῖν*, *διαπράττεσθαι*, *πείθειν*, *ψηφίζεσθαι*, *συμφέρειν*, *συμβῆναι*, and the like; also after adjectives, as *ικανός*, *ἀδύνατος*, etc.—For the Infin. after *οἶος*, *ὅσος*, see § 139. m. 57; and for the use of this *ὥστε* with finite tenses, see § 139. F.

EXAMPLES: Mem. 1. 2. 1 *Σωκράτης ἦν πεπαιδευμένος οὕτως, ὥστε πάνν ῥαδίως ἔχειν ἀρκοῦντα*.—Cyr. 3. 2. 29 *φησὶν πειράσεσθαι ποιῆσαι, ὥστε σε νομίζην καλῶς βεβουλευσθαι*.—Hdot. 6. 5 'Ιστιάιος οὐκ ἔπειθε τοὺς Χίους ὥστε ἑωντῷ δοῦναι νέας.—Plat. Gorg. 478 'Αρχέλαος διεπράξατο ὥστε μήτε κολάζεσθαι μήτε δίδόναι δίκην.—Thuc. 5. 14 *Ξυνέβη ὥστε πολέμου μηδὲν ἐτι ἀψασθαι μηδετέρους*.—Plat. Prot. p. 338 *ἀδύνατον ὑμῖν ὥστε Πρωταγόρου σοφώτερόν τιν' εἰλίσθαι*.

NOTE 3. The omission of *ὥστε* before the Infin. after a preceding demonstrative of degree, is poetic; e. g. Æschyl. Ag. 490 *τίς ὧδε φρενῶν κεκομμένος, ἀλλαγὰ λόγου καμεῖν*. See the example from Eur. Or. 559, in § 139. m. 30 a. So too the omission of *οἶος* (ib. m. 57): Il. ζ. 463 *χῆτ' ἐοικὸς ἀνδρός*, (sc. οἶου) *ἀμύνειν δούλιον ἥμαρ*. Compare the use of the demonstrative before the Infin. in § 127. 1. c, and § 132. n. 22. And following the same analogy, *οὕτως* is found sometimes, though not often, in prose, as redundant before the Infinitive, or preparing the way for it; e. g. Cyr. 8. 7. 10 *ἐπαιδεύθην οὕτως ὑπὸ τῆς πατρίδος, τοῖς πρεσβυτέροις ὑπέεικεν καὶ ὑμᾶς δὲ οὕτως ἐπαίδενον, τοὺς μὲν γεραιτέρους προτιμᾶν, τῶν δὲ νεωτέρων προτετιμῆσθαι*.

NOTE 4. The Infin. of some short *parenthetic* clauses may be referred to the preceding constructions; e. g. *ἀπλῶς εἰπεῖν* to *speak briefly*, in short. So too *ἐμοὶ δοκεῖ* *it seems to me*, in my opinion; *ἀλίγου ν. μικροῦ δεῖν*, *it*

wants little, almost, nearly; πολλοῦ δεῖν, it wants much, not by a great deal. For the personal construction of such verbs, see in § 151. I. 7. So too the Infin. often stands after ὥς, ὅσον, in parenthetic clauses; e. g. ὥς συντόμως εἰπεῖν, ὥς συνελόντι εἰπεῖν (for which also simply συνελόντι can stand, comp. § 145. n. 3), so to speak briefly; ὅσον γ' ἐμὲ εἰδέναι so far as I know; ὥς ἔπος εἰπεῖν so to speak; ὥς εἰκάσαι, etc. See Heind. ad Plat. Hipp. maj. 11.

5. The Infinitive also takes the article τό, and thus is capable of declension; as has already been noted, in § 125. 8. It admits likewise therewith the nearer adverbial and objective adjuncts; as τὸ καλῶς ἀποθανεῖν, τὸ τοὺς φίλους ἀδικεῖν, τὸ ὑπὸ τῶν φίλων ἀδικεῖσθαι, etc. The article is commonly prefixed, whenever the Infinitive fills the place of a substantive and can readily be exchanged for one.* This occurs in a threefold way:

a) When the Infin. is the *subject* of a clause, and the clause contains a general sentiment; e. g. χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεύσai ῥάδιον.

NOTE 5. If the clause contain no general sentiment, the article is not inserted; e. g. Hdot. 3. 71 ἐπεὶ δὲ ἐς Δαρεῖον ἀπῆκετο γνώμην ἀποφαίνεσθαι, ἔλεγε τοιάδε. We must distinguish between ἡδὺ τὸ θηρᾶν and ἡδὺ θηρᾶν. Also after a *preparatory* demonstrative in the main clause (§ 127. 1. e), the article is commonly omitted; since the former supplies its place; e. g. Eur. Hipp. 470 ἐν σοφοῖσι γὰρ τὰδ' ἐστὶ θητῶν, λανθάνειν τὰ μὴ καλὰ. Eur. Or. 1161 βάρος τι κὰν τῷδ' ἐστίν, αἰνεῖσθαι λίαν. Comp. § 132. n. 22.

NOTE 6. But when the Infin. stands as if in apposition with the subject-noun, the article is inserted; e. g. Thuc. 1. 41 ἡ εὐεργεσία ἡ ἐς Σαμίων, τὸ δι' ἡμᾶς Πελοποννησίου τοῖς Σαμίοις μὴ βοηθῆσαι, παρέσχεν ὑμῖν τὴν Σαμίων κολασιν. Cyr. 7. 5. 52 ἦλθεν ἡ δευρὶ ἀγγελία, τὸ πάντας ἀνθρώπους ἐφ' ἡμᾶς συλλέγεσθαι.

b) When the Infin. is the *object* of a clause; and consequently depends on verbs which govern the Accusative, or also the Genitive of object. Here the Infin. must be regarded as the real object of the action expressed by the principal verb, and consequently as a substantive.

EXAMPLES: Cyr. 1. 4. 21 ὥσπερ κύων γενναῖος φέρεται πρὸς κᾶπρον, οὕτως ὁ Κύρος ἐφέρετο, μόνον ὁρῶν τὸ παῖεῖν τὸν ἀλσικόμενον. Dem. Phil. p. 41 σκοπῶν τό τε πλῆθος τῆς δυνάμεως καὶ τὸ τὰ χωρία πάντα ἀπολωλέναι τῇ πολει. Mem. 4. 3. 1 τὸ μὲν οὖν λεκτικούς καὶ πρακτικούς γίγνεσθαι τοὺς συνόντας οὐκ ἔσπευδεν. Comp. Hdot. 9. 79.

NOTE 7. So soon however as the Infinitive is only the *complement* of the idea expressed by the governing verb, and consequently combines with this into one predicate, it admits no article; since it then is taken merely in a verbal sense. E. g. βούλομαι λέγειν, also ἐπιθυμῶ, παραινῶ, κελεύω λέγειν, etc. Here again we must distinguish between Hell. 1. 6. 10 Κύρος αἰὲ ἀνεβάλλετό μοι διαλεχθῆναι, and Mem. 3. 6. 6 τὸ μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλόμεθα.

c) More especially the article stands before the Infinitive, when the latter depends on a *Preposition*, or the construction requires it to be in the *Genitive* or *Dative*. By means of this mode of construction, which is especially frequent in Greek prose, the Infinitive was used to express, not only very many adjuncts, which in other languages require a whole clause with a conjunc-

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tion; but also *abstract* nouns. But here, any adjunct which might stand in the Genitive with such a noun, must with the Infin. be put in that case which the verb requires.

EXAMPLES: Ἀθηνᾶ ἔρριψε τοὺς αἰλοὺς διὰ τὸ τὴν ὄψιν αὐτῆς ποιεῖν ἄμορφον, *because*, etc.—τὸ μὲν οὖν ἐπίορκον καλεῖν τινα ἄνευ τοῦ τὰ πεπραγμένα δεκνύναι, *laudoria estin, without shewing*, etc.—τὸ πλουτεῖν ἐστὶν ἐν τῷ χρῆσθαι μᾶλλον ἢ ἐν τῷ κεκτῆσθαι.—Dem. Ol. p. 16 τὸ γὰρ εὖ πράττειν παρὰ τὴν ἀξίαν ἀφορμὴ τοῦ κακῶς φρονεῖν τοῖς ἀνοήτοις γίγνεται, διόπερ πολλάκις δοκεῖ τὸ φυλάξαι τὰ γὰθὰ τοῦ κτήσασθαι χαλεπώτερον εἶναι, i. e. *to keep property is more difficult than to acquire it*.

NOTE 8. On the other hand, the article is *not* inserted, even after a substantive, wherever the Infin. expresses only a filling out or complement of the idea on which it depends (see no. 2. b, and n. 7), or the governing noun with its verb combine into one predicate-idea. This may be seen in the following examples: Isocr. p. 349 οἱ ῥήτορες τοὺς ἄλλους διδάσκειν τέχνην ἔχουσι, *equiv. to ἐπίστανται*. Thuc. 1. 16 ἐπενέμετο ἄλλοις τε ἄλλοθι καλύματα μὴ αὐξήσθαι, i. q. *ἐκωλύοντο*. Comp. Xen. Mem. 2. 1. 25. So after adjectives: Soph. Ant. 1173 τεθνᾶσιν· οἱ δὲ ζῶντες αἰτοῖσι θανεῖν; see above in no. 2.—But when the article is wanting after a preposition, or, generally, wherever the Infinitive is taken substantively, this is a freer or poetic usage; e. g. Eur. Alc. 11 παῖς Φέρητος, *ὃν θανεῖν ἐρρύσάμην*, i. e. *from death*. Hdot. 1. 158 Ἀριστόδικος ἔσχε μὴ ποιῆσαι ταῦτα Κυμαίους. (Contra, An. 3. 5· 11 ὁ ἄσκος δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι, i. e. *from sinking*, so as not to sink.) Hdot. 1. 210 σύ, ὦ βασιλεῦ, ἀντὶ μὲν δούλων ἐποίησας ἐλευθέρους Πέρσας εἶναι· ἀντὶ δὲ ἄρχεσθαι ὑπ' ἄλλων, ἄρχειν ἀπάντων.

NOTE 9. Sometimes the Infin. with τὸ (Acc.) is found, where the construction strictly requires the Genitive. E. g. Thuc. 3. 1 τὸν ὁμίλον εἶργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακουργεῖν. Comp. 2. 53. Plat. Lach. p. 190. e. See also the next note.

NOTE 10. The Infinitive *with the article in the Genitive* sometimes expresses a *purpose*; but commonly only in entire clauses; e. g. Thuc. 1. 23 ξυνέγραψα τὰς διαφορὰς, τοῦ μὴ τινα ζητῆσαί ποτε, ἐξ οὗτου τοσούτος πόλεμος κατέστη, *that no one may ever have to inquire*; comp. Cyr. 1. 3. 9. It is usual here to assume an omission of *ἐνεκα*; § 132. 8.—The poets in this sense can even put τὸ before the Infinitive: Soph. OT. 1416 πάρεσθ' ὅδε Κρέων, τὸ πράσσειν καὶ τὸ βουλεύειν. Eur. Alc. 710 σύ γ' οὐν ἀναιδῶς διεμάχου τὸ μὴ θανεῖν. See Exc. 11 ad Dem. Mid.

NOTE 11. There is still another *Infinitive* with τοῦ, the explanatory or *exegetical* Infinitive, so called, which serves to explain an abstract noun. where we should expect rather the case of the preceding noun. E. g. Dem. Pac. p. 62 λαβεῖν ἡβούλετο τὴν δόξαν τοῦ πολέμου, τοῦ δοκεῖν δι' αὐτὸν κρίσιν εἰληφέναι. Plat. Legg. 2. p. 657 ἡ τῆς ἡδονῆς καὶ λύπης ζήτησις τοῦ ζητεῖν αἰὲ κατὰ μουσικὴν χρῆσθαι κτλ. Phæd. p. 97 ἡ ξύνοδος τοῦ πλῆθους ἄλλήλων τεθῆναι.

6. Between the article and the Infinitive, there may be interposed not only near adjuncts of the Infinitive, but also entire subordinate clauses.

EXAMPLE: Mem. 1. 2. 4 (Σωκράτης) τὸ μὲν οὖν ὑπερσθίοντα ὑπερπονεῖν ἀπεδοκίμαζε (*he disapproved*), τὸ δὲ, ὅσα γ' ἡδέως ἢ ψυχῇ δέχεται, ταῦτα ἱκανῶς ἐκπονεῖ, ἐδοκίμαζε. Comp. Ec. 13. 6.

7. The Infinitive often stands wholly *independent*, instead of *the Imperative* of the second person. In this case, the subject (if expressed), and all the declinable adjuncts belonging to it, re-

main in the *Nominative*; comp. ‡ 141. n. 6. Here it is usual (though unnecessary) to supply *μέμνησο* or the like.

EXAMPLES: Il. ρ. 692 ἀλλὰ σύ γ' αἶψ' Ἀχιλῆϊ, θέων ἐπὶ νῆας Ἀχαιῶν, εἰπεῖν.—Plat. Soph. p. 218. α, ἀν δ' ἄρα τι τῷ μήκει πονῶν ἀχθῆ, μὴ ἐμὲ αἰτιάσθαι τοῦτων. See Heind. ad Plat. Lys. 18.

‡ 141. *The Infinitive with its Subject.*

1. When the Infinitive has a *subject of its own*, that is, a different one from that of the main sentence, the fundamental rule is, that this subject, with all its declinable adjuncts, whether substantives, adjectives, or participles, is then put *in the Accusative*. Thus with the *Infin.* introduced by the article, τὸ, τοῦ, τῷ:

EXAMPLES: Soph. Trach. 65 τὸ σὲ πατὴρ μὴ πυθέσθαι ποῦ 'σιν, ἀσχύνην φέροι σο. σοι. Plat. Symp. p. 218 ἐμοὶ οὐδὲν ἐστὶ πρεσβύτερον τοῦ ὡς βέλτιστον ἐμὲ γενέσθαι. Dem. Ol. p. 29 ἐκ τοῦ πρὸς χάριν δημηγορεῖν ἐνίου εἰς πᾶν προελήλυθε μοχθηρίας τὰ πράγματα. Xen. Apol. 14 ἀπιστοῦσι τῷ ἐμὲ τετιμῆσθαι ὑπὸ δαιμόνων. Plut. Mor. p. 223 Κλεομένης Ἄργους ἀπέπεσε, διὰ τὸ τὰς γυναῖκας ὅπλοις αὐτὸν ἀμύνεσθαι.

When also the subject of the Infinitive is not separately expressed, or is left indefinite, the declinable adjuncts belonging to it are still put in the *Accusative*; provided always, as before, that this implied subject is different from that of the main sentence. Thus again with the *Infin.* introduced by the article:

EXAMPLES: Plat. Crit. p. 49 οὐδέποτε ὀρθῶς ἔχει τὸ κακῶς πάσχοντα ἀμύνεσθαι ἀντιδρῶντα κακῶς, *that one suffering evil should avenge himself by returning evil*.—Cyr. 5. 4. 19 τὸ ἀμαρτάνειν ἀνθρώπους ὄντας οὐδὲν ἡναρμόσιον.—Dem. Ol. p. 20 οὐκ ἔστιν ἀδικούντα καὶ ἐπιπορεύοντα δύναμι βεβαίαν κτήσασθαι.

2. In Greek, as in Latin, we find especially what is called the construction of the

Accusative with the Infinitive, Accus. cum Infin.

This occurs when after verbs, and particularly verbs with the general idea *to say, to believe*, there follows a dependent Infinitive-clause having its own subject in the *Accusative*, as above in no. 1. E. g. οἱ μυθολόγοι φασί, τὸν Οὐρανὸν δυναστεύσαι πρῶτον τοῦ παντός, *mythologists say, Uranus first ruled over the universe*. This construction is used especially, when whole sentences are expressed in *sermone obliquo*; where in English we employ the simple Indicative as above, with or without the conjunction *that*.

NOTE 1. As in narrative the *historical Present* often takes the place of the Aorist, so in the oblique style the *Infin. Present* does the same. E. g. Plat. Symp. p. 175 μετὰ ταῦτα ἔφη σφᾶς μὲν δειπνεῖν, τὸν δὲ Σωκράτη οὐκ εἰσέναι. Comp. Hdot. 2. 137. Xen. Mem. 2. 6. 31.

NOTE 2. Along with the construction of the *Accus. c. Infin.* there alternate, without any difference of signification, clauses with *Conjunctions* (ὅτι, ὥς, etc. § 139. G), often in one and the same sentence; e. g. Xen. Hell. 4. 3. 1 ἀγγέλλει Δερκυλλίδας, ὅτι νεκρὸν τε Λακεδαιμόνιοι, καὶ αὐτῶν μὲν τεθνάναι ὁκτώ, τῶν δὲ πολέμιον πεμπληθεῖς. Indeed, by means of a certain *anacoluthon*,

the two constructions pass over the one into the other; see an example above, § 139. m. 61. Xen. Hell. 6. 5. 42 ἐλπίζειν χρή, ὥς ἄνθρωπος ἀγαθὸς μᾶλλον ἢ κακοὺς αὐτοὺς γενήσεται. Comp. Cyr. 2. 1. 23. Hdot. 7. 226.—From the converse of this relation has probably arisen the very extensive usage, that the *subject* of a dependent clause introduced by a conjunction, is put with the verb of the main sentence in the Accusative; e. g. ἀκούω αὐτόν, ὥς ἀπώλετο. See more on this construction in § 151. I. 6.

NOTE 3. Through a want of syntactical exactness, we sometimes find, even in the direct style, main clauses with the *Accus. c. Infin.* This arises from an almost involuntary attraction towards some preceding verb of *speaking*, etc. and the clause appears grammatically incomplete. E. g. Hdot. 4. 5 ὥς δὲ Σκύθαι λέγουσι, νεώτατον ἀπάντων ἐθνέων εἶναι τὸ σφέτερον (as if preceded by: Σκ. λέγουσι). 95 ὥς ἐγὼ πυνθάνομαι τούτων, τὸν Ζάλμοξιν δορυλεύσας ἐν Σάμῳ. Comp. also Xen. An. 6. 4 (2). 18 ὥς ἐγὼ ἤκουσά τινος, ὅτι Κλέανδρος μέλλει ἤξειν.

3. When the subject of the Infinitive is one and the same with that of the main sentence, it is *not expressed*; not even after verbs which are usually followed by the *Acc. c. Infin.* e. g. ἔφη σπουδάζειν, *dixit se festinare*. The learner in such cases must not be misled by the Latin idiom, to supply the Lat. *se* (*me, te*) of the subject by *ἐαυτόν* etc.—The same rule holds good, when the Infinitive-clause depends on a conjunction (as *πρὶν, ὥστε*), and the subject remains the same.

EXAMPLES: An. 1. 3. 1 οἱ στρατιῶται οὐκ ἔφασαν λείπει τοῦ πρόσω· ἰπώπειτον γὰρ ἐπὶ βασιλείᾳ λείπει· μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν κτλ. Cyr. 2. 2. 10 πιθανοὶ οὕτως εἰσὶ τινες, ὥστε, πρὶν εἰδέναι τὸ προσταττόμενον πρότερον πείθεσθαι.

NOTE 4. A deviation from this rule is rare, at least in good prose; e. g. Plato Charm. p. 173 οἶμαι μὲν ληπεῖν με, and often after οἶμαι, Legg. p. 860. c. Soph. p. 234. e. In strictness such a deviation can only have place: 1) When some special emphasis requires the express repetition of the subject in the dependent clause; see the examples. 2) When still other subjects are introduced in the dependent clause; but then the Nominative also can stand with the Infinitive. On the second point see more in § 142. n. 3, and comp. § 144. n. 8.

EXAMPLES under 1. Hdot. 2. 2 οἱ Αἰγύπτιοι ἐνόμιζον ἑωυτοὺς πρώτους γενέσθαι πάντων ἀνθρώπων, *that they themselves*, etc. 1. 34 Κροίσος ἐνόμιζε ἑωυτὸν εἶναι ἀνθρώπων ἀπάντων ὀλβιώτατον, comp. 1. 171.—Plat. Apol. p. 36 ἡγησάμενος ἑμαυτὸν τῷ ὄντι ἐπικεικότερον εἶναι ἢ ὥστε εἰς ταῦτ' ἰόντα σώζεσθαι. Isocr. Paneg. p. 58 (οἱ πρόγονοι) ἐφιλονίκησαν, οὐκ ἔχθροὺς ἀλλ' ἀταγωνιστὰς σφᾶς αὐτοὺς εἶναι νομίζοντες. Comp. Il. η. 198. ν. 269.—For examples under 2, see § 142. n. 3.

NOTE 5. In the use of the Infinitive for quoting the language of another, or in any other dependent discourse, the Greeks go further than the Latins, in this respect, viz. that they more frequently employ this construction with *relative* and other minor clauses. E. g. Plat. Alcib. I. p. 123 ἔφη παρελθεῖν χώραν... ἣν καλεῖν τοὺς ἐπιχωρίους ζώνην, 'he said he had passed by a country, *which* the inhabitants call the zone.' Hdot. 1. 86 ὥς δὲ ἄρα μιν προστήναι τούτο, ἀναστενάξαντα ἐς τρις ὀνομάσαι ΣΟΛΩΝ, 'as this presented itself to his mind, he groaned three times and pronounced the name SOLON;' comp. 6. 137. Thuc. 2. 102. Xen. Mem. 1. 1. 13 Σωκράτης ἐθαύμασεν, εἰ μὴ φανερόν αὐτοῖς ἔστιν, ὅτι ταῦτα οὐ δυνατόν ἐστιν ἀνθρώποις εὐρεῖν· ἐπεὶ καὶ τοὺς μέγιστον φρονούντας ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταῦτα δοξάζειν ἀλλήλους. This takes place less frequently in conditional clauses, and not at all in final clauses: Hdot. 3. 105 εἶναι δὲ ταχύτητα οὐδενὶ ἐτέρῳ ὁμοίον.

οὕτω ὥστε, εἰ μὴ προλαμβάνειν τῆς ὁδοῦ τοὺς Ἰνδοὺς, ἐν ᾧ τοὺς μύμηκας συλλέγεσθαι, οὐδένα ἂν σφειὼν ἀποσώζεσθαι.

4. For the *personal* construction so called after λέγεται, δοκεῖ, δῆλόν ἐστι, πρέπει, and the like, see fully in § 151. I. 7.

NOTE 6. Finally, the Infinitive with the Accus. can stand entirely independent, to express *wish, entreaty, command*; where we may supply some verb, as κελεύω. Such a clause stands in the place of an *Imperat.* 3 pers. Comp. § 140. 7.

EXAMPLES: II. γ. 285 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη, αὐτὸς ἔπειθ' Ἑλένην ἔχετω etc. εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος, Τρώας ἔπειθ' Ἑλένην ἀποδοῦναι. Comp. also II. η. 79 with ζ. 92. Hes. ε. 391 γυνὸν σπείρειν, γυνὸν δὲ βοῶτεϊν, *nudus ara, sere nudus*, Virg. where the subject is left indefinite, and the indef. τις may be assumed. Or *impersonal*, e. g. Hdot. 5. 105 ὁ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τίσασθαι, 'may it be permitted me,' etc.

NOTE 7. The same construction, with and without τό, sometimes serves as an exclamation of *wonder, surprise*: σέ ταῦτα δρᾶσαι, *that thou couldst do such things!* Arist. Nub. 816 τὸ Δία νομίζειν, ὄντα τρηκοντονί, *that thou at such an age canst believe on Jupiter!* Comp. Xen. Cyr. 2. 2. 3. Æsch. Eum. 801 ἐμέ παθεῖν τάδε, φεῦ, ἐμέ κατὰ γὰρ οἰκεῖν.

§ 142. The Infinitive with Adjuncts. Attraction.

1. When the subject of the Infin. has other adjuncts, whether attributes or predicates, in the form either of substantives or of adjectives, it follows of course, that where the Accusative of the subject is expressed, these adjuncts are also put in the *Accus.*

EXAMPLES: Ἀπαντες νομίζομεν τὴν γῆν σφαῖραν εἶναι.—Od. a. 173 οὐ σε περὶ δὲν δόμοι ἐνθάδ' ἰκίσθαι.

2. Whenever the subject of the Infinitive is not directly expressed, but the same has been already mentioned in some preceding clause, there takes place a species of

Attraction,

peculiar to the Greek language; that is to say, these adjuncts are not put in the Accusative, but, in the absence of the subject-word, are in a certain sense *attracted* by the next preceding verb. This takes place in two ways:

a) When the omitted subject of the Infinitive is at the same time the *subject* (Nominative) of the preceding finite verb on which the Infin. depends, the adjuncts connected with the Infin. must in like manner stand in the *Nominative*. E. g.

ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός,

Lat. *dicebat se esse Jovis filium*. This holds true also when the subject is not expressed even with the first verb.

EXAMPLES: ἔφασκες εἶναι δεσπότης.—ἔπεισα αὐτοὺς, εἶναι θεός, *I persuaded them, that I was a god.—ἐνομίζοντο οὐδ' αὐτοὶ σωθήσεσθαι*.—II. δ. 101 εὖχεο Ἀπόλλωνι ῥέξειν ἐκατόμβην οἴκαδε νοστήσας.—Xen. An. 3. 2. 39 ὅστις ὑμῶν τοὺς οἰκεῖους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθός εἶναι.

b) When the omitted subject of the Infin. stands with the preceding verb only as an immediate or remote *object*, the adjuncts

connected with the Infinitive must in like manner stand in *that oblique case* in which their subject thus stands as object. Thus in the *Genitive*:

ἐδέοντο αὐτοῦ εἶναι προθύμου, *they besought him to be of good courage*, Xen. Hell. 1. 5. 2.

Or in the *Dative*; e. g.

ἔξεστί μοι γενέσθαι εὐδαίμονι, Dem. Ol. p. 35,

as also in Latin, *licet illis esse beatis*.—Or finally in the *Accusative*, where it again coincides with the general rule; e. g.

κελεύω σε εἶναι πρόθυμον.

EXAMPLES: ISOCR. Pan. p. 60 ταῖς πόλεσι λυσitelεῖ μάλλον ἐξ ἀνθρώπων ἀφανισθῆναι, ἢ δούλαις ὀφθῆναι γενομένοις.—THUC. 7. 77 ἀναγκαῖόν ἐστιν ὑμῖν ἀνδράσιν ἀγαθοῖς γίγνεσθαι.—Hdot. 1. 176 τῶν Λυκίων φαμένων Ξανθίων εἶναι οἱ πολλοὶ ἐστὶ ἐπὶ ἡλυδες.—Plat. Apol. p. 21 ἦλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι.

NOTE 1. That however this attraction is not absolutely necessary, is shewn by the many examples where it is neglected, even after a Genitive or Dative expressed; and where consequently the adjuncts of the dependent clause, both predicates and participles, stand in the *Accusative*; comp. § 144. n. 12.

EXAMPLES: Hdot. 6. 100 Ἐρετριεῖς Ἀθηναίων ἐδεήθησάν σφισι βοηθοὺς γενέσθαι.—ISOCR. p. 297 δέομαι ὑμῶν, ἀκροάσασθαι τῶν λεγομένων, ἐνθυμηθέντας ὅτι κτλ.—An. 3. 2. 1 ἔδοξεν αὐτοῖς προφύλακας καταστήσαντας συγκαλεῖν τοὺς στρατιώτας.—Mem. 1. 1. 9 ἔφη δὲν, ἃ μὲν μαθόντας ποιεῖν ἔδωκαν οἱ θεοὶ, μαθάνειν. Here after ἔδωκαν we must supply τοῖς ἀνθρώποις, and yet the Acc. μαθόντας appears; but comp. below, in § 144. n. 12, the similar clause from the same passage, where ἀνθρώποις is expressed, and the attraction (μαθοῦσι) takes place.

NOTE 2. In like manner after *πρέπει*, *προσέκει*, *ἔξεστι*, *συμβαίνει*, and the like, the predicate-adjunct often stands in the *Accusative* by the side of the preceding Dative, especially after *ἔξεστι*. More commonly however the person follows after, and passes over in like manner into the *Accusative*; so that such verbs are then construed simply with the *Acc. c. Inf.*

EXAMPLES: Xen. Lac. 13. 9 ἔξεστι τῷ νέῳ καὶ παιδρὸν εἶναι καὶ εὐδόκιμον; see the example in § 139. m. 28.—Plat. Ion. p. 539. e, οὐκ ἂν πρόποι ἐπιλησμονα εἶναι ἄνδρα βραψυδόν.—Cyr. 1. 6. 17 ὁποσοι ἀργεῖν προσέκει στρατιάν. 7. 5. 83 οὐ τὸν ἀρχοντα τῶν ἀρχομένων πονηρότερον προσέκει εἶναι.

3. The same attraction takes place, when the clause with the Infinitive has the article (τό, τοῦ, τῷ) before it.

EXAMPLES: πρὸς τὸ συμφέρον (ὥς διὰ τὸ φίλαντο) εἶναι, *they live only for profit, because they are selfish*. Dem. Cor. p. 262 Δημοσθένης σεμνύνεται τῷ γραφεῖς ἀποφυγεῖν, *Demosthenes is proud, that being accused he was acquitted*.—οὐ γὰρ ἐπέμπονται ἐπὶ τῷ δούλῳ, ἀλλ' ἐπὶ τῷ δημοίῳ τοῖς λειτουργοῖς εἶναι. Aristot. Eth. 3. 5 ἐφ' ἡμῶν ἐστὶ τὸ ἐπιεικέσι καὶ φαύλοις εἶναι.—So too the *Accusative*, referring to a preceding like case: ISOCR. Ar. p. 154 ἐπιδείξε τὰς καλῶς πολιτευομένας πολιτείας προεχούσας τῷ δικαιοτέρῳ εἶναι. Comp. Æschyl. Prom. 235.

4. In like manner, in the construction with ὥστε, the Nominative stands with the Infinitive, when the preceding clause requires it.

EXAMPLES: Dem. Ol. p. 34 οὐ γὰρ οὕτως ἀφρων εἰμι ἐγώ, ὥστε ἀπεχθάνε-

σθαι βούλεσθαι μηδὲν ὠφελεῖν νομίζων, i. e. *that I should be willing to incur hatred, not expecting to do any good.* Also the clause *ib.* p. 32, made independent, would read: *μηδείς τῆλικούτος ἔστω παρ' ὑμῖν, ὥστε τοὺς νόμους παραβάς μὴ δοῦναι δίκην, let no one be so powerful among you, that having transgressed the laws he cannot be punished.* See note 3.

NOTE 3. According to § 141. 3 and n. 4, when the subject remains the same in the dependent clause, it either must not be expressed in the dependent clause, or must be put in the Accusative. Hence in the phrase *ὑπέσχετο αὐτὸς ποιήσειν*, the pronoun *αὐτός* is not the subject, but only a qualifying adjunct belonging to the omitted subject: *se ipsum facturum*. But when, in a dependent clause, there are introduced other subjects besides that of the main sentence, and consequently for the sake of antithesis a repetition of the subject in the dependent clause seems necessary, a twofold construction may take place, viz. either all the subjects are put in the Accusative; or the repeated subject stands alone in the Nominative antithetic to the others in the Accusative.

EXAMPLES: a) With Accus. Xen. Hell. 2. 1. 26 οἱ στρατηγοὶ ἀπείναι αὐτὸν ἐκέλευσαν· αὐτοὺς γὰρ νῦν στρατηγεῖν οὐκ ἐκείνους. Plat. Hipp. M. p. 282 οἶμαι ἐμὲ πλείω χρήματα εἰργάσθαι ἢ ἄλλους σύνδου. Comp. Charm. p. 195. e. Euthyd. p. 305. d. Amat. p. 133. b. Gorg. p. 452 τί ἐστι τοῦτο, ὃ φῆς σὺ μέγιστον ἀγαθὸν εἶναι καὶ σέ δημιουργόν εἶναι αὐτοῦ; b) With the Nominative: Dem. Mid. p. 579 ἐμὲ οἴεσθ' ὑμῖν εἰσοίσειν, ὑμεῖς δὲ νεμεῖσθαι; *do ye suppose that I shall always contribute, and ye always consume?* and further on: *νομίζεις ἡμᾶς μὲν ἀποψηφιεῖσθαι, σὺ δὲ οὐ παύσεσθαι.*—Hdnt. 7. 136 (Ξέρξης ἔφη) Λακεδαιμονίους συγχέαι τὰ πάντων ἀνθρώπων νόμιμα, αὐτὸς δὲ τὰτα οὐ ποιεῖν. Thuc. 8. 76 in the indirect style: *τοὺς μὲν ἡμαρτηκέναι, τοὺς πατρίους νόμους καταλύσαντας, αὐτοὶ δὲ σώζειν* (sc. *τοὺς νόμους*); also *ante*: *δυνατώτεροι εἶναι σφέεις ἔχοντες τὰς ναὺς πορίζεσθαι τὰ ἐπιτήδεια τῶν ἐν τῇ πόλει, i. e. than those in the city.* Comp. also Xen. Mem. 2. 3. 17. Cyr. 2. 4. 25. Plat. Agesi. 10. So likewise after *ὥστε*: Thuc. 7. 6 (ἔφθασαν) ὥστε μήτε αὐτοὶ κολύεσθαι, ἐκείνους τε ἀπεστερηκέναι κτλ. Cyr. 6. 1. 14 (ἀνακομίζονται τὰ ἐπιτήδεια), ὥστε αὐτοὶ μὲν ἔχειν, ἡμᾶς δὲ μὴ δύνασθαι λαμβάνειν.—Also in later writers: Muson. ap. Stob. p. 167 Σωκρ. ἔφη τοὺς μὲν πολλοὺς ζῆν ἵνα ἐσθίωσιν, αὐτὸς δὲ ἐσθίειν ἵνα ζῇ. (Contra, Diog. L. 2. 34 αὐτὸν δὲ ἐσθίειν.)—Comp. further § 144. n. 8.

NOTE 4. When after the verbs *πιστεῦειν τινι, πείθεσθαί τινι*, there follows an Infinitive-clause, the subject of which is the remote object (Dative) of those verbs, the pronoun *αὐτός* being omitted, the simple Infinitive is put instead of the *Acc. c. Inf.* E. g. Plat. Charm. p. 161 Ὁμήρῳ πιστεύεις καλῶς λέγειν. Phædr. p. 271 μὴ πειθόμεθ' αὐτοῖς, τέχνη γράφειν.—Whatever belongs to the omitted subject is likewise put in the attraction; e. g. Xen. Cyr. 3. 3. 55 οὐδ' ἂν τοῖς ἐπίστανον ἐμμόνοις ἐσεσθαι.

§ 143. CONSTRUCTION OF RELATIVE CLAUSES.

1. Of all minor clauses, those with *Relatives* present the greatest variety of construction and idiom; and thus form a very important portion of the Greek Syntax. It will be the object of the present section, to bring these together and exhibit them in their proper connection. For the relative pronoun (*ὅς, ἥ, ὃ*) separately, see § 126. § 127. 6.

The nature of the construction with the relative properly requires, that with the verb of the main sentence there should stand a noun or pronoun (*the Antecedent*), and with the verb of the dependent clause the corresponding relative, each in that case which

its own clause demands. E. g. οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες.—μετέδωκεν ἡμῖν πάντων, ὅσα παρὴν.—φίλον οὐκ ἔχω, ὅτι νιν πιστεῦσαι ἂν δυναίμην.—For the exceptions and departures from this rule, by attraction etc. see below, Text 12 sq.

2. In relative clauses which refer back to pronouns of the *first* and *second* person, the verb must stand in the same person, as in Latin.

EXAMPLES: Eur. Suppl. 1094 οὐκ ἂν ποτ' εἰς τόδ' ἦλθον, εἰς δ' νῦν κακόν, ὅστις (τοῦ υἱοῦ) στερίσκομαι. Od. β. 41 οὐχ ἐκὰς οὗτος ἀνὴρ (i. e. ἐγώ), ὃς λαὸν ἤγειρα. Her. 2. 115 ἐγὼ ἂν σε ἐτισάμην ὃς ἔργον ἀνοσιώτατον ἐργάσαο, § 139. m. 35 a. Here belongs also Eur. IA. 991 οἰκτρὰ πεπόνθμεν, ἥ κενὴν κατέσχον ἐλπίδα, by § 129. n. 14.

NOTE 1. When the relative clause refers to a *Vocative*, it must of course stand in the second person; as Il. κ. 278 κλυθί μοι, Διὸς τέκος, ἦτε μοι αἰεὶ παρίστασαι. The following passage can be regarded only as a very rare exception: Il. ρ. 248 ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες, οἵτε παρ' Ἀτρείδης δῆμια πίνουσιν, καὶ σημαίνουσιν λαοῖς.

3. When a relative refers to *several* single objects, the same rules hold good in respect to it, as in † 129. 4, 5, 10.

EXAMPLES: Isocr. Panath. p. 278 ταῦτα δ' εἶπον, οὐ πρὸς τὴν εὐσέβειαν οὐδὲ πρὸς τὴν δικαιοσύνην οὐδὲ πρὸς τὴν φρόνησιν ἀποβλέψας, ἀ σὺ διηλθες. De Pac. init. ἤκομεν ἐκκλησιάσοντας περὶ πολέμου καὶ εἰρήνης, ἀ μεγίστην ἔχει δύναμι. ἐν τῷ βίῳ. Od. β. 283 οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μελαινῶν, ὃς δὴ σφί σκεδὸν ἐστίν. Dem. p. 274 καλῶ τοὺς θεοὺς πάντας, καὶ πάσας, ὅσοι ἐχουσι τὴν Ἀττικὴν. Is. p. 163 τὴν πόλιν οἰκήσομεν, ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν καθέσταμεν.

4. Further, according to the analogy of † 129. 12, when in a relative clause the predicate is expressed by a *substantive*, the relative agrees with this latter, and not with the antecedent noun to which it strictly refers.

EXAMPLES: Plat. Legg. p. 699 ὁ φόβος, ἣν αἰδῶ ἐν τοῖς ἄνω εἶπομεν.—Crat. p. 405 τὸν οὐρανόν, οὗς δὴ πόλους καλοῦσιν.—Phileb. p. 40 λόγοι μὴν εἰσιν ἐν ἐκάστοις ἡμῶν, ἀς ἐλπίδας ὀνομάζομεν.—Contra, Legg. p. 629, d, τὸ μὲν, ὃ καλοῦμεν στάσις.

5. The construction κατὰ σύνεσιν, *ad sensum*, (§ 129. 11,) is also here very frequent, as follows:

a) The general indefin. relative (ὅστις, ὃς ἂν) in the Singular often refers to a Plural antecedent; since the idea of the Plural is already implied in the unlimited nature of this relative.

EXAMPLES: Il. τ. 260 (θεοὶ) ἀνθρώπους τίνυνται, ὅτις κ' ἐπὶ ὅρκον ὁμώσση. Plat. Rep. p. 566 προσγελᾷ καὶ ἀσπάζεται πάντας, ὃ ἂν περιτυγχάνη.

b) *Vice versa*, the relative can stand in the *Plural*, when the antecedent idea is a collective.

EXAMPLES: Il. π. 368 (Ἔκτωρ) λείπε λαὸν Τρωϊκόν, οὗς ἀέκοντας τάφρος ἔρκεν. Plat. Phædr. p. 260 (ὁ ῥήτωρ μανθάνει) τὰ δόξαντα ἂν πλήθει, οἱ περ δικάσουσι.—Freer or more poetical are the following: Od. μ. 97 κῆτος, ἀ μυρία βόσκει ἀγαστονος Ἀμφιτρίτη, comp. Il. ξ. 410. Dem. Cor. p. 328 ἀνδρὶ καλῷ τε καγαθῷ, ἐν οἷς οὐδαμῷ σὺ φανήσῃ γεγονώς.

c) The relative often accords with the *natural* gender of its antecedent.

EXAMPLES: Il. ε. 638 οἶόν τινά φασι βίην Ἑρακλήϊν (i. e. Hercules himself), ὃς κτλ. ib. χ. 87 φίλον ὁόλος (Hector); ὃν τέκον αὐτή. Comp. the example Od. ζ. 156, in § 129. 11.

d) The relative sometimes refers to an antecedent, which is only implied *in the sense* of the main sentence.

EXAMPLES: Thuc. 6. 80 ἀπὸ Πελοποννήσου παρέσται ὠφελία, οἱ (sc. οἱ ὠφέλειαν φέροντες) τῶνδε κρείσσους εἰσι τὰ πολέμια. Eur. Hec. 420 ἀνυμφος, ἀνυμναῖος, ὃν (sc. ὑμναίων) μ' ἐχρῆν τυχεῖν. So too the pron. demonstr. Thuc. 1. 36 ὁ Θεμιστοκλῆς φεύγει ἐς Κέρκυραν, ὃν αὐτῶν (sc. Κερκυραίων) εὐεργέτης.

6. That the postpositive article sometimes retains its original demonstrative power, has already been shewn in § 126. On the other hand, the usage so common in Latin, that a relative clause comes in place of a subjoined demonstrative clause and consequently stands independent, is far less frequent in Greek; and has for the most part a colouring of emotion, or belongs to the poetic language and especially to the dramatic dialogue, or falls within a later Latinizing period.

EXAMPLES: Plat. Apol. p. 35 εἰ οὖν οἱ δοκοῦντες διαφέρειν τοιοῦτοι ἔσονται, αἰσχρὸν ἂν εἴη. . . . οἱ ἐμοὶ δοκοῦσιν αἰσχύνην τῇ πόλει περιάπτειν. Soph. OT. 723 τοιαῦτα φῆμαι μαντικῇ διώρισαν. ὃν ἐντρέπου σὺ μηδέν. Eur. Or. 424 (in dialogue) MEN. Παλαμήδους σε τιμωρεῖ φόνος. OP. οὐ γ' οὐ μετὴν μοι διὰ τριῶν δ' ἀπῶλυμαι.—Apollod. 1. 1. 3 Κρόνος πρόωτην μὲν Ἑστίαν κατέπειν, εἷτα Διήμητραν καὶ Ἥραν, μὲ θ' ἄς Πλούτωνα καὶ Ποσειδῶνα.

7. When two successive co-ordinate relative clauses both refer to one and the same antecedent, but each of them requires a different case of the relative, there arises a twofold construction, viz. a) Either the relative stands only in the *first* clause, in the case required by it; and then serves at the same time for the following clause. b) Or instead of the relative in the second clause the *demonstrative* (αὐτόν, αὐτῷ, Hom. εἰ, οἷ, μίν, etc.) is introduced, in the required case.

EXAMPLES: a) Plat. Alcib. I. p. 134. e, ᾧ γὰρ ἂν ἐξουσία μὲν ἦ ποιεῖν δ βούλεται, νοῦν δέ μὴ ἔχῃ, τί εἰκὸς συμβαίνειν; Phæd. p. 82. d, ἐκεῖνοι οἷς τι μέλει τῆς αὐτῶν ψυχῆς, ἀλλὰ μὴ σώματα πλάττοντες ὥσι, ταύτη τρέπονται. Il. a. 162 ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν. Plat. Prot. p. 313. b, Πρωταγόρας, ὃν οὔτε γινώσκεις, οὔτε διείλεξαι οὐδὲν ὠπότε. b) Il. a. 79 Ἀγαμέμνων, ὃς μέγα πάντων Ἀργείων κρατεῖ, καὶ οἱ πείθονται Ἀχαιοί. Plat. Meno. p. 90. e, παρὰ τούτων, οἱ μήτε προσποιούνται διδάσκαλοι εἶναι, μήτ' ἐστὶν αὐτῶν μαθητῆς μηδεὶς, see § 148. 2. e. Dem. Ol. p. 35 οἱ πρόγονοι, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες, οὐδ' ἐφίλουν αὐτοὺς ὥσπερ ὑμᾶς οὔτοι νῦν, τῶν Ἑλλήνων ἦρξαν. Comp. Thuc. 2. 74. Od. a. 70. β. 54, 113.

8. When to a relative clause another minor clause is subordinate, in which latter there would naturally be a demonstrative referring to the main antecedent, but in a different case from the relative, the two clauses flow together into *one relative clause*, in which the relative takes the case of the demonstrative, and the demonstrative falls away.* See also § 127. 1. d.

* We find the like construction in clauses with γάρ, especially in Herodotus; e. g. Hdot. 2. 101 τῶν ἑλλάνων βασιλέων οὐ γὰρ ἔλεγον οὐδέμιν ἔργον ἀπέδειν.

EXAMPLES: ISOCR. de Pao. p. 168 αὐτόμολοι εἰσι, οἷς, ὅπταν τις διδῶ πλείω μισθόν, μετ' ἐκείνου ἐφ' ἡμᾶς ἀκολουθήσουσιν, instead of οἷ, ὅπταν αὐτοῖς κτλ.—DEM. Phil. 3. p. 128 πολλὰ ἂν εἰπεῖν ἔχοιεν Ὀλύνθιοι νῦν, ἃ τότε εἰ προεῖδοντο, οὐκ ἂν ἀπώλοντο.—PLAT. Rep. p. 466 οἱ φύλακες, οἷς ἐξὸν πάντα ἔχειν τὰ τῶν πολιτῶν, οὐδὲν ἔχοιεν, see § 145. n. 10. 2.

9. Every relative clause, in order to be complete, must have in it a finite verb. Yet the omission of the *copula* is not unusual. Comp. § 129. 20.

EXAMPLES. II. η. 50 προκαλέσσαι Ἀχαιῶν ὅστις ἄριστος. Eur. Phœn. 745 εἰ τοῦτο προκρίνας οἵπερ ἀλκιμώτατοι. Plat. Rep. p. 466 ἄξουσι τῶν παίδων εἰς τὸν πόλεμον ὅσοι ἄνδρσι. Sometimes, though very seldom, the Subjunctive copula is thus omitted: ib. p. 370. e, κομίζονται, ὧν ἂν αὐτοῖς χρεία.

NOTE 2. A like omission of the copula occurs also in the very common attraction with the relatives οἷος, ὅσος, ἥλικος, etc. for which see below, no. 16, and § 151. I. 5.

NOTE 3. When the predicate of a relative clause would be the same with that of the main clause, the predicate may be omitted in the relative clause, in order to avoid repetition; e. g. Od. λ. 413 κτείνοντο σύες ὡς ἀγριοῖδοντες, οἷ ῥά τ' . . . ἡ γάμψῃ ἢ ἐράνῃ sc. κτείνονται. For this elliptical usage, which occurs also in other minor clauses, (e. g. Xen. Hell. 1. 7. extr. κατελθών, ὅτε καὶ οἱ ἐκ Πειραιῶς sc. κατῆλθον,) see more in § 151. IV. 5, and comp. § 150. m. 8.

10. As to position, the relative clause may naturally also stand first; e. g. Cyr. 1. 6. 11 ὅ,τι δ' ἂν λαμβάνῃ τις, χάριν τούτων εἰκὸς εἰδέναι τῷ διδόντι.—For the frequent omission of the corresponding (antecedent) demonstrative, see § 127. 1. d.

11. When the relative clause thus stands first, it is a very common and peculiar usage in Greek, (as also partially in Latin,) that the following clause does not grammatically fully correspond to the preceding relative clause, but takes some other turn. Such clauses are of many and various kinds in Greek writers, who so often sacrifice strict grammatical accuracy to other considerations, e. g. to symmetry, ease, and vivacity. All this will be seen in the examples.

EXAMPLES: MEM. 2. 2. 6 ἃ μὲν ἂν αὐτοὶ ἔχωσιν οἱ γονεῖς ἀγαθὰ πρὸς τὸν βίον, διδάσκουσι τοὺς παῖδας· ἃ δ' ἂν οἴωνται ἄλλον ἰκανώτερον εἶναι διδάξαι, πέμπουσι πρὸς τοῦτον. Plat. Euthyd. init. δ δὲ σὺ ἐρωτᾷς, τὴν σοφίαν αὐτοῖν, ὃ Κρίτων, πάνσοφοι ἀτεχνῶς. Xen. An. 6. 1. 29 δ δ' ὑμεῖς ἐννοεῖτε, ὅτι ἦττον ἂν στάσις εἴη ἐνὸς ἀρχοντος ἢ πολλῶν, εὖ ἴστε ὅτι κτλ. Hell. 2. 3. 45 δ δ' αὖ εἶπεν, ὡς ἐγὼ εἰμι οἷος μεταβάλλεσθαι, κατανοήσατε κτλ. Luc. Deor. Conc. 5 καὶ δ πάντων γελοιότατον, καὶ τὸν κύνα τῆς Ἡριγόνης ἀνήγαγεν. In this last case a clause with ὅτι or γάρ can immediately follow: Plat. Rep. p. 491 δ πάντων θανατοστότατον ἀκούσαι, ὅτι ἐν ἑκάστῳ ὧν ἐπηνέσαμεν τῆς φύσεως ἀπόλλυσι τὴν ψυχὴν. Dem. Mid. 2 ἃ δ' ἐν ὑμῖν ἐστὶν ὑπόλοιπα, ὅσῃ γὰρ πλείουσιν οὗτος ἠνόχησε, τοσούτῃ μᾶλλον ἐλπίζω τὸ δίκαιον ἐξεῖν. Comp. also § 151. IV. 10.

12. In Greek, as well as in Latin, it is very common, that the noun (antecedent) to which the relative refers, is omitted in its

κατ' οὐδὲν εἶναι λαμπρότητος, instead of τοὺς ἑλλους βασιλέας, οὗ γὰρ αὐτῶν ἔλ. κτλ.—Thuc. 8, 30 τοῖς Ἀθηναίοις προσαφηγμένοι γὰρ ἦσαν ἄλλα ἡτες, πάσας ξυναγαγόντες ἐβούλοντο ἐφορμεῖν, instead of οἱ Ἀθ. ἦσαν γὰρ αὐτοῖς κτλ.

own (the main) clause ; but is then inserted in the *relative* clause and in the same case with the relative. E. g. instead of οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες, we find :

οὗτός ἐστιν, ὃν εἶδες ἄνδρα.

In such a construction it is to be noted, that the substantive thus transferred often loses the article, and is not put *immediately* after the relative. And not unfrequently, for the sake of emphasis, the latter clause thus formed is placed first :

ὃν εἶδες ἄνδρα, οὗτός ἐστιν.

EXAMPLES : οὐκ ἔστιν, ἦντινα οὐκ ἤρξεν ἀρχήν, *there is no public office, which he has not administered.* Il. ι. 131 τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται, ἦν τότ' ἀπήρων κούρην Βρισηός. Plat. Phæd. p. 61 οὓς προχείρους εἶχον μύθοις τοὺς Δισώπου, τούτων ἐποίησα (*versified*) οἷς πρώτοις ἐνέτυχον. An. 1. 9. 19 Κῦρος, εἴ τινα ὀρήφ κατασκευάζοντα, ἧς ἀρχοὶ χάρας, οὐκ ἂν ἀφείλετο.

13. Here also there occurs an *Attraction*, similar to that in the construction with the Infinitive, § 142. 2. When the relative, in respect to its own verb, would stand in the Accusative, but the antecedent stands in the *Genitive* or *Dative*, and has with it no demonstrative pronoun (as οὗτος, ἐκείνος), the relative is then *attracted* by the antecedent, and takes the *same case*, instead of the Accusative. E. g.

μεταδίδως αὐτῷ τοῦ σίτου, οὐπερ αὐτὸς ἔχει, *thou sharest with him the food, WHICH thou thyself hast ;*

where οὐπερ, because of the Gen. σίτου to which it refers, stands also in the Genitive, instead of the Accus. ὃνπερ which the verb ἔχειν requires. So likewise

εὖ προσφέρεται τοῖς φίλοις, οἷς ἔχει, *he meets with kindness the friends, which he has.*

So when the proper Accusative would strictly express only a remote object ; e. g. Dem. Mid. 35 δίκην ὃν ἂν ἀδικηθῇ τις λαμβάνειν, from the expression ἀ ἀδικοῦμαι, 'as to which I am offended.' Plut. Mor. p. 334 τὸν μισθὸν ὃν ἑτερπεσ ἀπελάμβανες ἀντιτερόμενος, 'the wages for that *by which* thou didst delight me.*' This attraction naturally takes place only when the relative clause contains a near and almost *adjective* qualification of the substantive ; consequently not in clauses like this : ἐπηρεθῆ ὑπὸ πάντων τῶν ἐαυτοῦ πολιτῶν, οὓς μεγάλη ὠφέλησεν. See § 151. I. 2.

EXAMPLES : Il. ψ. 649 οὐ σε λήθω τιμῆς, ἥ στέ μ' εἴοικε τετιμῆσθαι μετ' Ἀχαιοῖς.—Hdt. 7. 164 Κάδμος Κῶος ἐκράτησε μεγάλων χρημάτων, τῶν οἱ Γέλων ἐπεγράβετο.—An. 1. 3. 16 τῷ ἡγεμόνι πιστεύομεν, ᾧ ἂν Κῦρος δῶ.—Cyr. 3. 1. 33 χρήματα σὺν τοῖς θησαυροῖς, οἷς ὁ πατὴρ κατέλιπεν, ἐστὶ τάλαντα τρισχίλια.

NOTE 4. The ear having once become accustomed to this construction, it became usual, even where the corresponding *demonstrative* was expressed in the first clause, to let the relative still follow in the same case ; e. g.

* An example with the *Nominative* is very rare : Hdt. 1. 78 ὑπεκρίναντο ταῦτα, οὐδέν κω εἰδότες τῶν ἦν περὶ Σάρδεις. Comp. Thuc. 7. 67.

Plat. Gorg. p. 452. a, οἱ δημιουργοὶ τούτων, ὧν ἐπήνεσεν δὲ τὸ σκολιὸν ποιήσας.* Xen. Œc. 2. 1 ὑπὸ γε τούτων, ὧν σὺ δεσποινῶν καλεῖς, οὐ καλλύομαι. This last is at the same time an example, where the Accusative-predicate, which is dependent on the second clause (δεσποίνας), is also drawn into the attraction.

14. Along with this *Attraction* there can also be connected the usage described in no. 12 above; so that the antecedent or noun of the first clause is transferred from that clause to the second in such a way, that, together with the relative, it remains in the case required by the word on which it depends:

μεταδίδως αὐτῷ οὐ περ αὐτὸς ἔχεις σίτου·
εὖ προσφέρεται οἷς ἔχει φίλοις.

It sounds still more strangely to us, when to all this is added the *inversion* of the clauses:

οἷς ἔχει φίλοις εὖ προσφέρεται.

EXAMPLES: ἀπολαύω ὧν ἔχω ἀγαθῶν.—Dem. Ol. 3. p. 35 τότε μὲν καλῶς εἶχε τὰ πράγματα ἐκείνοις χρωμένοις, οἷς εἶπον προστάταις.—An. 1. 9. 14 Κύρος, οὗς ἑώρα ἐθελούτας κινδυνεύειν, ἄρχοντας ἐποίει ἧς κατεστρέφετο χώρας. Soph. OC. 333 ἦλθον ξὺν ᾧ περ εἶχον οἰκετῶν πιστῷ μόνῳ.

15. When the antecedent would express no definite idea, or has been already once mentioned, it is often omitted; and then the relative stands alone in a case not properly belonging to it; e. g.

μεμνημένος ὧν ἔπραξε,

instead of μεμνημένος τῶν πραγμάτων, ὧν ἔπραξεν, and this for ἃ ἔπραξεν.—And with the *inversion*:

οἷς ἔχω χρῶμαι.

EXAMPLES: δεινότερά ἐστιν ἂ μὲλλον λέγειν ὧν (i. e. τούτων ἃ) εἴρηκα.—Hell. 3. 5. 18 Λυσάνδρος ξὺν οἷς εἶχεν ἦει πρὸς τὸ τεῖχος.—Eur. Or. 564 ἐφ' οἷς δ' ἀπειλεῖς, ὡς πετρωθῆναι με δεῖ, ἄκουσον κτλ.—Plat. Apol. p. 30 εἰδείθην ὑμῶν μὴ θορυβεῖν ἐφ' οἷς ἂν λέγω.—Soph. OT. 862 οὐδὲν γὰρ ἂν πράξαμ' ἂν ὧν σὺ σοι φίλον, i. e. τούτων ἃ ἐμὲ πρᾶξαι οὐ σοι φίλον ἐστίν.

NOTE 5. The attraction extends so far as to include *relative adverbs*; comp. § 151. I. 8. E. g. Thuc. 1. 89 οἱ Ἀθηναῖοι διεκομίζοντο εὐθὺς ὅθεν ὑπεξείθετο παῖδας καὶ γυναῖκας, instead of ἐκείθεν, ὅπου. Comp. Soph. Trach. 703.

16. In one instance the *Nominative* of the relative also suffers this attraction, viz. where in a complete sentence, the Nominative of the relative οἷος (ὅσος, ἡλίκος) would stand with the verb εἶναι; e. g. Xen. Mem. 2. 9. 3 πάντῃ ἡδέως χαρίζονται ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ, 'very gladly do they gratify such a man as thou art.' Here not only the demonstrative, but also the verb εἶναι is omitted, and the relative οἷος etc. is then so *attracted* by the main clause, that together with its adjuncts it assumes the case

* It is usual to make this form of the sentence, as being the most complete, the basis of the doctrine of attraction; but improperly. Only the *omission* of the demonstrative could cause the relative to be construed with (i. e. attracted to) the antecedent substantive, and thus the whole to be rounded off; comp. 8 above. For the sake of emphasis, the demonstrative could then be still further added.

of its antecedent, and is even inserted before the same; e. g. *πάνν ἡδέως χαρίζονται οἷω σοὶ ἀνδρί*. In such instances too the noun itself often falls away; e. g. Plat. Soph. p. 237 *χαλεπὸν ἦρον καὶ οἷω γε ἐμοὶ ἀπορον*, 'thou askest something difficult and not to be answered, at least by *such an one as I*.'—And further, as the whole expression (*οἷω σοι, οἷω ἐμοί*) has the same relation as an adjective to its substantive (*ἀνδρί*), it can therefore, like every other adjective adjunct, take with it the article in the same case. E. g. *τῷ οἷω σοι ἀνδρί*; or without a subst. *τοῖς οἷοις ἡμῶν, τοὺς οἷους ὑμᾶς*, i. e. *τοιούτους οἷοι ὑμεῖς ἐστε*.

EXAMPLES: Thuc. 7. 21 *πρὸς ἀνδρας τολμηροὺς, οἷους καὶ Ἀθηναίους, οὐκ ἀντιτολμῶσι*. Cyr. 6. 2. 2 *οἱ δὲ οἷοι περ ὑμεῖς ἄνδρες τὰ βουλευόμενα καταμανθάνουσιν*. Hell. 2. 3. 25 *γινώσκωμεν, τοῖς οἷοις ἡμῖν τε καὶ ὑμῖν χαλεπὴν εἶναι δημοκρατίαν*.—Other more or less varying examples of this very common attraction with *οἷος, ὅσος*, and *ἡλίκος*, are the following: Od. κ. 112 *τὴν δὲ γυναικα εὖρον ὅσην τ' ὄρεος κορυφήν, κατὰ δ' ἔστυγον αὐτήν*.—Arist. Acharn. 703 *εἰκὸς ἀνδρα κυφόν, ἡλίκον Θουκυδίδην, ἐξολέσθαι*.—Hdot. 1. 160 *παρεσκευάζοντο ἐπὶ μισθῷ ὅσῳ δὴ*.—1. 157 *Μαζάρης τοῦ στρατοῦ μοῖραν ὅσην δὴ κοτε ἔχων ἐλαύνει ἐπὶ Σάρδεις*.—Plat. Symp. p. 220 *Σωκράτης, καὶ ποτε ὄντος πάγον οἷου δεινोटου καὶ πάντων οὐκ ἐξιώντων, ὅμως ἐξῆι*.—Apol. p. 39 *φημί, ὦ ἄνδρες, τιμωρίαν ὑμῖν ἤξειν χαλεπωτέραν ἢ οἷαν ἐμὲ ἀπεκτόνατε*.—Arist. Acharn. 601 *ὁρῶν νεανίας, οἷους σὺ, διαδεδρακότας*. Comp. Dem. Androt. extr. Hell. 1. 4. 16.

17. When, *vice versa*, the antecedent is attracted by the case of the relative, (which of course remains in its own proper case,) this is a species of *Anacoluthon* (§ 151. II), or departure from the construction as begun. E. g. Xen. Ven. 1. 10 *Μελέαγρος δὲ τὰς τιμὰς, ἃς ἔλαβε, φανεραί*, instead of *αἱ τιμαί, ἃς Μ. ἔλαβε*, etc. This more commonly takes place, when instead of a substantive the antecedent is a general *pronominal* idea, (as *ἄλλος, τίς, ἕτερος, πᾶς*,) which may be readily connected with the relative.

EXAMPLES: Plat. Meno. p. 96. a, *ἔχεις εἰπεῖν ἄλλου ὅτου οὖν πράγματος, οὗ οἱ φάσκοντες διδάσκαλοι εἶναι ὁμολογοῦνται οὐκ ἐπίστασθαι τὸ πρᾶγμα*; comp. ib. c. Hdot. 2. 106 *τὰς δὲ στήλας τὰς ἴσας Σέσωστρις, αἱ μὲν πλεῖνες οὐκέτι φαίνονται περιεῖσαι*. Dem. Cor. p. 230 *ἐτέρῳ δ' ὅτῳ κακὸν τι δόσωμεν ζητοῦμεν*. Hell. 1. 4. 2 *Λακεδαιμόνιοι πάντων ὧν δέονται πεπραγότες εἰσίν*. (Such examples therefore do not need to be explained by an inversion: *ὅτῳ δ' ἐτέρῳ, ὧν πάντων*.)—II. σ. 192 *ἄλλον δ' οὗ τευ οἶδα, τεῦ ἂν κλυτὰ τεύχεα δύω*. Here *τεῦ* (for *τίνος*) stands where we should expect *τοῦ* (οὗ), and has arisen out of the simple thought: *οὐκ οἶδα, τίνος ἄλλον τεύχεα δύω*.

NOTE 6. The same occurs again here, as in note 5, with *adverbial* cor-relatives; e. g. Plat. Crit. p. 45 *πολλαχοῦ μὲν γὰρ καὶ ἄλλοσε ὅποι ἂν ἀφίκη, ἀγαπήσουσί σε*, instead of *ἄλλαχού ὅποι, κτλ*.

NOTE 7. The same takes place in the phrase *οὐδεὶς ὅστις οὐ, nemo non*, i. e. *every one*, which is declined like a simple word; see more in § 148. n. 8.—Similar is the phrase often used by Plato, *ὅς βούλει*, Lat. *quivis*, i. e. *each, every one*, which also is declined: *ὅτου βούλει cuiusvis, ὧντινων βούλει*, etc. E. g. Plat. Crat. p. 432 *αὐτὰ τὰ δέκα ἢ ὅστις βούλει ἄλλος ἀρθρῶς*. Comp. Ion. p. 533. a.

18. A relative clause becomes more complex and difficult of translation, when it stands in connection with other construc-

tions; e. g. with that of the Acc. c. Infin. as *οὗτός ἐστιν, ὃν φημι εἶναι ικανότατον*. So with the participial construction, see ‡ 144. 4; with interrogative clauses, see ‡ 127. 5, and n. 8.

NOTE 8. For relative and other minor clauses in the Acc. c. Infin. see ‡ 141. n. 5.

19. Finally, it is to be noted, that relative clauses often take the place of other minor clauses. Thus we have already seen them as final clauses, as causal clauses, and as ecbatic clauses; see ‡ 139. m. 34, 35 a, 35 b. We may here further remark, that as *εἴ τις, ἦν τις*, often stand for *ὅστις* (§ 149. m. 5), so also *vice versa* *ὅστις, ὃς ἂν*, are sometimes put where we should naturally expect clauses with *εἴ τις*, etc.

EXAMPLES: Cyr. 1. 5. 13 *ὅ τε γὰρ μὴ τοιοῦτον ἀποβήσεται παρ' ὑμῶν, εἰ ἐμὲ τὸ ἄλλεῖπον ἤξει*. Soph. Trach. 905 *ἔκλαιε δ' ὀργάνων ὅτου ψαύσειεν*. Comp. also the first example under no. 11 above, and Plat. Euthyphr. p. 3. c. Thuc. 3. 45 *καὶ πολλῆς εὐθείας, ὅστις οἴεται κτλ.*

‡ 144. CONSTRUCTION WITH THE PARTICIPLE.

1. The Participle expresses the idea of the verb *adjectively*. It is therefore, like an adjective, put in connection with a substantive; and then stands between the article and substantive (§ 125. 1), or else after the substantive with the article repeated (§ 125. 3). With the article it may also stand as a substantive; comp. § 123. 5. But it everywhere retains likewise its *verbal* nature, in the same manner as the Infinitive, in that it admits the distinction of tenses and the construction with cases.

EXAMPLES: *λύκος λυμάτων · οἱ ὑπάρχοντες νόμοι, ὅς οἱ νόμοι οἱ ὑπάρχοντες · οἱ διὰ τοῦτο αὐτῷ ἐγγενέμενοι φίλοι · ὁ χιλιάρχος ὁ τὰς ἀγγελίας εἰσκομίζων · ἡ εἰκὼν ἡ ὑπ' Ἀπελλοῦ γραφείσα · τῶν φίλων οἱ παρόντες · τὰ προσήκοντα, τὰ ἐμὴ προσήκοντα, κτλ.*

In the further usage of the participles, so far namely as they are substituted for *whole minor clauses*, or at least are so translated by us, we may note a threefold distinction, in that they stand: 1) Instead of a relative clause. 2) Instead of a minor clause with a conjunction, e. g. *as, because, after that, if*, etc. 3) As the complement of another verbal idea.—In the last two cases the participle cannot take the article. The same holds also in the first case, except when the participle stands as a substantive, i. e. when it is to be translated by *is qui, talis qui, he who*, etc. while, on the other hand, those relative clauses for which clauses with a conjunction can be substituted, are expressed by a participle without the article.

EXAMPLES: Mem. 4. 2. 28 *οἱ μὲν εἰδότες ὅ,τι ποιοῦσιν, ἐπιτυχάνοντες (if they attain to) ὧν πράττουσιν, εὐδοχοῖ τε καὶ τίμιοι γίνονται · οἱ δὲ μὴ εἰδότες ὅ,τι ποιοῦσι, οἷς ἂν ἐπιχειρήσωσιν ἀποτυγχάνοντες ἀδοξοῦσι διὰ ταῦτα, καὶ καταφρονούμενοι καὶ ἀτιμαζόμενοι ζῶσιν*.—Dem. Ol. p. 31 *οὐχ εὐρήσετε τὸν γράψοντα δ συμφέρει, διὰ τὸ παθεῖν τι κακὸν τὸν εἰπόμενον καὶ γράψαντα*. See also ‡ 124. n. 6, and no. 3 below.

NOTE 1. When the participle as substantive is intended to mark an *indefinite* person or thing, the article must be omitted. But since it is by the article that participles become substantives, without the article they would assume again their verbal character; thus ἦλθον ἄγοντες can only mean: *they came bringing*. Hence in such a case, either the indef. pron. *τις* must be inserted with the participle; or else the article must remain, wherever the mind anticipates (as it were) some definite object, without being able or willing to name it expressly; that is, marks as it were the class or genus; see § 124. 1.

EXAMPLES: ἦλθέ τις λέγων, *there came one saying*, one *who* said. Here the English idiom is the same with the Greek. Hell. 7. 5. 24 χαλεπὸν εὐρεῖν τοὺς ἐθελήσοντας μένειν, ἐπειδὴν τινὰς φεύγοντας τῶν αὐτοῦ ὁρώσι. Dem. Phil. 1. p. 45 εἰσὶν οἱ πάντ' ἐξαγγέλλοντες ἐκείνῳ πλείους τοῦ δέοντος. Is. Arcop. p. 144 χαλεπώτερον ἦν ἐν ἐκείνοις τοῖς χρόνοις εὐρεῖν τοὺς βουλομένους ἄρχειν ἢ νῦν τοὺς μηδὲν δεομένους. Plat. Menex. p. 236 ἤκουσε γὰρ ὅτι μέλλοιεν Ἀθηναῖοι αἰρεῖσθαι τὸν ἐροῦντα, *one who should speak*.

NOTE 2. Nevertheless the article *can* be omitted and yet the participle not lose its substantive character; when namely it cannot be confounded with any verbal construction, and the insertion of *τις* or of the article is impracticable. This may be seen in the following

EXAMPLES: Cyr. 6. 2. 1 at the beginning: ἦλθον παρὰ τοῦ Ἰνδοῦ χρήματα ἄγοντες καὶ ἀπήγγειλαν, where there can be no subject but ἄγοντες. Isocr. p. 360 ἀφικνούνται ἀπαγγέλλοντες ὅτι ὁ πατὴρ ἀφείται. Hdot. 1. 42 οὐ γὰρ συμφορῇ τοῦτ'δε κεκρημένον οἶκός ἐστι ἐς ὁμήλικας εὖ πρὴσσοντας ἰέναι, general indeed, but yet with evident reference to Adrastus, and hence the addition of *τινὰ* avoided. An. 6. 5. 9 οἱ πολέμοι ἐμπύπτονσιν εἰς τεταγμένους καὶ ἀκεραίους. Plat. Legg. p. 795 διαφέρει πολὺ μαθὼν μὴ μαθόντος καὶ ὁ γυμνασάμενος τοῦ μὴ γυμνασάμενου, here without any perceptible difference.

2. Where perspicuity is not thereby affected, minor clauses introduced by a conjunction may be expressed by a participle, whenever the subject of such a clause has been named in connection with the preceding verb; and the participle is then put in *the same case* with its subject-word. Such clauses especially may be thus expressed, which include a relation of *time* (as, when, while, after); a *cause* or *reason* (since, because); a *condition* (if); a *limitation* (although, see note 15); a *purpose* (that, in order that, see Text 3 below). The different relations of time regulate the choice among the different participial forms.

EXAMPLES: Ἐπεσκεψάμην τὸν ἐταῖρον νοσοῦντα, 'I visited my friend *who* was ill, or also *when* or *because* he was ill.'—τῷ μεγάλῳ βασιλεῖ οὐ πᾶντ' ἐστὶν ἀνδρὸς ἀκροῦσθαι μὴ προσκυνῆσαντος.—Mem. 1. 4. 8 τὸ σῶμα συνήρμυσται σοι, μικρὸν μέρος λαβόντι ἐκάστου.—Dem. Phil. p. 44 οὕτω δεῖ τὰς γνώμας ἔχειν, ὥς, εἰν δέη, πλευστέον εἰς τὰς ναῦς ἐμβᾶσιν, *that, if necessary, we ourselves must embark and set sail*.

NOTE 3. In all participial constructions, there strictly lies at the basis a *relation of time*; i. e. the action of the participle, in whatever connection it may stand with that of the other verb, is almost always to be regarded either as antecedent, cotemporary, or future, in respect to that other; and is put accordingly in the required tense. But in viewing this relation, a mode of conception is often possible, different from that which is familiar to ourselves; and hence it happens, that we often find in writers the Part. Aor. where we should expect the Part. Pres. and *vice versa*. E. g. in the

Homeric ὡς ἄπὸν ὄτρυνε μένος καὶ θυμὸν ἐκάστου, we should expect the Present λέγων; for IN THAT he so *speaks*, by his discourse, the leader encourages his troops; but he must also ALREADY *have said* something persuasive, when they become moved. So also in Xen. Mem. 3. 6. 2 τοῦαδε λέξας κατέσχευεν αὐτόν.—But the Part. Pres. can stand, when both actions are conceived of as *continued* or constantly repeated; e. g. Xen. Mem. 1. 2. 61 (of Socrates) βελτίδους γὰρ ποιῶν τοὺς συγγιγνομένους ἀπέπεμπεν. Here ποιήσας would refer only to a single instance; but the meaning is, 'he made (customarily, every time) those who came to him better, and then sent them away.'—The Part. Pres. stands also for many actions which are necessarily connected with, or presupposed by, the following one, and must almost be conceived of as one with them, as *to go, run, lead, bring*, etc. comp. § 150. m. 33 sq. E. g. Il. a. 179 οἰκαδ' ἰὼν Μυρμιδόνεσσιν ἄνασσε, 'go home and rule—'; Il. p. 707 στή δὲ θέων, 'running he placed himself'; Od. a. 127 ἔγχος ἔστισσε φέρων πρὸς κίονα, 'bearing the spear away he placed it by the column'; Plat. Charm. 2 καὶ με καθίζει ἄγων, 'he leads and seats me'; Hdot. 8. 118 τοὺς δὲ προσκυνέοντας ἐκπηδέειν—, because the genuflexion is conceived of as inseparable from the act of quitting the royal person.—Other instances are to be explained from a peculiar signification of the Aorist, by means of which it marks the *beginning* of an action. Thus στρατηγήσας, βασιλεύσας, ἄρξας ἐποίει, may indeed mean: as *general, king, ruler, he did so* and so; literally however: *having become general, king, ruler*, etc. See Kruger de Auth. p. 8.—Finally, it is not at all unusual to subjoin to an Aorist a cotemporary action in the aorist participle; where then by way of explanation the participle can be changed into the Indicative of the same tense and connected by καί. E. g. Cyr. 1. 3. 8 (ἔφασαν) Ἀστυάγην σκόψαντα εἰπεῖν. See Herm. ad Vig. note 224; also below in note 6, λανθάνειν.

3. Especially do the Greeks employ the participle of the *Future* to express a *purpose*, where we employ a clause beginning with *that, in order that*, or the Infinitive with *to, in order to*.

EXAMPLES: ταῦτα μαθὼν ὁ Κύρος ἐπεμψε τὸν Γωβρύαν ἐποψόμενον, 'Cyrus sent Gobryas *to see*, or *that he might see*.' Plat. Gorg. p. 478 τὸν ἀδικούντα παρὰ τοὺς δικαστὰς ἄγειν δεῖ δίκην δώσοντα, *in order that he may be punished*. Dem. Ol. p. 14 τοὺς συμμάχους δεῖ σώζειν, καὶ τοὺς τοῦτο ποιήσοντας στρατιώτας ἐκπέμπειν (see no. 1 above), 'and *to send out soldiers in order to accomplish this*.'

NOTE 4. As the Present likewise often implies a purpose (*de conatu* § 137. n. 10), the same idea can also be given by the *participle* of the Present, whenever the context readily suggests the sense. E. g. ἐπεμψεν αὐτὸν ἀγγέλλοντα, *in order to announce*. Plat. Euthyphr. p. 8. πάντα ποιούσι καὶ λέγουσι φεύγοντες τὴν δίκην. Hdot. 8. 143 θεοῖσι συμμάχοισι πίσυνοι μὲν ἐπέξιμεν ἀμυνόμενοι.

4. The Greeks can interweave into one clause what in English we express in several clauses; and this without confusion, in that they connect the participial construction with that of the relative and that of the Infinitive; insert also interrogative words; and even make one participle dependent on another. In this last case the participle cannot be connected by καί.

EXAMPLES: Ἐκεῖνα μόνον διεξήκει, ἃ τοὺς ἰδόντας ἡγείτο τεθνηκέναι, where we say: 'he narrated only those things, *as to which* he supposed, *that they who saw them* were now dead.' Dem. Mid. 42 τιμᾶτε αὐτῷ οὐκ ἐλάσσονος, ἢ ὅσον καταβῆς παύσεται τῆς ὕβρεως, *lay upon him no less a punishment, than one which having suffered, he shall cease from his insolence*. Il. σ. 372 τὸν δ'

ἐδρ' ἰδρῶντα ἐλίσσόμενον περὶ φύσας, where the first participle is explained or qualified by the second. Od. ε. 374 αὐτὸς δὲ πρῆνός δ' αὖ καπνέει, χεῖρε πετάσσας ἠγέμεναι μεμαώς. Comp. Eur. Suppl. 231. Iph. T. 714 [696]. For interrogative clauses in the participial construction, see § 127. 5, and n. 8.

NOTE 5. With the participle also, the *constructio ad sensum* (κατὰ σύνεσιν) is not unfrequent; this here takes place not only in respect to number and gender, e. g. Cyr. 7. 3. 8 ὁ ἀγαθὴ ψυχὴ, οἶχη δὲ ἀπολιπὼν ἡμᾶς; (other examples see in § 129. 11;) but also in respect to *case*, in consequence of a change of construction mentally. Thus the participle is put in the *Nominative* both before and after a noun or pronoun in the *Dative*; as Plat. Apol. 6 καὶ διαλεγόμενος αὐτῷ, ἔδοξέ μοι οὗτος ὁ ἀνὴρ εἶναι σοφός, i. e. ἐνόμизον τὸν ἄνδρα κτλ. comp. Legg. p. 811. d.—Thuc. 7. 42 καὶ τοῖς Συρακοσίοις κατὰπληξίς οὐκ ὀλίγη ἐγένετο . . . ὁρῶντες, i. e. κατεπλήξαν. After the *Accusative*: Eur. Hec. 964 αἰδώς μ' ἔχει, ἐν τῷδε πότμῳ τυγχάνουσ', ἵ' εἰμι νῦν κτλ. i. e. αἰδοῦμαι. After the *Genitive*: Hdot. 4. 132 Δαρείου ἡ γνώμη ἦν . . . εἰκάζων, i. e. Δαρείος τὴν γνώμην εἶχε. Comp. Eurip. IT. 680 σωθεὶς δὲ κτλ. So too the *Dative* after the *Genitive*: Thuc. 1. 61 ἦν δὲ γνώμη τοῦ Ἀριστέως, τὸ μὲν μεθ' ἑαυτοῦ στρατόπεδον ἔχοντι, ἐπιτηρεῖν κτλ.—Comp. further, § 145. n. 1, 2, 4, 8. § 151. II.

5. By rule the main action should always be expressed by a finite verb; and the *minor circumstances* by participles. But the Greeks, and especially the poets, could sometimes reverse this construction, at least according to our ideas, in order to give more peculiarity to the expression.

EXAMPLES: Soph. OC. 1038 χωρῶν ἀπειλεῖ νῦν, i. e. *begone with thy threatening*; for afterwards it is said: σὺ δ' ἡμῖν ἔκηλος αὐτοῦ μέμνε. Plat. Gorg. p. 486 τὸν τοιοῦτον ἔξεστιν ἐπὶ κόρης τύπτοντα μὴ δίδωαι δίκην, where evidently the idea τύπτειν depends on ἔξεστι: *such a fellow one may cuff without being punished*. Il. ι. 540 κακὰ πολλὰ ἔρδσκεν ἔθων. This usage is imitated by the Latin poets, especially Virgil.

NOTE 6. Hence may be explained a usage, which is very current in prose also in a certain number of verbs. These, which according to our ideas would express only *minor* or *adverbial circumstances*, take in Greek the form of the main verb; while that which with us is the main action is expressed by a participle dependent on that verb. Such verbs are the following.

τυγχάνειν and in the poets κυρεῖν, *happen, come to pass*: ὥς δὲ ἦλθον, ἔτυχεν ἀπὼν, as *I came, he was* BY CHANCE going away. Similar is ὑπάρχειν: Dem. Ol. p. 30 ὑπῆρχον οἱ Ὀλύνθιοι δυνάμιν τινα κεκτημένοι, *they possessed AT THE TIME a force*.

λανθάνειν *be hid, concealed*: ταῦτα ποιήσας ἔλαθεν ὑπεκφυγῶν, *having done this he fled SECRETLY, UNPERCEIVED*. Or the reference may be to the subject itself: τὸν φονέα λανθάνει βόσκων *he nourishes UNCONSCIOUSLY his murderer*; ἔλαθε πεσὼν *he fell UNAWARES*, which phrase belongs to the anomaly mentioned in note 3; because the Part. stands in the Aorist, while the verb itself is also an Aorist. So too λάθε βιώσας 'live unnoticed.' But also vice versa, ἄλτο λαθὼν Il. μ. 390.

φθάνειν *anticipate, come before*: ἔφθην ἀφελὼν *I took it away JUST BEFORE*. See further among the phrases in § 150. m. 37.

διατελεῖν *continue*: διατελεῖ παρών, *he is CONTINUALLY present*. Dem. Lept. 4 οἱ Ἀθηναῖοι ὑπὲρ δόξης τὰς ἰδίας οὐσίας προσαναλίσκοντες διετελοῦν. So too διάγειν and διαγίγνεσθαι. E. g. Mem. 4. 8. 4 Σωκράτης οὐδὲν ἄλλο ποιῶν διαγένηται ἢ πράττων τὰ δίκαια καὶ τῶν ἀδίκων ἀπεχόμενος. Similar is: λέγων διατρίβω, *I speak long or too long*, Dem. Ol. p. 11; also λιπαρεῖν in Herodotus, e. g. 3. 51 ἐλιπάρεε ἱστορίων, *he narrated perseveringly*; comp. 1. 94. Æs. Fab. 131.

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οἰχομαι, *gr. am gone*, often serves for periphrase, in that it takes with it the main idea expressed by a participle; e. g. ὄχετο φεύγων v. ἀπίων, *he is fled and gone*; οἰχεται θανών, *he is dead and gone*.

For the omission of ὦν with such verbs, see in note 7.—In like manner the verbs χαίρειν, ἀγαπᾶν, ἡδεσθαι, ἄχθεσθαι, (see Text 6,) when followed by a participle, may often be translated *gladly, sadly, or the like*; e. g. Eur. Hipp. 7 οἱ θεοὶ τιμώμενοι χαίρουσι ἀνθρώπων ὑπο. Soph. Phil. 673 οὐκ ἄχθομαι σ' ἰδὼν τε καὶ λαβὼν φίλον.—Comp. ἐθέλω in § 150. m. 36.

6. Not unfrequently a clause which is *the complement* of a verbal idea, and which in English we introduce by the conjunction *that*, is in Greek expressed by a participle. Here, as in other participial constructions, such a participle, considered as a verb, either has the same subject with the preceding verb, and consequently stands in the *Nominative*; or it has a different subject, and stands consequently, with the same, as a near or remote object of the preceding verb, in one of the *oblique cases*.

Yet this construction with the participle can only take place, when the latter can actually stand from its own nature, i. e. when it can be resolved into a clause with *in that, while, as one who*, etc. Where this is not the case, the Infin. is used; which indeed not unfrequently occurs in place of the participle; but never *vice versa*.* The difference between the two constructions may be clearly seen in the following examples: φαίνομαι ὦν *apparet me esse*, φαίνομαι εἶναι *esse videor*;—μανθάνω ὦν *I learn that I am*, μανθάνω εἶναι *I learn to be*;—οὐ περιόρῳ σε τοῦτο ποιήσαντα *I do not overlook it that thou didst this*, οὐ περ. σε τοῦτο ποιῆσαι *I do not allow thee to do this*. In like manner, μεμνήσθαι: μύμησο ἄνθρωπος ὦν. Plat. Charin. p. 156 μύμημαι ἔγωγε Κριτία τῷδε ξυνόντα σε. Apol. p. 27 ὑμεῖς δέ, ὦ ἄνδρες, μύμησθέ μοι μὴ θορυβεῖν.—αἰσχύνεσθαι: Cyr. 5. 1. 21 χάριν ὑμῖν ἀποδιδόναι ὅπως ἄξιαν δύναμιν ἔχειν μοι δοκῶ, καὶ τοῦτο μὲν οὐκ αἰσχύνομαι λεί-

* The difference between the two constructions is founded on the difference of the two verbal forms. The participle namely, as is shewn by its more definite system of endings and declension by number, gender, etc. is a verbal form susceptible of a far greater number of relations, than the Infinitive; since this latter expresses the idea of the verb only in the most indefinite manner, and admits at the most only a distinction of time. Consequently, when one action (or condition) comes to stand in a clear and definite relation towards another,—a relation limited by a reference to place, time, or other circumstances,—the *participial* construction will naturally be preferred and applied. E. g. An. 1. 8. 16 ὁ δὲ θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς ὁ θορύβος εἴη, i. e. he hears the clamour (himself) and follows its course (as it were) through all the ranks. Also Xen. Ec. init. ἀκούω Σοκράτους τοιαῦτα διαλεγόμενου, i. e. 'I follow the discourse of Socrates.' Contra, Mem. 3. 1. 1 ἀκούω αὐτὸν εἰς τὴν πόλιν ἔκειν, i. e. 'I hear (from others) that he has come to the city.' But on the other hand again: Cyr. 2. 4. 12 ὁ Ἀρμένιος καταφρονεῖ σου, ὅτι ἀκούει τοὺς πολεμικοὺς προσιδόντας ἐφ' ἡμᾶς, where ἀκούω indeed also implies 'to learn from others;' but the approach of the enemy stands in emphatic relation to the subject or person hearing; comp. Cyr. 1. 3. 1. Hence it is not a mere accidental construction, when verbs of internal and external perception (espec. of seeing), of learning, of knowing, and of an emotion of mind, are connected with a participle far more frequently than with the Infinitive; while on the other hand those verbs which express mere belief, opinion, conjecture, and all those which include a reference to the *future*, (as those of hoping, promising, etc.) are oftener connected with the Infinitive. Hence, further, verbs of *speaking* and *narrating* could take either construction; but Φίλιππος ἀγγέλλεται τὴν Ὀλυνθὸν πολιορκῶν is manifestly more emphatic than τὴν Ὀλ. πολιορκεῖν. The Infin. names an action generally; the participle *describes* it.—Finally, we may also hence see, how the Infin. as a more general verbal form may often come in place of the participle, but not *vice versa*.

γουν· τὸ δέ, ἦν μείντε παρ' ἐμοί, ἀποδώσω, εὐ ἴστε ὅτι τοῦτο αἰσχυνοίμην ἂν εἰπεῖν.—*γίγνωσκειν*: Thuc. 7. 77 *γῶτῃ (know) ἀναγκαῖον ἂν ὑμῖν ἀνδράσιν ἀγαθοῖς γίγνεσθαι*. Hell 4. 5. 5 ὁ δ' (*Ἀγησίλαος*) *ἔγνω (determined) παραδούαι αὐτοὺς τοῖς φυγάσι, τὰ δ' ἄλλα πάντα παρῆναι*. For *ἀκούειν* see also note 6 above.—Since therefore there is no particular class of verbs, with which this construction with the participle is specially connected, but it depends in every case simply on the nature of the whole clause; it will be sufficient here to point out with what verbs by preference this construction may be employed. These are the verbs of physical and mental perception; of an emotion of mind (either of joy or sorrow); the ideas of *being* and *making public*; of *being full*; of *permitting, persevering, beginning, ceasing, doing wrong, and many others*.

a) EXAMPLES of the *Nominative*, where also the proper subject of the participle can be omitted, as in the construction with the Infinitive: *οὐ συνίεσαν μάτην πονοῦντες*.—Hdot. 3. 1 *διαβεβλημένος οὐ μανθάνεις*;—Eur. Med. 347 *ἐν τῷδε δείξω πῶτα μὲν σοφὸς γεγώς, ἔπειτα σόφρων, εἰτά σοι μέγας φίλος*.—Plat. Gorg. p. 470 *μὴ κάμης φίλον ἄνδρα εὐεργετῶν*. p. 489. b, *οὔτοις ἄνθρωπος οὐ παύσεται φλυαρῶν*.—Xen. Ec. 1. 23 *αἱ ἐπιθυμίαι αἰκιζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς ψυχὰς οὐποτε λήγουσι, ἔστ' ἂν ἀρχωσιν αὐτῶν*.—Plat. εὐ γ' ἐποίησας ἀναμνήσας με.—Thuc. 1. 53 *ἀδικεῖτε, ὦ ἄνδρες, πολέμου ἀρχοντες καὶ σπονδὰς λύοντες*.—Also with *ἂν*, see § 139. m. 17. Isocr. p. 311 *σκοπούμενος εὕρισκον οὐδαμῶς ἂν ἄλλως τοῦτο διαπραξάμενος*. i. e. 'I found that I could by no means accomplish this differently.'—Hence also with Passives, arising out of the next following construction in lett. b: Demosth. ὁ Φίλιππος ἐξεληλεγκεται πάντ' ἕνεκα αὐτοῦ ποιεῖν. So likewise with the phrases *δῆλος ν. φανερός εἰμι ν. ποιῶν*, etc. which have an analogous construction; see § 151. I. 7.

b) EXAMPLES of the *Accusative*: Cyr. 1. 2. 2 οἱ Πέρσαι διαμνημονεύουσι τὸν Κύρον τοιαύτην ἔχοντα φύσιν κτλ.—Il. ε. 895 *ἀλλ' οὐ μὲν σ' ἔτι θηρὸν ἀνέχομαι ἄλγε' ἔχοντα*.—Soph. Aj. 134 *Τελαμώνιε παῖ, σέ μιν εὐ πρᾶσσοντ' ἐπιχαίρω*.—Phil. 1314 *ἦσθην πατέρα τὸν ἐμὸν εὐλογοῦντά σε*.—Dem. οἷδα συνοῖσιν τῷ τὰ βέλτιστα εἰπόντι. See also note 8.

c) EXAMPLES of the *Genitive and Dative*: Mem. 4. 4. 11 *ἦσθησι πόποτέ μοι ἡ ψευδομαρτυροῦντος ἢ ἄλλο τι ἄδικον πράττοντος*;—Æsch. Ag. 281 *εὐ γὰρ φρονοῦντος ὄμμα σου κατηγορεῖ*.—οὐδέποτε μετεμλήσῃ μοι σιγῇ σάντι, φθεγξαμένω δὲ πολλάκις, an apophthegm of Simonides.—Plat. Legg. p. 857 *οὐδὲν διαφέρει τῷ κλέπτοντι, μέγα ἢ μικρὸν ὑφέλομένῳ*, 'that (whether) he has taken much or little.'

NOTE 7. The participle *ὢν, ὄντα*, etc. is sometimes omitted, so that then the predicate-noun stands alone in the required case.

EXAMPLES: Plat. Alcib. I. p. 130 *οὐδὲν ἄλλο ὁ ἄνθρωπος συμβαίνει ἢ ψυχῇ sc. ὢν*. Soph. OC. 1210 *σῶς ἴσθι*, from *οἶδα*. Soph. OT. 576 *οὐ φονεύς ἀλώσομαι*. Eur. Hipp. 1090 *τόδ' ἔργον σε μνηεὶ κακόν*.—So too very often with the verbs in note 6; as Hell. 2. 3. 25 *οἱ βέλτιστοι αἶν ἂν πιστοὶ διατελοῖεν*. Soph. El. 313 *νῦν ἀγροῖσι τυγχάνει sc. ὢν*.

NOTE 8. When the subject in the participial clause remains the same as in the main clause, it is by rule omitted. It can however be inserted, as with the Infinitive (§ 141. n. 4), for the sake of special emphasis; but the construction then immediately passes over (as there also) into that of the *Accusative*.

EXAMPLES: Cyr. 1. 4. 4 *Κῦρος οὐχ, ἀ κρείσσων ἦδει ὢν, ταῦτα προῦκαλεῖτο τοὺς συνόντας, ἀλλ' ἄπερ εὐ ἦδει αὐτὸν ἡτοίονα ὄντα*. Soph. Trach. 708 *ὁρῶ δέ μ' ἔργον δεινὸν ἐξεργασμένην*.—Dem. Phil. p. 70 *ἀμφοτέρω οἶδε, καὶ αὐτὸν ὑμῖν ἐπισουλεύοντα καὶ ὑμᾶς αἰσθανομένους*.

NOTE 9. After verbs which have with them a reflexive pronoun in the Dative, (e. g. *σύννοια εἰμὶν* *I am conscious to myself*), this participle can stand in either of the two cases belonging to the verb; e. g. *οὔτε μέγα οὔτε*

σικρὸν ξύνοδα ἑμαυτῷ σοφὸς ὦν Plat. Apol. p. 21; and also: ξύνοδα ἑμαυτῷ οὐδὲν ἐπισταμένῳ ib. p. 22. So too we find συγγιγνώσκειν constructed with both cases; Hdot. 5. 91 συγγινώσκωμεν αὐτοῖσι ἡμῖν οὐ ποιήσασι ὀρθῶς. Lys. p. 164 συνέγνωσαν αὐτοὶ σφίσιν ὥς ἡδικηκότες. Comp. Soph. Ant. 926.—An example of ὁμοίος εἰμι with the Nom. is Xen. An. 3. 5. 13 ὁμοιοὶ ἦσαν θανάζοντες.

7. All the declinable adjuncts of the participle naturally pass over with it into *the same case* in which the participle stands; and this not only with εἶναι, but also with such verbs as καλεῖσθαι, νομίζεσθαι, etc.

EXAMPLES: ὑμῖν δὲ οὖσιν Ἀθηναίοις οὐ πρέπει.—Xen. An. 7. 5. 12 ἐπορεύοντο διὰ τῶν Μελινοφάγων καλουμένων Θρακῶν.—Hdot. 6. 140 ἐνορέω ὑμῖν οὐκ οἷοίσι τε ἐσομένοισι πολεμεῖν Ξέρξῃ.—Cyr. 1. 6. 14 ἐκέλευσάς με τοῖς στρατηγικοῖς νομιζομένοις ἀνδράσι διαλέγεσθαι.

NOTE 10. The participles καλούμενος and ὀνομαζόμενος receive in connection with a substantive and the article the signification of our *so called*; they take entirely the position of an adjective, that is, between the article and substantive; and are regularly declined. E. g. αἱ καλούμεναι ῥήτραι, ταῖς καλουμέναις ῥήτραις.

NOTE 11. With the participial construction is connected also *the attraction with the Infinitive*, § 142. 2. b. E. g. Plat. Apol. p. 22. ἡσθόμην αὐτῶν ολομένων σοφωτάτων εἶναι ἀνθρώπων.

NOTE 12. A more complex participial construction takes place, when the participle suffers *attraction*. Thus the clause: ἀπαντῶσι ἐνθάδε βουλευόμενοι, when made dependent becomes: εἰρηται αὐτοῖς ἀπαντᾶν ἐνθάδε βουλευομένοις, *it has been notified to them to come together here in order to take counsel*, Aristoph. Lys. 13. So too Xen. Mem. 1. 1. 9 (comp. § 142. n. 1) ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσι διακρίνειν, *what the gods have permitted to men to decide by their own learning*. Here μαθοῦσι does not belong immediately to ἀνθρώποις, but to διακρίνειν, though it stands in the Dative on account of ἀνθρώποις. Dem. p. 241 συμβέβηκε τοῖς τᾶλλα πλὴν ἑαυτοὺς πωλεῖν ολομένοις πρώτους ἑαυτοὺς πεπρακόσιν ἡσθῆσθαι, which has arisen out of: ἀσθάνονται πρώτους ἑαυτοὺς πεπρακότες.—An. 3. 1. 5 Σωκράτης συμβουλευεῖ τῷ Ξενοφῶντι, ἐλθόντι εἰς Δελφοὺς ἀνακουνῶσαι τῷ θεῷ περὶ τῆς πορείας.

8. *Particles* are also frequently employed in connection with participles; as appears from the following notes.

NOTE 13. For the sake of emphasis, where the participle precedes the other verb to which it belongs, the particle οὕτως or ἔπειτα, or also εἴτα, is inserted between the two, as if to mark a *resumption* of the participle. E. g. Dem. Mid. p. 536 ἐχρῆν αὐτόν, τὰ ὄντα ἀναλίσκοντα, ὥσπερ ἐγώ, οὕτω με ἀφαιρεῖσθαι τὴν νίκην, *it was necessary for him, in that he expended what he had, like myself, so (i. e. through this expenditure) to deprive me of the victory*.—Xen. Hier. 7. 9 ὅταν οἱ ἄνθρωποι ἄνδρα ἡγησάμενοι εὐεργετῆν ἱκανὸν εἶναι, ἔπειτα τοῦτον ἀνὰ στόμα ἔχωσιν ἐπαυοῦντες, . . . τὸν οὕτω τιμώμενον μακαρίσω.—An. 1. 2. 25 οὐ δυνάμενοι εὐρεῖν τὰς ὁδοὺς, εἴτα πλανώμενοι ἀπώλυντο, *not being able to find the way, they thus perished in wandering about*.—For the particles ἔπειτα and εἴτα, see further, § 149. m. 19. For μεταξὺ and ἀμα, see § 150. m. 27, 29.—In like manner phrases with prepositions, as μετὰ ταῦτα, διὰ τοῦτο, ἐκ τούτου, are put after participles; see Krüger de Auth. Anab. p. 55.

* In a manner entirely analogous, when the participle stands with the article, and consequently instead of an *adjective* (relative) clause, the pron. οὗτος is in like manner inserted and in the same case with the participle; e. g. Hdot. 9. 67 οἱ γὰρ μηδίζοντες τῶν Θηβαίων, οὗτοι εἶχον προθυμίην οὐκ ἐλίγην. Comp. Cyr. 4. 2. 39.

NOTE 14. The particles *ἄτε*, *οἷα* or *οἷον*, are often connected with participles, when the latter express a cause or reason as real and objective. On the other hand, *ὥς* or *ὥσπερ* is employed, partly when a cause or reason is presented as existing in the mind of another (see more in § 145. n. 7), and partly in order to express an appearance, *quasi*, *as if*. More especially the participle of the *Future* with *ὥς* is used to express the purpose of an action (no. 3 above) as it exists in the mind of the subject.

EXAMPLES: Cyr. 1. 3. 3 *Kῦρος, ἄτε παῖς ὢν καὶ φιλόκαλος καὶ φιλότιμος, ἦδετο τῇ στολῇ.* ib. 2, K. *εὐθύς, οἷα δὴ παῖς φιλόστοργος ὢν φύσει, ἡσπάζετο τὸν πάππον.* Plat. Rep. p. 329 *ἀγανακτοῦσιν ὥς μεγάλων τινῶν ἀπεστέρημένοι.* Soph. OT. 955 (*ἦκει*) *πατέρα τὸν σὸν ἀγγελῶν ὥς οὐκ ἔτ' ὄντα, ἀλλ' ὀλωλότα.* Cyr. 8. 1. 42 *οἱ δὲ οὐ μετεστρέφοντο ἐπὶ θῆαν οὐδενός, ὥς οὐδὲν θανυμάκοντες.* An. 1. 1. 11 *Kῦρος Πρόξενον ἐκέλευσε παραγενέσθαι, ὥς ἐπὶ Πεισίδας βουλόμενος στρατεύεσθαι, ὥς πράγματα παρεχόντων Πεισιδῶν τῇ αὐτοῦ χώρα (comp. the cases absol. § 145. n. 7); and thereupon, 1. 2. 1 τὴν πρόφασιν ἐποιεῖτο ὥς Πεισίδας βουλόμενος ἐκβαλεῖν ἐκ τῆς χώρας.—So too ὥς with Part. Fut. Hell. 4. 2. 5 *οἱ μὲν δὴ ξυνεσκευάζοντο ὥς ἀκολουθῆσόντες· ὁ δὲ Ἀγησίλαος προέειπε καὶ τοῖς ἱππάρχοις, ὅστις εὐηποτάτην τάξιν παρέχοιτο, ὥς καὶ τούτοις νικητήριον δώσων.—Also with ἄν, An. 1. 1. 10 Ἀρίστιππος αἰτείται Κῦρον εἰς δισχλίους ξένους, ὥς οὕτω περιγενόμενος ἄν τῶν πολέμιων.* See § 139. m. 17.*

NOTE 15. Where a participle serves to modify or limit the sense, the particle *καίπερ* is by rule put before it; less often *καίτοι*, Plat. Prot. p. 339. c; also simply *καί*, or poetic *περ* enclitic. Here also the peculiar usage is to be noted, that the particle *ὅμως* *tamen*, which belongs to the main verb, is often placed in immediate connection with the participle: Eur. Or. 669 *κἀγὼ σ' ἰκνούμαι καὶ γυνή περ οὖσ' ὅμως.*—Plat. Phæd. p. 91 *ὁ Σιμμίας φοβεῖται, μὴ ἡ ψυχὴ ὅμως καὶ θεώτερον ὢν τοῦ σώματος προσπολλύηται.* Comp. further Reisig Enarr. ad Soph. OC. 659.

9. Finally, as in all languages, so in Greek, the participle serves for various *periphrases* of the simple tenses; as is seen in the following notes.

NOTE 16. This takes place mostly in connection with the verbs *εἶναι*, *γίγνεσθαι*, as auxiliaries; and in prose writers by rule only when those verbal forms are to be supplied, which are unusual or wanting; see § 98. 1, 4. § 137. n. 12. § 138. 4. The poets employ such periphrases without similar reasons, in order to introduce emphatic or peculiar turns of expression; e. g. Soph. Phil. 1217 *ἐγὼ μὲν ἤδη πάλοι στείχων ἄν ἦν, εἰ μὴ . . . ἐλευσόμενν, instead of ἴστειχον.* id. Aj. 588 *ἰκνούμαι σε, μὴ προδοῦς ἡμᾶς γέννῃ, instead of προδῶς.* Comp. Plat. Legg. p. 908. b, *μισοῦντες γίγνονται τοὺς κακοῦς.* Also in Herodotus often: *ἦσαν ἱέντες, ἀπαρνεύμενός ἐστιν.*

NOTE 17. Less frequent is the connection of a participle with the verbs *εἶμι*, *ἔρχομαι*, as if in order to form a new Future; compare *μέλλειν* c. Infin. E. g. Soph. Phil. 1197 *οὐδέποτε ἴσθι τόδ' ἔμπεδον, οὐδ' εἰ πυρφόρος ἀστεροπητῆς βροντᾶς αἰγᾶς μ' εἴσι φλογίζων.* Compare also with the English and French idiom the following: Hdot. 1. 194 *τὸ δὲ ἀπάντων θάυμα μέγιστόν μοι ἐστὶ, ἔρχομαι φράσων.* Comp. Plat. Theag. p. 129. a.

NOTE 18. An idiom very current in the tragic poets, and approaching nearer to our own usage, is the periphrase for the Perfect (i. e. completion in the present), by means of the participle of a *preterite* and the verb *ἔχειν*. This usage has arisen out of certain turns of expression, in which the verb *ἔχειν* to have yet retains its full signification; e. g. Hdot. 1. 28 *τοὺς ἄλλους πάντας εἶχε καταστρεψάμενος Κροίσος.* Mem. 2. 7. 6 *ὠνούμενοι ἀνθρώπους ἔχουσιν.* On the other hand, the proper signification of *ἔχειν* recedes more in Soph. OC. 1140 *πάλοι θανυμάσας ἔχω.* El. 590 *τοὺς παῖδας ἐκβαλοῦσ' ἔχεις.* Antig. 32 *τοιαῦτά φασι Κρέοντα κηρύξαντ' ἔχειν.*

Comp. Plat. Phædr. p. 257. c. Also with Part. Pres. Eur. Tro. 318 τὸν Ἰανόντα πατέρα καταστένουσ' ἔχεις.

NOTE 19. There are still a number of participles in established use, which according to our ideas are pleonastic or redundant, and which we translate for the most part *adverbially* or in some other like way; such are ἀρχόμενος, τελευτών, ζών, etc. See note 3 above; and see more on these participles in ‡ 150 m. 31 sq. 40 sq.

‡ 145. CASES ABSOLUTE.

1. In the constructions described in the preceding section, the participle is everywhere dependent on some noun connected with the principal verb; and it therefore stands in the same case with that noun. If now some other person or thing is introduced as a new subject, this is put with the participle in a case *independent* of the principal verb. This is called the *Case Absolute*.

2. The *Genitive* is more commonly employed in this construction; and these

Genitives Absolute

are precisely the same as the Latin *Ablativi consequentiæ*. Their original signification refers to *time*; since (by ‡ 132. 14) the Genitive serves to mark a relation of time. Hence, according as the reference is to time present, future, or past, the participle is put in the present, future, or preterite form. But here it is to be noted, that (according to ‡ 137. 6) in the narration of *past* events, the participle of the *Present* is also introduced to mark cotemporary and continued actions.—For ἐπὶ as put with this Gen. see note 5.

EXAMPLES: Πάντων οὖν σιωπώντων εἶπε τοιάδε.—Plut. Per. 29 μετὰ ταῦτα κυμαίνοντος ἤδη τοῦ Πελοποννησιακοῦ πολέμου Περικλῆς ἔπεισε τὸν δῆμον, Κερκυραίοις ἀποστεῖλαι βοήθειαν.—Thuc. 1. 105 πολέμου καταστάντος πρὸς Αἰγυπίας Ἀθηναίοις ναυμαχία γίνεται μεγάλη. id. 2. 2 οἱ Θηβαῖοι ἡβούλοντο τὴν Πλάταιαν ἔτι ἐν εἰρήνῃ τε καὶ τοῦ πολέμου μήπω φανεροῦ καθεστῶτος, προκαταλαβεῖν, κτλ.

3. But this construction serves also to express many other relations or connections, such as we express in English by *if, when, since, because, in that*, etc. or by our *Nominative absolute*. We may here remark in general, that in consequence of the greater number of participles *Active*, the instances of the *Gen. absol. Pass.* are much less frequent than in Latin.

EXAMPLES: Thuc. 3. 82 πᾶν τὸ Ἑλληνικὸν ἐκινήθη, διαφορῶν οὓσων ἐκασταχόθεν. 5. 116 οἱ Μήλιοι εἶλον τὴν πόλιν, παρόντων οὐ πολλῶν τῶν φυλάκων. καὶ ἔλθούσης στρατιᾶς ὕστερον ἄλλης, γενομένης καὶ προδοσίας τινὸς ἀφ' ἑαυτῶν, ξυνεχώρησαν.—Mem. 3. 1. 3 Ὅλης τῆς πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιτρεπομένης τῷ στρατηγῷ, μεγάλα τὰ τε ἀγαθὰ, κατορθούντος αὐτοῦ, καὶ τὰ κακὰ, διαμαρτάνοντος, εἰκὸς γίνεσθαι, κτλ. An example of the Part. Fut. see in note 7.

NOTE 1. Not unfrequently, however, even when the subject of the participial clause is already contained in the main clause, the construction of the Genitive absolute is admitted, contrary to grammatical rule. This takes place, e. g. when the participial clause *precedes* the main clause, and

the effect of the latter is thus less prominent; but more especially in the participial construction introduced by *ὥς*, for which see note 8.

EXAMPLES: Cyt. 1. 4. 20 ταῦτα εἰπόντος αὐτοῦ, ἔδοξέ τι λέγειν τῷ Ἀστυάγει, instead of Nom. εἰπών.—Hdot. 9. 99 οἱ Σάμιοι, ἀπικομένων Ἀθηναίων ἀρχμαλώτων, . . . τοὺτους λυσάμενοι πάντας ἀποπέμπονσι, instead of the Acc. Ἀθηναίους ἀπ. So too even when the subject of the participle precedes in another case; Thuc. 2. 8. ib. 3. 24.—Thuc. 1. 114 διαβεβηκότος ἤδη Περικλέους, ἡγγέλθη αὐτῷ, instead of the Dat. διαβεβηκότι II.

NOTE 2. It is an Homeric usage, already referred to in ‡ 133. n. 9, that when the Dative of a pers. pronoun is put instead of the Genitive, the participle follows in the Genitive; e. g. Od. ι. 458 τῷ κε οἱ ἐγκεφαλός γε . . . θεινομένου βάλοιτο πρὸς οὐδεῖ. Comp. ζ. 156. ρ. 231.

4. When the subject is obvious from the context, the participle can stand *alone* in the Genitive.

EXAMPLES: παρόντα τὸν ἡγεμόνα ἡδούντο, ἀπόντος δὲ ἡσέλγαινον, i. e. 'he being absent.' Plat. Menex. p. 243 (in this war) ἐκφανής δὲ ἐγένετο ἡ τῆς πόλεως ἀρετή· οἰομένων γὰρ ἦδη (i. e. the Lacedemonians and barbarians) τὴν πόλιν καταπεπολεμησθαι, οἱ Ἀθηναῖοι ἐμβάντες . . . ἐνίκησαν. See also Anab. 1. 2. 17. ib. 2. 1. 24.—So too all verbs which are used *impersonally* can pass over into a simple participle in a case absolute; for the details see below in notes 9, 10.

5. The *Dative absolute* is used, though seldom; partly in specifications of time, and partly in a mode of speech arising out of the *Dat. Instrumenti*. Comp. ‡ 133. n. 8.

EXAMPLES: Xen. Hell. 3. 2. 25 περιόντι τῷ ἐνιαυτῷ πάλιν φαίνουσι φρουρὰν ἐπὶ τὴν Ἥλιω 'the year drawing to a close, they again announced,' etc. Xen. Agesi. 1. 2 ἔτι καὶ νῦν τοῖς προγόνοις ὀνομαζομένοις ἀπομνηνεύεται ὅσοις ἀφ' Ἡρακλέους ἐγένετο, i. e. by naming his ancestors.

NOTE 3. Further, according to ‡ 133. n. 8, the Dative of a participle *apparently* absolute may be put in connection with the main verb, where we translate by *if* or *when one*, etc. Here the subject implied in the participle is the indef. τὶς or some person not expressly named along with the main verb.

EXAMPLES: Thuc. 1. 24 Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον, to one (if one is) sailing into the Ionian gulf. 2. 49 τὸ μὲν ἔξωθεν ἀπτομένῳ σώμα οὔτε θερμὸν ἦν οὔτε χλωρόν. Comp. Hdot. 2. 29.

NOTE 4. *Cases absolute*, in the strict sense of the word, are properly only *Nominatives absolute*; for since the Nominative, in respect to the verb, can be only subject or predicate, it follows, that when a Nominative, in respect to the verb with which it stands, is neither of these, it must stand for itself alone, or absolutely. This however can take place only by an interruption of the sense; and all Nominatives absolute therefore belong more or less to the *Anacolutha*, ‡ 151. II. But there is no fixed general usage in regard to them; and the particular examples are susceptible of easy explanation. E. g. Xen. Hell. 2. 3. 54 ἐκεῖνοι δὲ (οἱ ἑνδεκα) εἰσελθόντες σὺν τοῖς ὑπηρέταις, ἡγουμένου αὐτῶν Σατύρου, εἶπεν ὁ Κριτίας—, where this construction is preferred, in order to avoid a double Genitive absolute. Ib. 2. 2. 3 ἐκείνης τῆς νυκτὸς οὐδεὶς ἐκοιμήθη (i. e. all kept awake), οὐ μόνον τοὺς ἀπολωλότας πενθοῦντες, ἀλλὰ καὶ νομίζοντες κτλ. where as well πενθῶν as πενθοῦντων would have been unnatural. See other examples in ‡ 144. n. 5.—To poetry especially such constructions impart a peculiar charm, as the expression of unrestrained and vigorous nature, to which language so readily sacrifices grammatical exactness. So the Homeric phrase: Il. ο. 267 ὁ δ' ἀγλαῶφει πεποιθώς, Ῥίμψα ἐ γούνα φέρει μετὰ τ' ἦθεα καὶ νομὸν ἵππων, comp. ε. 135. Also with the like case in the main clause: Il. γ. 211 ἄμφω δ' ἐζόμενω

γενναιότερος ἦεν Ὀδυσσεύς. κ. 224 σὺν τε δὴ ἔρχομένῳ καὶ τε πρὸ ὃ τοῦ ἐνόησεν. Comp. here the usage with οἱ μὲν, οἱ δέ, in § 132. n. 4.

NOTE 5. The other three cases can never in this sense become *cases absolute*. In all the above instances, they express rather, strictly considered, only remoter objects and relations of the verb with which they stand; just as (according to § 130. 4) the oblique cases are employed by themselves to mark not only time, but also causal and other relations. It was therefore very natural, in certain instances where the relation of time was to be made specially perceptible, that *prepositions* should be employed by way of distinction from those more figurative constructions. And as (according to § 147, under ἐπὶ) the Gen. of an historical person with ἐπὶ serves to name a period of time after that person, (e. g. ἐπὶ Κέκροπος in the time of Cecrops,) there was also often added to this expression, especially in the documentary style, a participle of the Present; thus, Dem. p. 266, 282 ἐπὶ ἀρχοντος Εὐθυκλείους, Ἡροπόθου, at the beginning of public decrees; comp. Thuc. 2. 2. Further ἐπὶ with the Dative (§ 133. 4. e): Hdot. 2. 22 ἐπὶ χιῶνι πεσούσῃ; also μετὰ with the Acc. (§ 147): Hdot. 1. 34 μετὰ Σόλωνα οἰχόμενον. In like manner, in order to express an immediate succession of time (*so soon as*), ἄμα is often connected with a participial clause in the Dative; e. g. ἄμα τῷ ἡρὶ ἀρχομένῳ Thuc. and further μεταξὺ with a Gen. absol. in order to mark what is simultaneous or parallel in time, *while*, as μεταξὺ σοῦ λέγοντος. See further in § 150. m. 27.

NOTE 6. Sometimes an adjunct or supplementary qualification is expressed by means of an *Accusative* or *Nominative absolute*. E. g. Hdot. 2. 41 τοὺς βοὺς δάπτουσι, τὰ κέρατα ὑπερέχοντα (with) the horns projecting. ib. 133 ἵνα οἱ (to him) δωδέκα ἔτεα ἀντὶ ἐξ ἐτέων γένηται, αἱ νύκτες ἡμέραι ποιεῖσθαι, the nights being made days. Comp. Cyr. 8. 3. 12 ἄμα ἐξήγητο, φοινικίσι καταπεπταμένοι οἱ ἵπποι. The comparison of such instances shows, that strictly there is here a partial apposition; for ἡμέραι stands in the Nom. on account of γένηται, and κέρατα is to be regarded as Accusative because of δάπτουσι.—What is elsewhere taken as *Acc. absolute*, (e. g. Il. p. 489 οὐκ ἄν, ἐφορμηθέντε γε νῶϊ, τλαίεν ἐναντίβιον στάντες μαχέσασθαι Ἀρῇ. Soph. OC. 1120 μὴ θάυμαζε, τέκν' εἰ φανέντ' ἀελπτα μῆκνω λόγον,) may better be regarded, according to § 131. n. 7, as real *objects*, dependent as to sense upon the main idea; or else as resulting from a sudden change of construction or *Anacoluthon*, as Cyr. 2. 1. 5 τοὺς μέντοι Ἑλλήνας κτλ. Comp. § 141. n. 2.

NOTE 7. In one instance only is the construction of the *Acc. absolute* interchanged with that of the *Gen. absolute* without essential difference. As we have seen above in § 144. n. 14, when by means of a participial adjunct a cause or reason is presented as existing in the mind of another, the particle ὥς (ὥσπερ) is put before it; and this can take place *with all cases*, according to the nature of the main clause; e. g. the *Nominative*: Plat. Rep. p. 329 ἀναγκαστοῦσιν ὥς μεγάλων τινῶν ἀπεστερημένοι. The *Genitive*: Soph. Aj. 281 ὥς ὧδ' ἐχόντων τῶνδ' ἐπίστασθαι σε χρή. Cyr. 1. 6. 11 ὥς ἐμοῦ μὴ δέπτε ἀμελήσοντος (τῶν φίλων), οὕτως ἔχε τὴν γνώμην. The *Dative*: Soph. Phil. 33 στεπιπτή γε φυλλὰς ὥς ἐναυλίζοντι τῷ. Æsop. Fab. 181 ἔλαφος ἐπὶ τοῖς πρὸν ἤχθετο ὥς λεπτοῖς οὖσι καὶ ἀσθενέσιν. The *Accusative*: Soph. Phil. 115 ὥς μῆκερ' ὄντα κείνον ἐν φάει νόει. Now the same thing also takes place when the construction requires a *case absolute*; most naturally with *Genitives*, e. g. Plat. Phæd. p. 61 ἐπικελεύει μουσικὴν ποιεῖν, ὥς φιλοσοφίας μεγίστης οὐσης μουσικῆς. That however so often, instead of the *Genitive*, *Accusatives* are introduced, arises only from the circumstance, that a cause or reason presented as in the mind of another seems to depend on a verb of thinking (*sentiendi*) implied; e. g. ἐσιώπα, ὥς πάντας εἰδότας, he was silent, as if all knew, i. e. because he thought all knew. Mem. 1. 2. 20 οἱ πατέρες εἰργουσι τοὺς υἱεῖς ἀπὸ τῶν ποιηρῶν ἀνθρώπων, ὥς τὴν τούτων ὁμιλίαν κατάλυσαι

οὐσαν τῆς ἀρετῆς, as convinced that *their intercourse is the destruction of virtue*. ib. 2. 3. 3 τῶν ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ τούτων οὐ γιγνομένους φίλους, as if of these none became friends. Of such participial clauses thus introduced by ὥς the Greeks, and especially the tragic poets, often avail themselves, as imparting to style a greater vivacity as well as brevity of expression.

NOTE 8. Here too, as in note 1, the construction with the case absolute is often employed contrary to the general rules. The occasion of this may be seen in the particular examples, as follows:

EXAMPLES: Cyr. 6. 1. 37 οἱ φίλοι συμβουλευούσιν ἐκποδῶν ἔχειν ἐμάντον, μή τι καὶ πάθω ὑπὸ σοῦ, ὥς ἡδίκηκός τοι ἐμοῦ μέγαλα, where the participial-clause, although grammatically referring to the subject of πάθω, is yet put in the Genitive as expressing what is in the mind of the friends. Plat. Charm. p. 165 σὺ μὲν, ὥς φάσκοντος ἐμοῦ εἰδέναι, προσφέρῃ πρὸς με, καὶ ὁμολογήσαντός σοι. Still more free, Hdot. 1. 84 Μῆλης κατηλόγησε τοῦτου (τοῦ τεύχεος), ὥς ἐδὼν ἀμαχόν τε καὶ ἀπότομον.

NOTE 9. Every *impersonal* verb, properly so called, i. e. one which has only an indefinite subject unexpressed (§ 129. 17, 18) may pass over, as a case absolute, into the *Genitive Sing. of the participle*. E. g. σαλπίζοντας 'the trumpeter sounding;' ὕντος πολλῶ (from ὑει πολλῶ sc. ὄμβρῳ) 'it raining heavily;' Xen. Hell. 1. 1. 16. So Plat. Rep. p. 381 οὕτως ἔχοντας. Aristoph. Eccl. 401 περὶ σωτηρίας προκειμένου. Soph. Ant. 1179 ὥς ὧδ' ἔχόντων.

NOTE 10. Those *Impersonals* or impersonal constructions, where in strictness the clause dependent on the verb (commonly an Infinitive or clause with ὅτι, etc.) is the real subject of the verb (§ 129. 10), are treated as cases absolute in two different ways:

1) When the mere relation of time is to be expressed, the *Genitive* is employed. This occurs chiefly with the Passives of verbs signifying to say, announce, etc. and then it is usually the *Genitive Plural*, where τῶνδε from τάδε can be mentally supplied. E. g. ὁ Περικλῆς ᾤχετο ἐπὶ Καίνου, ἐσαγγελέσθωντων ὅτι Φοίνισσαι νῆες ἐπιπλέουσιν, 'it (these things) having been announced,' Thuc. 1. 116. So σημανθέντων Cyr. 1. 4. 18; δηλωθέντος Thuc. 1. 74; but also in other verbs: οὕτω γιγνομένων Cyr. 5. 3. 13.

2) In all other connections the *Accusative Neuter* is employed. Thus εἰρημένον (from εἰρηται) it having been notified; προσταχθέν it having been commanded, Lysias; ἐξόν (from ἐξεστω) it being permitted; παρέχον it being in one's power Hdot. also εὖ, καλῶς παράσχον it being well in one's power, a good opportunity, Thuc. 1. 120. ib. 5. 14; χρεών, προσήκον, δέον, it being needful; τυχόν, παρὰ τυχόν, it happening; δοκοῦν, δόξαν,* it seeming; μεταμέλον it repenting him, Plat. Phæd. p. 113; μέλον it being for care. E. g. Aristoph. Cyr. 13 εἰρημένον αὐτοῖς παραιναι, οὐχ ἡκονσι 'it having been notified to them to be present, they yet do not come.' Cyr. 7. 1. 42 αἰροῦνται ὑμᾶς σῶσαι, ἐξὸν ἀπολέσαι, it being permitted to slay you, i. e. although they could. Epict. ap. Arr. 3. 26 ἀπειμι πάλιν, ἐκείνῳ δοκοῦν (sc. ἐμὲ ἀπείναι) 'I will go away again, since he thinks it proper.' Plat. Phæd. 235 δις καὶ τρίς τὰ αὐτὰ εἴρηκεν, ὥς οὐ πάντῃ εὐπορῶν, ἢ ἴσως οὐδὲν αὐτῷ μέλον τοῦ τοιοῦτου.—Even adjectives, as δυνατὸν, αἰσχρόν, ἀπρόβητον, are thus found, the Participle ὄν being omitted: Plat. Rep. p. 519. d, ποιήσομεν χεῖρον ζῆν, δυνατὸν αὐτοῖς ἀμεινόν (sc. ζῆν) 'we shall make them live worse, it being possible for them to live better.' See also Cyr. 2. 2. 20. Soph. Ant. 44; and Herm. ad Vig. not. 214.

* Also with a pronoun subjoined in the same case; as δόξαν ἡμῖν ταῦτα (from ταῦτ' ἔδοξε An. 4. 1. 13); also Plur. δόξαντα δὲ ταῦτα καὶ περαινθέντα Hell. 3. 2. 19. But also in the Genit. δόξαντος τούτου, δοξάντων τούτων, Hell. 1. 7. 32. ib. 1. 1. 36.

THE PARTICLES

§ 146. ADVERBS.

1. *Adverbs* derived from adjectives by means of the ending *ως*, have the same syntactical relations as their adjectives; e. g. *ἀξίως ἡμῶν πολεμήσομεν*, 'in a manner *worthy of us*;' *ὁμοίως τινί*, etc. In like manner, adverbs which admit of comparison, even when there exists no corresponding adjective, have the connections of the Comparative and Superlative; e. g. *μάλιστα πάντων* *most of all*; *οἱ πένητες τῶν εὐδαιμόνων μᾶλλον δύνανται ἐσθίειν τε καὶ καθεύδειν*, i. e. *better than the rich*. See § 132. 10. b, 11.

2. We have already seen, that some adverbs serve at the same time as *adjectives*, e. g. *πλησίον ἐστὶ, σὺγά ἐστι*, § 129. 13; also that *vice versa* an *adverbial sense* is often expressed by adjectives, § 123. 6; and further that, by prefixing the *article*, particles become nouns, § 125. 6, 7.

3. To the adverbs belong strictly also the *Prepositions*; since they all are of adverbial origin. To the latter, according to the definition, ought also to belong all those primitive adverbs (i. e. not derived from adjectives) on which a substantive depends in an oblique case. Nevertheless, the Greek grammar reckons among the proper (or primitive) prepositions only such as are employed in *composition*, i. e. loose composition, § 121. 2. All the rest retain the name of *Adverbs*, even when they strictly, according to the definition, have become prepositions. These last also can only be connected with one case, *the Genitive*, (except *ἅμα* or *ὁμοῦ* and *ὥς*, see note 1,) while the primitive prepositions are construed with one, or two, or all three of the cases.

NOTE 1. Of the two adverbs just mentioned, *ἅμα* (*ὁμοῦ*) is also connected as a preposition with the Dative, and then marks more strongly than *σύν* a direct and close conjunction in time or place; as *ἅμα τῇ ἡμέρᾳ, ἅμα τῷ ἡλίῳ* *together with the sun*; *ὅσσοι ἅμ' Ἀτρείδης ὑπὸ Ὀδίων ἦλθον* Hom.—On the other hand, *ὥς* is put as a preposition of place with the *Accusative*, in answer to the question *whither*; but always referring to persons alone.* E. g. *εἰσῆλθεν ὥς ἐμέ* *he entered to me*; *ἀνέχθησαν ὥς τὸν βασιλεῖα*.

4. Of those adverbs which are construed with the *Genitive*, and more or less occur only so (i. e. strictly as prepositions), are to be noted: 1) Those which are derived from the primitive prepositions by means of an adverbial ending or by composition. 2) Those which are formed in any other way; of which also many are strictly prepositions according to the definition.

Under no. 1 belong, with the endings in *ω*: *ἄνω, εἰςω, ἔξω, κάτω, πρόσω*; in *ος*: *ἐντός, ἐκτός*; in *εν, ε*: *πρόσθεν, ἔμπροσθεν, ὑπερθεν, καθύπερθε, ἀπό*

* The instances where *ὥς* does not refer to persons, when such passages occur in good writers, are, as has been shewn by modern criticism, most probably corrupt; and instead of it, *εἰς* should everywhere be read.

προθεν (also -σι), ἀπένευθεν, προπάρουθε; further ἄντα, ἀντίον, ἀντία (see ἀντί), ἀντικρύ (καταντικρύ), ἀμφίς, μεταξύ.

Under no. 2 belong: ἄνευ, ἄτερ, *sine*; πλὴν, νόσφιν, χωρίς, δίχα, *prater*, *extra*; πέραν, πέρα, *trans*; ἕνεκα, χάριν, *causa*; δίκην *instar*; κρύφα, λάθρα, *clam*; μέχρι, ἄχρι, *usque ad*, *tenus*; εὐθύ, ἰθύς, *obviam*; ὅπισθεν *pone*; so too the ideas *near* and *far from*, as ἄγχι, ἐγγύς, πέλας, πόρρω, ἐκάς, τῆλε, with all their forms of comparison and derivation, as ἄσσον, ἐγγύτατα, τηλόθι, and the like.

NOTE 2. Of the preceding adverbs, ἀμφίς, *asunder*, *apart*, is construed with the Gen. only in epic usage; e. g. ἀμφίς ὁδοῦ *out of the road* Il. ψ. 393; Διὸς ἀμφίς, 9. 444. Different from this is ἀμφίς, when in Homer especially before vowels it is only a secondary form of the preposition ἀμφί, *about*, *round about*; e. g. Il. ε. 723. λ. 633. ξ. 374 Κρόνον ἀμφίς.—Ἄτερ is a poetic form instead of ἄνευ, and is by rule put after its substantive, ἄτης ἄτερ; while ἄνευ very rarely has this position, and only in poets and after a relative: ὦν ἄνευ.—Πλὴν is used also without any construction with a case, like our *except*; that is, it is put *adverbially* before every case at pleasure: οὐκ ἀφικνεῖται, πλὴν ἢ τοῦ φιλοσοφήσαντος (sc. ψυχῇ); παντὶ δῆλον πλὴν ἐμοί Plat. οὐκ ἔδωκεν ἱππέας πλὴν μετρίους τινάς Xen. Further, it also connects whole clauses, and thus becomes a conjunction, and then stands often in connection with other conjunctions, as πλὴν εἰ.—Ἐνεκα (§ 117. 2) stands sometimes before and sometimes after its substantive. Originally it signified *in respect to*, *ratione habita alicuius rei*; as Hdod. 1. 42 ἀπήμονα τοῦ φυλάσσοντος εἵνεκεν προσδόκα τοι ἀπονοστήσειν (παῖδα); comp. 3. 122. In connection with γε it receives a peculiar modifying power: Plat. Charm. p. 158 εἰ σοι φίλον, ἐθέλω σκοπεῖν, εἰ δὲ μή, ἔαν. Ἄλλα πάντων μάλιστα, ἔφη, φίλον, ὥστε τοῦτον γε ἕνεκα σκόπει, *as it respects this indeed*, so far as respects this. Mem. 4. 3. 3 εἰ μὴ τὸ φῶς εἴχομεν, ὅμοιοι τοῖς τυφλοῖς ἂν ἦμεν, ἕνεκά γε τῶν ἡμετέρων ὀφθαλμῶν. Comp. Plat. Phæd. p. 85.—Δίκεν is often used by some writers, e. g. Æschylus, Plato, as a periphrase for the more usual ὡς; as Agam. 3. κυνὸς δίκην. Phædr. p. 249 ὀρνίθος δίκην βλέπων ἄνω.—Χάριν stands almost always after its noun, and is in like manner most used by the poets. As being originally a noun, like the Lat. *gratia*, *causa*, it is put with the *possessive pronoun* in the same case, thus: ἐμὴν χάριν, *on my (thy) account*; and in a similar way Euripides writes even πατρῶαν χάριν, i. q. πατρὸς χάριν, Heracl. 241.—Μέχρι is used in prose, sometimes as a preposition with the Genitive; sometimes as a conjunction, *until*, *donec*, where it strictly should read in full: μέχρις οὗ, An. 1. 7. 6.—Ἄχρι(s) is not found in good prose; and occurs also very seldom in Homer and Hesiod.

NOTE 3. When ἐγγύς, πέλας, and other adverbs, e. g. ἐκποδῶν, ἐμποδῶν, etc. are connected *with the Dative*, they are not so construed as prepositions, but form then with the verb (εἶναι, γίνεσθαι, ἵστασθαι, etc.) a *predicate-idea*, to which the Dative belongs. E. g. Cyr. 2. 3. 2 ὁ μὲν ἀγὼν ἐγγύς ἡμῖν, sc. ἐστί. Eur. Phæn. 40 τυράννοισ ἐκποδῶν μεθίστασο. Hcl. 783 ἦκει ἐμποδῶν ἐμοῖς γαμοῖς.

5. Other adverbs refer to verbs, and in this way connect two clauses together. So especially relative adverbs; e. g. παρέσομαι ὅποτε κελεύεις, *I will be present whenever thou shalt command*. This is the origin of *Conjunctions*; for the construction of which with the different moods, see † 139; and for their further usage, † 149, 150.

§ 147. PREPOSITIONS.

1. Besides the *adverbial* prepositions mentioned in the preceding section, the following are the ordinary *primitive Prepositions* (§ 115. 2) with their cases; expressing originally the most simple and general relations of place:

ἀντί, *ἀπό*, *ἐξ* (*ἐκ*), *πρό*, govern the *Genitive*;

ἐν, *σύν*, the *Dative*;

ἀνά, *εἰς*, the *Accusative*;

διά, *κατά*, *ὑπέρ*, the *Genitive* and *Accusative*;

ἀμφί, *ἐπὶ*, *μετά*, *παρά*, *περί*, *πρός*, *ὑπό*, the *Genitive*, *Dative*, and *Accusative*.

2. The use of the prepositions is very various and peculiar, for these reasons: 1) In many instances the preposition is inserted, where in English and other languages a simple *case* is employed. 2) Although most of the prepositions, in their primary signification, can be referred to definite relations; yet in their general application, and especially when used *figuratively*, these relations are so obscured, that in translating one and the same Greek preposition we often have to employ in English different ones of various significations.

NOTE 1. Let the student endeavour to obtain, under each preposition, a clear idea of the two characteristics, *oneness of signification* and *variety of usage*, by following out the investigation here indicated. The prepositions here follow in the same order as above in no. 1.

a) Prepositions with one Case.

'ANTI. The earliest signification seems to have been *over against*, as appears from the adverbs *ἀντίον*, *ἀντία*, *ἀντα*, from the compounds with *ἀντί* (note 6), and from single examples in the epic writers, as *πῶς μέμονας ἀντί ἐμείο στήσεσθαι* Il. φ. 481; comp. ο. 415. Hes. ε. 729, where however now-a-days *ἀντί*', *ἀντ'*, is everywhere written. See Spitzn. Exc. ad Il. XVII.—By far the most current signification, but kindred with the preceding, is *instead of*, *for*, denoting alteration, exchange, value, etc. e. g. Il. 9. 233 *κενεαυχέες ἡγοράσθε*, *Τρώων ἀνθ' ἑκατόν τε διηκοσίων τε ἕκαστος στήσεσθ' ἐν πολέμῳ, νῦν οὐδ' ἐνὸς ἀξιοί εἰμεν*. Dem. Ol. p. 33 *δεῖ τὰ βέλτιστα ἀντὶ τῶν ἡδέων ἂν μὴ συναμφότερα ἐξῆ, λαμβάνειν*. Hence may be explained some peculiar idioms of expression, as Il. φ. 75 *ἀντὶ τοῖ ἐμ' ἱκέταο* *instead of* (i. e. as) *a suppliant*. Mem. 2. 7. 14 *ἀντὶ κυνὸς εἰ φύλαξ* *like a dog*. ib. 12 *λαραὶ ἀντὶ σκυθροπῶν ἦσαν*. An. 3. 1. 17 *ἐστρατεύσαμεν ἐπὶ βασιλείᾳ ὡς δούλον ἀντὶ βασιλέως ποιήσαντες* *instead of* (out of) *a king*. So with comparatives: *ὁ χρόνος μάθησιν ἀντὶ τοῦ τάχους κρείσσων* *δίδωσι* Eur. Suppl. 420. Also the frequent constructions with *ἀνθ' οὗ*, *ἀνθ' ὧν*, *on this account that, because*: Hell. 2. 4. 17 *πάντες, ἀνθ' ὧν ὑβρίσθημεν, τιμωρόμεθα τοὺς ἄνδρας*. An. 7. 7. 8 *σὺ εὖ ποιήσας ἡμᾶς, ἀνθ' ὧν εὖ ἔπαθες, ἀποπέμψεις*, comp. § 143. 13. Eur. Andr. 389 *τὴ καίνεις μ' ; ἀντὶ τοῦ*;

'AIO marks the going forth or away from an object, i. e. separation, removal; and in respect to time, *from*, *after*, *since*. The wider usage of this preposition may be seen in the particular examples. E. g. *Ἐφεσος ἀπέχει ἀπὸ Σάρδεων τριῶν ἡμερῶν ὁδόν* Hell. 3. 2. 11; *ἀπ' ἵππου θηρεύειν, μάχεσθαι*, Hdot. *ὁ ἀπὸ τῶν πολέμιων φόβος* Xen. *τρέφειν τὸ ναυτικὸν ἀπὸ προσόδων* Thuc. *ζῆν ἀπὸ ἰχθύων* Hdot. *ἀφ' οὗ, τὸ ἀπὸ τοῦδε, ἀπὸ τοῦ πρώτου ἵππου*, *since*, Thuc.—Peculiar phrases are: *ἀπ' ἐλπίδων*, *ἀπὸ δόξης*, *apart from*, i. e. *against*; *ἀπὸ γλώσσης* *orally*; *ἀπὸ σπουδῆς* *diligently*; *ἀπὸ τύχης* *from accident*.

'EK marks *ε* going forth *out of* an object, *from within* it; and is thus distinguished essentially from ἀπό. Hence it serves to specify the *cause* with passive and neuter verbs; also an inward dependence and *immediate* contact both in place and time. E. g. *ἔναι ἐκ τοῦ δόμου* · τὰ ἐκ τοῦ πατρὸς προσταχθέντα · τελευτᾶν ἐκ τοῦ τρώματος Hdot. *ἔθανε ἐξ ἐμῆς χερὸς* Soph. τοῦτο ἐποίει ἐκ τοῦ χαλεπὸς εἶναι Xen. *ἐκ τῆς παιδείας* πολὺ διενεγκόντες ἐθανύμασθσαν id. Cyn. 1.—*ἐγέλασεν ἐκ τῶν πρόσθεν* δακρύων Cyr. 1. 4. 28; *ἐκ κυμάτων γὰρ αὐθις αὐ γαλήν'* ὀρώ Eur. Or. 269. *ἐξ οὗ* since.—*δεῖν τι ἐκ πασσάλου*, ἐκ τῶν ζωστήρων φορεῖν τι, κρεμάσαι τινὰ ἐκ τοῦ ποδός, *on a nail, by the foot*, etc.—Particular phrases are: *ἐκ τρίτων* one of three, the third, Plat. Symp. p. 213; *ἐκ τύχης*, ἐκ τοῦ προφανοῦς publicly Thuc. 3. 43; *ἐκ βραχίους* briefly 3. 92; *ἐκ ποδός* close behind; *ἐκ πολλοῦ*, ἐκ πλείστον, *from far*, Xen.

IΠΟ signifies *before*, both in place and time. Hence arise in a figurative sense the significations: *instead of* (ἀντί); *for* (ὕπέρ); and *before*, *præ*, marking preference. E. g. οἱ πρὸ αὐτοῦ βασιλέως τεταγμένοι · πρὸ ἡμέρας Xen. "Ἀλκιστὶς ἤθελε θανεῖν πρὸ κείνου (sc. Ἀδμήτῳ) Eur. Alc. 18. Σοκράτης ᾤετο κάλλιον εἶναι πρὸ τοῦ φεύγειν ὑπέχειν τῇ πόλει δίκην Phæd. p. 99. διακινδυνεύειν πρὸ βασιλέως · βουλευέσθαι πρὸ τῶν στρατιωτῶν Xen. πρὸ πολλῶν χρημάτων τιμῆσασθαι τι Isocr. οὐδεὶς οὕτω ἀνότης ἐστὶ, ὅστις πόλεμον πρὸ εἰρήνης αἰρέται Hdot. 1. 87.—Particular phrases are: *πρὸ οδοῦ* εἶναι orrorium *in esse*; *πρὸ φόβου* *for fear* Hom. γῆν πρὸ γῆς ἐλαύνομαι Æsch. Prom. 687.

'EN stands in answer to the question *where*; and signifies *in*, often also *by*, *at*, *among* (inter). Hence arises in respect to time the meaning *in*, *during*; and in a tropical sense, *in*, *with*, *penes*. E. g. ἡ ἐν Λεύκτροις μάχη, ἐν Μαντινείᾳ at Mantinea; ἐν μνηστῆρσι Hom. λέγειν ἐν πᾶσι · οἰκεῖν ἐν πονηροῖς Æschin. ἐν θεῷ, ἐν ἐμοί, ἐν σοὶ ἐστὶ, compare ἐπὶ c. dat.—With ἐν are formed many adverbial expressions: as ἐν ὁμοίᾳ, ἐν ἐλαφρῷ, ἐν κέρδει ποιέσθαι, *to regard alike, to make light of, to make gain of*, Hdot. ἐν φροντίδι, ἐν ἡδονῇ ἐστὶ μοι Xen. ἐν δίκῃ *by right, jure*; ἐν καιρῷ seasonably; ἐν καλῷ well, conveniently, and with following Gen. ἡ Κέρκυρα κεῖται ἐν καλῷ τοῦ Κορινθιακοῦ κόλπου Hell. 6. 2. 9.—Further may likewise be noted the Homeric use of ἐν *for* εἰς with verbs of motion, as κάππεσον ἐν Λήμνῳ, ἐν πυρὶ βάλλειν; as also its seemingly pleonastic use along with the Dat. of instrument, as ἐν ὀφθαλμοῖσιν ὀρώ Hom. ἵππον ἐν χαλινῷ ἵππεύειν Xen. ἐν τοῖσι εὐδῆλον id.

ΣΥΝ, *with*; e. g. πειρᾶσθαι χρὴ σὺν τοῖς θεοῖς ἀρχεσθαι παντὸς ἔργου Xen. Ec. 6. 1; σὺν τῷ δικαίῳ, σὺν τῷ νόμῳ, *in accordance with law*, etc.

'ANA signifies primarily *up*, *upon*, *on*; comp. ἀνω and the compounds. In this sense it governs in the poets also the *Dative*, Il. a. 15. Od. λ. 128. In prose it is construed only with the *Accusative*; and is used of any *all-pervading* motion, strictly *from bottom to top, throughout*, in respect to both place and time. It often passes over likewise into a *distributive* sense. E. g. μνηστῆρες δ' ὁμάδῃσιν ἀνὰ μέγαρα σκιδέντα Od. a. 365. οἱ Ἀλκμαιωνίδαι ἐβώσθησαν ἀνὰ τὴν Ἑλλάδα Hdot. 6. 131. οἱ Ἕλληνες ἀριστήϊα ἐδίδουν τῷ ἀξιωτάτῳ γενομένῳ ἀνὰ τὸν πόλεμον τούτων id. 8. 123. ἀνὰ πᾶσαν τὴν ἡμέραν *throughout the whole day*. But without the art. ἀνὰ πᾶσαν ἡμέραν, ἀνὰ πᾶν ἔτος, *daily, yearly*; and so ἐπορεύθησαν ἀνὰ τέτταρας *by fours*, ἀνὰ πέντε παρασάγγας *της ἡμέρας* Cyr. 1. 2. 8. An. 4. 6. 4.—We may also note: ἀνὰ χρόνον *for a time*, ἀνὰ τὸν ποταμὸν *up along the river*, ἀνὰ κράτος *up to full strength*, i. e. strongly, vigorously.

ΕΙΣ, *εἰς*, Æol. and Dor. also ἐν Pind. Pyth. 2. 21. ib. 5. 50; see Greg. Corinth. Dor. 159. It stands in answer to the question *whither*, and signifies *into*, often also *to*, *as far as to*, *towards*; and in a still more general sense, *in respect to*, *as to*. E. g. ἐς μὲν Μενέλαον ἐγὼ κέλομαι εἰλθεῖν Od. γ. 317; καλεῖε τέ μιν ἐς ἕκαστον Il. ψ. 203; εἰς σέ ἤκω Soph. Phil. 500; *

* On this mainly epic use of εἰς with persons after verbs of motion, see Spitzn. Exo. ad Il. 35. In Attic prose we find instead of it regularly ὡς (by † 146. n. 1);

ἐκ θαλάττης εἰς θάλατταν Xen. οἱ μὲν ἔδραμον εἰς τοὺς πολεμίους id. οὐ μὲν τι κακῷ εἰς ὅπα ἐφόκει Od. a. 411; εἰς μαλακίαν σκώπτειν τινά Dem. ἡ πόλις εὖ ἔχει εἰς τὰ πολεμικά Xen. ἀσκέειν τὰ εἰς τὸν πόλεμον id. Κύρος πολὺ διήνεγκεν εἰς τὸ ἄρχειν ἀνθρώπων Cyr. 1. 1. 6; εἷς τι το what end? wherefore? why?—In specifications of time, it marks about the point up to which any thing happens or is to happen; e. g. δ' Ἀρμένιος προεῖπεν εἰς τρίτην ἡμέραν παρῆναι Cyr. 3. 1. 42; μάχεσθαι ἂν βούλησθε, ἦκετε εἰς τὴν τριακοστὴν ἡμέραν, i. e. within 30 days, Cyr. 5. 3. 6; εἰς αὐριον, εἰς τὴν ἐπιούσαν, εἰς τὸν ἔπειτα χρόνον.—With numbers it signifies either about, circa, and then ὡς often stands with it: ὡς ἐς ἑπτακοσίους; or else it is distributive: εἰς ἓνα, εἰς δύο πορεύεσθαι, to go one by one, etc. Xen.—When εἰς is put with verbs of rest, (as vice versa with ἐν,) the idea of previous motion must be supplied; thus often with κείμεν (for τέθειμαι); στὰς ἐς μέσον Hdot. παρῆναι, φανῆναι εἰς τὴν πάλιν, etc.—Adverbial expressions are: εἰς καιρὸν comp. in ἐν; ἐς κενὸν in vain, frustra; ἐς τοῦτο, ἐς τοσοῦτο (with foll. Gen.) so far, so much; εἰς δύναμιν, εἰς τὸ δυνατόν as far as possible, εἰς τάχος, etc.

b) Prepositions with two Cases.

ΔΙΑ c. Genit. signifies: 1) through, both of place and time; and here too belong e. g. εὐδοκμεῖν διὰ πάντων τῶν Ἑλλήνων, throughout, among; ἔπρεπε διὰ πάντων, before, Hdot. Hom. also the signif. after of time: διὰ τρίτης ἡμέρας, δι' ἐτέων ἑικοσι, δι' ὀλίγου Hdot. Thuc. 2) through, spoken of the means or instrument, especially with persons, but also of things, which also can stand in the Dative. So too with the Passive, where in Lat. per, not a, would stand, i. e. when the person is the means, and not the efficient cause; see in ὑπό and ἐκ. Thus: ἀνερωτᾶν τινα διὰ ἐρμηνέως, ἔλεξαν δι' ἀγγελῶν, but also δι' ὄτων, δι' ὀφθαλμῶν αἰσθάνεσθαι τι Xen. διὰ γυμνασίων τὴν ὑγίειαν πορίζομεθα Æl. 2. 5. τοῦτο μέγιστόν ἐστι ἐν παντὶ ἔργῳ, ὅπου τι δι' ἀνθρώπων γίνεσθαι, καὶ ἐν γεωργίᾳ δέ Xen. (Ec. extr. ταῦτα διὰ τοῦ ἱπποκόμου διατελεῖται id.—Various peculiar turns of expression are formed by διὰ and the verbs εἶναι, γίνεσθαι, ἔχειν, e. g. διὰ στόματος ἔχειν τινα to have in one's mouth, upon the lips; διὰ χειρὸς ἔχειν τι to have in hand, to be occupied with; δι' ὀργῆς, δι' ἐπιθυμίας ἔχειν, 'to be angry or eager'; διὰ χαρίτων, δι' ἀθυμίας, δι' ἔχθρας γίνεσθαι, 'to be graceful, despondent, hostile'; δι' ἡσυχίας, διὰ φόβου εἶναι.—Adverbial expressions are: διὰ τάχους, διὰ ταχέων Hell. 7. 5. 6; διὰ βραχυτάτων Dem. etc.

—c. Accus. signifies on account of, propter, (not causa,) and marks the ground or motive from which I do or suffer anything: μυρίας ἡμῖν ἀσχολίας παρέχει τὸ σῶμα διὰ τὴν ἀναγκαίαν τροφήν Plat. Phæd. p. 66. διὰ τοῦτο, διὰ σέ, διὰ τοὺς θεοὺς εὖ πράττω, etc.—In epic writers it sometimes stands for διὰ c. Gen. as ἀμβρωσίην διὰ νύκτα, Κρονίδεω διὰ βουλὰς.

ΚΑΤΑ c. Genit. implies direction down, down from, as appears from the compounds, and from the adv. κάτω. E. g. κατὰ τῶν πετρῶν ῥίπτειν τινά, to cast down from the rocks; βῆ δὲ κατ' Οὐλύμποιο καρήνων Il. β. 167; καταχεῖσθαι ὕδωρ κατὰ χειρὸς Aristoph. Also of rest, as οἱ κατὰ γῆς Xen.—In a trop. sense it implies towards, upon, against, concerning (de), for the most part in respect to personal objects: λέγειν, ὁμνῆσαι κατὰ τινας, τὸ καθ' ὑμῶν ἐγκώμιον Dem. ταῦτα μὲν κατὰ (de) πάντων Περσῶν ἔχομεν λέγειν Cyr. 1. 2. 16.

—c. Accus. can be fully given by no corresponding preposition; because it either marks relations which are in fact entirely general; or else expresses definite relations in a manner so general, that the context alone decides in every case what definite relation is intended. So in the following examples: κατ' ἀγρόν in the country, ruri; οἱ Ἀθηναῖοι ἤρχον κατὰ γῆν καὶ κατὰ θάλατταν Xen. οἱ κατὰ τὴν Ἀσίαν ὑπὸ βασιλεῖ ὄντες id. ὁ Ἔρμος ἐκδιδοί ἐς

while εἰς is only employed of persons when it signifies among; consequently only with Plurals or collective words, e. g. εἰς ὑμᾶς, εἰς τοὺς κριτάς, εἰς τὴν στρατίαν εἰλεῖν.

θάλασσαν κατὰ Φωκαίην πόλιν Hdot. 1. 80. (ἀνὴρ) τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος Od. a. 344.—Also of time: κατὰ Ἀμασιν βασιλεύοντα, κατὰ πάντα τὸν πλοῦν Hdot. κατὰ τοὺς αὐτοὺς χρόνους Thuc. κατ' ἐμὲ in my time. —Only seldom does κατὰ c. Acc. express a motion forth; and that, only when the indefiniteness of the direction, or mere approximation towards it, is to be expressed; e. g. οἱ δὲ ἀνείλοντο τὰ ναύαγια τὰ κατὰ σφᾶς ἐξενεχθέντα, 'into or upon their territory,' Thuc. 1. 54. Also λέναι κατὰ Θέαν, κατὰ λήην, Thuc. Hdot. where ἐπὶ would be more definite.—In a tropical sense, likewise, it marks only the most general relations towards an object; hence it is sometimes put with the Accus. treated of in § 131. 7, as ἴδρις κατὰ γνώμην Soph. OT. 1087; and it stands especially where the Accus. alone could not stand, as with a substantive to form a periphrase for an adjective, e. g. αἱ κατὰ τὸ σῶμα ἡδοναί, ἐπιθυμίαι, Plat. or for the Genitive: τὰ κατὰ Πανσανίαν, 'the deeds, fortunes of P.' Thuc. 1. 138. With verbs of saying, believing, etc. it expresses of, concerning, de, as κατὰ τὴν τροφήν τῶν παιδῶν τοσαῦτα ἔλεγον Hdot. while with some others it may be rendered on account of, propter: οὗτος (ὁ προδότης) τιμώμενος ἐξ ἀρχῆς, κατὰ τὸν πατέρα Ἀγνώνα, Hell. 2. 3. 30. κατὰ τι wherefore? why? αἰτίαν, καθ' ἣντινα αἰκίζεται με, σαφηνιῶ, Esch. Prom. 226. In other instances it has the more definite signif. after, according to, secundum; as κατὰ νόμον, κατὰ δύναμιν, κατ' ἐμαυτὸν after my way; κατὰ τὸ μαντεῖον, ποιῶω κατὰ τοῦ βασιλέως γράμματα. Here belongs also the distributive use, in κατὰ κώμας vicatim, κατ' ἄνδρα viratim, man by man, καθ' ἡμέραν daily, κατὰ μήνα, καθ' ἓνα, etc.—To be noted is also the current phrase: αὐτὸς καθ' ἑαυτὸν, by or for oneself, as ἐξοπλίσθητε καθ' ὑμᾶς αὐτοὺς, by or for yourselves alone, Xen. Cyr. 6. 3. 32.—Adverbial phrases are: κατὰ μικρὸν by little and little, by degrees; κατὰ κράτος very; κατὰ τὸ ἰσχυρὸν by force, vi.; καθόσον in so far as; καθάπερ according as; κατὰ τάχος, etc.

ΥΠΕΡ c. Genit. 1) over, above, expressing what is or happens over any person or thing; e. g. Mem. 3. 8. 9 ὁ ἥλιος ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορεύεται. Thuc. 1. 46 ἔστι δὲ λιμὴν καὶ πόλις ὑπὲρ αὐτοῦ. 2) for, for the sake of, because of; as πράττειν v. εἰπεῖν ὑπὲρ τοῦ κοινῶ, also δειμαίνειν v. θάρρειν ὑπὲρ τινος 'for the sake of any one'; εὐδαιμονίζω ὑμᾶς ὑπὲρ τῆς εὐεθρίας An. 1. 7. 3, comp. the Gen. alone in § 132. n. 15. It is used also instead of περὶ, de, of, concerning, without the accessory idea of advantage to any one; but more in later writers, as Polybius, etc.

— c. Accus. expresses that over or beyond which anything goes, Lat. super; as ὑπὲρ τὰ τεσσαράκοντα ἔτη over forty years; ὑπὲρ ἡμίσεις, etc. Hence: δύναμις ὑπὲρ ἄνθρωπον super-human power Hdot. 8. 140. 2; ὑπὲρ ὅρκια against the oath Il. 9. 47; ὑπὲρ Θέον invito deo Il. p. 327; ὑπὲρ ἐλπίδα beyond hope, contra spem, Soph. Ant. 366.

c) Prepositions with three Cases.

ἈΜΦΙ and ΠΕΡΙ, about, around, round about, agree together essentially in their meaning; except that primarily ἀμφί signifies on both sides, as ἀμφίστομος; while περὶ implies on all sides, and is in prose far more usual. With the Dative they express the being round about a place or object (in prose only περὶ); e. g. τελαμῶν ἀμφὶ στήθεσσιν Hom. χρυσοῦς ἀμφὶ κρατὶ πλόκος Eur. θώραξ περὶ τοῖς στήθεσσι καὶ γέρον ἐν τῇ ἀριστερᾷ Cyr. 1. 2. 13. —In a tropical sense, about, on account of, for the sake of, (in prose only περὶ and this but seldom,) e. g. οὐ νέμεσις, τρῶας τοιῷδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν; Il. γ. 157. θάρρειν, δεῖσθαι περὶ τι, Plat. Thuc. comp. περὶ c. Gen. just below.—Wholly poetic is the signif. propter, for, by reason of, in ἀμφὶ τάρβει, περὶ φόβῳ.

— c. Accus. also very commonly round about: φύλακες ἀμφὶ τὴν οἰκισιν· ἢ περὶ τὴν χώραν θάλαττα Xen. Also as implying direction: θώρακας περὶ τὰ στήθεα καὶ γέρον ἐν τῇ ἀριστερᾷ Cyr. 2. 1. 9. Of time, about: περὶ μέσας νύκτας, ἀμφὶ δεῖλην Xen. and so of numbers: ἦν ἀμφὶ τὰ τριάκοντα ἔτη· περὶ τέτταρα τάλαντα, Xen.—In connection with εἶναι and εἶναι both prepositions

imply: *to be employed about, to be occupied with*; e. g. οἱ περὶ τὰ ἐπιτήδεα ὄντες· ὁρῶ σε ἀμφ' ἵππους ἔχοντα, Xen.—Finally, *περί* alone stands with the Accus. in many connections in a sense precisely similar to *κατὰ c. Accus.* e. g. ἐξαμαρτεῖν περὶ τοὺς θεοὺς *about the gods*, i. e. *towards, against*; ἔχειν v. εἶναι περὶ τινα, 'to be disposed towards any one,' Cyr. 4. 5. 29; Σωκράτης περὶ θεοὺς ἐπειράτο σὺφρονος ποιεῖν τοὺς συνόντας Mem. 4. 3. 2.—The periphrase οἱ περὶ v. ἀμφὶ τινα, see in § 150. m. 25.

— *c. Genit.* also *about, i. e. concerning, of*, corresponding to the Lat. *de* in almost every respect. Yet here too ἀμφὶ belongs almost wholly to the poets. Thus we find: λέγειν, φοβεῖσθαι, φιλονεικεῖν, μάχεσθαι, ἀπολογεῖσθαι περὶ τινος. Further: περὶ μὲν τροφῆς, ἐπέεισθην ἱκανὸν εἶναι ὅτι παρέξει Κνωξάρης Cyr. 1. 6. 15; οἰκτίσαι ἀμφὶ τέκνων με ἱκέταν Eur. Suppl. 278; also the phrases περὶ πολλοῦ, πλείονος, πλείστου ποιεῖσθαι, *to make much of*, etc.

Ἐπὶ *c. Genit.* is used: 1) Of *place*, in answer to the question *where*, and then it marks the two relations: *on, upon*, and *at, by*, i. e. *near by*; e. g. ἐφ' ἵππου* ὀχεῖσθαι, μέναι ἐπὶ τοῦ ποταμοῦ, etc. and in a similar sense, ἐπὶ δύο μαρτύρων *before*, in presence of. Especially Attic is the usage of ἐπὶ *c. Genit.* in answer to the question *whither*, in order to mark the direction or aim of the motion; as πλεῖν ἐπὶ Σάμου, ἐπ' οἴκον. 2) Of *time*, in answer to the question *when*; as ἐπ' εἰρήνης Hom. ἐπὶ τῶν νυνὶ καιρῶν Æschin. In prose for the most part only when the specification of time is connected with a personal idea; as ἐπὶ Κέκροπος Thuc. 2. 15; ἐπ' ἐμοῦ *in my time*, ἐπὶ Τιμοθέου Dem. ἐπὶ τῶν ἡμετέρων προγόνων. Also in connection with the Part. Pres. by § 145. n. 5, e. g. ἐπὶ ἀρχοντος Εὐκλείδου. 3) In other relations, not referring to place or time, we often have to render ἐπὶ by various and different English prepositions; yet it always expresses (contrary to *κατὰ c. Accus.*) a definite relation, a near and almost immediate connection and belonging together; to which then there also comes the more free poetic usage of this preposition. Hence we may explain the following examples: Φίλιππος οὐχ οἷόςτ' ἐστὶν ἔχων ἃ κατέστραπται μένειν ἐπὶ τούτων Dem. Phil. p. 42. τίς ἂν κωλύσαιτ' αὐτὸν πράττειν ταῦτα, ἐφ' ὧν ἐστὶ νῦν ib. p. 66. οἱ ἐπὶ τῶν πραγμάτων *those over the affairs, managers*, Dem. p. 309. ταχῆσθαι ἐπὶ τινος *to or over anything*, Hdt. Κυδίας εἶπεν, ἐπὶ καλοῦ λόγων παιδὸς κτλ. Plat. Charm. p. 155. Especially with verbs of shewing, perceiving, etc. *by*: ἐπὶ πολλῶν τεκμηρίων ἀποδείξω σοι Plat. ἐπὶ πολλῶν ἂν τις ἰδεῖν δοκεῖ μοι τὴν παρὰ τῶν θεῶν εὐνοίαν φανεράν γιγνομένην τῇ πόλει Dem. Ol. 2. init. also with verbs of naming, *after*: καλεῖσθαι, ὄνομα ἔχειν ἐπὶ τινος Hdt. ἡ ἐπ' Ἀνταλκίδου καλουμένη εἰρήνη Xen.—Poetic: καθήστο Κάδμου λαὸς ἀσπίδων ἔπι, Eur. Phœn. 1467. ἐπὶ προσπόδον μιᾶς χωρεῖν (*leaning upon*) Soph. OC. 746.—Further to be noted is the *distributive* use: ἐφ' ἐνός, ἐπὶ τριῶν *three and three*, Xen. Thuc. And finally the frequent phrase, ἐφ' ἑαυτοῦ *by oneself, apart* (comp. *κατά*): Σκιρίται δὲ ταύτην τὴν τάξιν (the left wing) μόνοι Λακεδαιμονίῳ ἐπὶ σφῶν αὐτῶν ἔχουσιν Thuc. 5. 67. Hence ἐφ' ἑαυτοῦ οἰκεῖν, *to be independent*, 2. 63.

— *c. Dat.* marks in like manner, as to place, a near and immediate relation; in good prose especially the ideas: *at, by, near, to, rarely on* (see the marg. note): μένειν ἐπὶ τοῖς ὅπλοις· στήναι (also γενεῖσθαι *to come*) ἐπὶ τῇ εἰσόδῳ· ἐπὶ τῷ δεῖνπῳ, ἐπὶ τελευτῇ τοῦ βίου Xen. ἐσθιοναι πάντες ἐπὶ τῷ σίτῳ ἄρτον Mem. 3. 14. 2. ὄγχην ἐπ' ὄγχην γηράσκει Od. η. 120. φόνος ἐπὶ φόνοφ, ἐπὶ δ' ἄλγεσιν ἄλγεα Eur.—In time it marks immediate succession, *after*; as ἐπὶ τούτοις *after these things, thereupon*; ἡμέρα ἐπὶ τῇ νυκτὶ ταύτῃ.—From the same idea come readily the tropical senses: *penes, i. e. in, with, in the power of* (see in ἐν): ἐφ' ἡμῖν ἐστὶ κολάζειν αὐτούς Dem. Chers. init. γίγνεσθαι ἐπὶ βασιλεῖ *under the power of the king*; ἐφ' ἡμῖν ποιεῖν, etc. Also

* In Cyr. 5. 2. 1, ἐφ' ἵππου is now correctly read instead of ἐφ' ἵππῳ, since in good prose ἐπὶ *c. Dat.* will scarcely be found in this sense.

over, in such phrases as ἐπὶ τοῖς πράγμασιν εἶναι to be over the affairs Dem. Ol. p. 21, see in the Gen. above; ναύαρχος ἐπὶ ταῖς ναυσὶν Xen.*—Peculiar for ἐπὶ c. Dat. are further three modes of usage very common in prose, viz. 1) When it marks an agreement under certain conditions; e. g. ἐπὶ τοῖς τῶν βασιλείων παρέλαβον Xen. τὴν μὲν δαεῖζειν ἐπὶ ὅτῳ ὀβολοῖς Dem. δοῦναι τι ἐπὶ τεσσαράκοντα μναῖς, etc. For ἐφ' ᾧ see in § 150. m. 9. 2) When it marks the purpose with which an action takes place, comp. in Accus. below; as ἐπὶ τούτῳ for this purpose, e. g. Xen. Conv. init. Πρωταγόρα πολὺ ἀργύριον δέδωκα ἐπὶ σοφίᾳ, for wisdom, in order to learn wisdom; ἄγειν τινὰ ἐπὶ γάμῳ, etc. 3) When it is put before the Dative described in § 133. 4. b, especially with verbs signifying an emotion of mind; e. g. ἐπ' ἐδέμῃ αἰτίῃ Hdot. 3. 35; γελᾶν, μέγα φρονεῖν, χαίρειν, ἀγανακτεῖν ἐπὶ τινι. Also with adjectives, as εὐδόκιμος, διαβόητος, and others.—Poetic: Od. η. 216 οὐ γὰρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο, almost like στυγερῆς γαστέρος.

— c. Accus. marks simply approach to or towards an object; hence again πλεῖν ἐπὶ Σάμῳ, to sail for Samos, differing in the mode of conception, but not in sense, from πλεῖν ἐπὶ Σάμου. Also with the secondary relation of purpose, comp. ἐπὶ c. Dat. e. g. ἵεναι ἐπὶ τὴν θῆραν, ἐλθεῖν ἐπὶ πῦρ, ἐφ' ὕδαρ, i. e. for fire, water, in order to fetch it.—The specifications of duration of time are to be explained from the idea of the Accusative itself, where then ἐπὶ appears rather as an adverbial addition; e. g. οἱ Ἀθηναῖοι, σχόντες τῆς ἡλείας, ἐδῶν τὴν γῆν ἐπὶ δύο ἡμέρας Thuc. 2. 25. οὐκ ἐγίγνετο τὰ ἱερὰ ἐπὶ τρεῖς ἡμέρας, for three days, An. 6. 4. 36. So too in adverbial phrases: as ἐπὶ χρόνῳ for a time Hom. ἐφ' ἡμέραν Thuc. 4. 69. Hence also ἐπ' ἡμῶν εἶχον Eur. Phœn. 412. ἐπ' ἑκατοστά, ἐπὶ τριακόσια, a hundred (three hundred) fold, Hdot. 4. 198. ἐπὶ πολὺ, ἐπὶ πλείστον, ἐπὶ πάντων omnino; ἐπὶ πόδα ἀναχωρῆσαι to withdraw gradually Xen. Polyb.

META c. Genit. both of persons and things, signifies with; e. g. μετὰ σοῦ with thee, with thy help; ὅστις ἐαυτὸν φιλεῖ, μετ' ἐμοῦ μαχέσθω Cyr. 7. 1. 13. μετὰ τινος εἶναι to be with any one, of his party; μετὰ δόλου καὶ τέχνης Isocr. μετὰ παιδείας καὶ οἴνου Thuc. 6. 28. μετὰ πολλῶν κινδύνων Dem. etc.

— c. Dat. with, among, in, is everywhere poetic: μετὰ πάνσιν ἀτιμότητος, μετὰ μνηστῆρων, etc. Sometimes it is put almost pleonastic with the Dative: πηδάλιον μετὰ χειρὶν ἔχειν Il. γ. 281. μῆτιν ὑφαίνειν μετὰ φρεσίν Hes. Sc. 28.

— c. Accus. after, both in time and in order or succession; as οἱ μετ' ἐκείνων βασιλεῖς Xen. μετ' ὀλίγας ἡμέρας, etc. Sometimes, especially in the poets, it serves to express motion after or among, as αἰσῶσαν ὥστ' αἰγυπὶς μετὰ χήνας. Or it marks aim or purpose, (like ἐπὶ c. Acc.) after, in quest of; as πλέων μετὰ χαλκόν, μετὰ πατρὸς ἀκουήν Hom.—Special is the very common μεθ' ἡμέραν interdiu, during or on the day; also μετὰ χειρὸς ἔχειν (e. g. ἐγχειρίδια) between or in the hands Xen. Agesi. 2. 14; comp. in Dat. a. c.

ΠΑΡΑ c. Genit. from the side of, from beside, from; as ἦλθε παρὰ Κυαζάρους ἄγγελος. So espec. with the verbs μανθάνειν, πυνθάνεσθαι, ἀκούειν, etc. which also take the simple Genitive: ταῦτ' ἤκουσα παρὰ Γωβρόνου, etc. With passive verbs it is put in the same manner as ὑπό, but oftener when the secondary idea from the side of is implied; clearly in παρὰ πάντων ὁμολογεῖται apud omnes constat An. 1. 9. 1; less clearly in τοῦτο παρὰ σοῦ ἐπιδεικνύσθω Cyr. 5. 5. 20.—It is to be noted, that by means of the article and παρὰ c. Gen. various substantive and verbal ideas are often indicated, which in each instance may be easily filled out from the nature of the construction and from the context; comp. in § 125. n. 6. E. g. οἱ παρὰ Κύρου i. e. am-

* Thuc. 2. 35 ἀγορεύειν ἐπὶ τοῖς θαντομένοις, lit. to speak over those buried, i. e. directly after or at the burial of the slain, as if over their grave. Comp. Plat. Menex. init. ἐρεῖ ἐπὶ τοῖς ἀποθανούσι. Dem. Epit. init.

bassadors: τὰ παρὰ Κύρου i. e. commands; τὰ παρὰ θεῶν, ἢ παρὰ τούτων εὐνοια, etc.

— c. *Dat.* signifies: *by the side of*, *by*, as παρὰ τῷ ποταμῷ, etc.

— c. *Accus.* of place, *to the side of*, i. e. *to. espec.* of persons; more commonly *alongside of*, *near*, *by*, both with verbs of motion and of rest, the latter in answer to the question *where*. E. g. οἱ παρὰ βασιλείᾳ πορευόμενοι· παρὰ Ἰάλατταν πορεύεσθαι· παρὰ πόλιν πολέμιαν ἄγειν τὸν στρατὸν (*by, past*) Xen. τοὶ δὲ παρ' αὐτὸν ἄνδρες κοιμήσαντο Od. ξ. 523. παρὰ τὴν πόλιν ἦν πυρραμὶς λιθίνῃ An. 3. 4. 9. Also tropically: τὴν νῦν παρ' ἐμὲ εἶουσιν δύναμιν Hdot. 8. 140.—Used of *time*, it marks *duration*, as παρὰ πάντα τὸν χρόνον Plat. παρὰ τὸν πόλεμον, παρὰ τὴν πόσιν *during* Hdot. 2. 121. 4.—*Tropically* it is used in three different senses, arising out of the primary idea: 1) *aside from*, *against*, *beyond*; e. g. παρ' ἐλπίδα, παρὰ τοὺς νόμους, παρὰ φύσιν, παρὰ δόξαν, παρὰ τὸ δέον, etc. hence παρ' ἐν πάλαισμα ἔδραμε νικᾶν Hdot. 9. 33. 2) *along with*, i. e. *by*, *on account of*, *propter*: Φίλιππος οὐ παρὰ τὴν αὐτοῦ ῥώμην τοσούτον ἐπήνυξται, ὅσον παρὰ τὴν ἡμετέραν ἀμείλιαν Dem. Phil. p. 43. ἡ σωτηρία πολλοῖς ᾗδ παρὰ τοῦτο ἐγένετο Xen. Hipp. 1. 5; comp. Dem. p. 688. 3) It implies the placing together of different objects *side by side* for the sake of *comparison*; hence it is used especially after comparatives, as also after ἄλλος, ἕτερος, and the like, which often gives rise to peculiar turns; e. g. ἥλιον ἐλείψεις πυκνότεραι παρὰ τὰ μνημονεύμενα ξυνίβησαν, *as compared with*, Thuc. 1. 23. παρὰ τὰ ἄλλα ζῶα ὥσπερ θεοὶ οἱ ἄνθρωποι βιοτεύουσι Mem. 1. 4. 14. Ἀχιλλεύς τοῦ κινδύνου κατεφρόνησε παρὰ τὸ αἰσχρὸν τι ὑπομείναι, *Achilles disdained danger rather than suffer anything shameful*, Plat. Apol. p. 28. Ἀγασιδίαιος ἐπόνει παρὰ τοὺς ἄλλους, *beyond (more than) others*, Xen. Ag. 5. 3.—*Adverbial* are: παρὰ μικρὸν *by a little*, well-nigh, almost; παρὰ πολὺ *by much*.—An example with all the three cases see in Xen. Mem. 1. 3. 4.

ΠΕΡΙ, see in ἀμφί, p. 415.

ΠΡΟΣ c. *Genit.* accords in its main signification with παρὰ; yet it marks much more comprehensively not only the idea *from the side of*, as πρὸς μητρός v. πατρός from (on) the maternal or paternal side, ξείνος ὃδ' ἔκετ' ἐμὸν δῶ ἢ πρὸς ἧοιων ἢ ἐσπερίων ἀνθρώπων Od. 9. 28; but also *alongside of*, *towards*, *against*, as παρήγγειλε τοὺς λοχαγοὺς πρὸς τῶν καρδούχων ἵναί, οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ An. 4. 3. 26.—In a *tropical* sense it expresses what *goes forth* or *proceeds* from a person or thing; or more generally, what *belongs* or is *appropriate to*, also *promotive* or *worthy of* a person or thing; e. g. πρὸς Διὸς εἰσιν ἅπαντες ξείνοι τε πτωχοὶ τε Od. ζ. 207. οὐκ ἦν πρὸς τοῦ Κύρου τρόπον, ἔχοντα μὴ ἀποδιδόναι An. 1. 2. 11. ἄτοπα λέγεις, ὦ Σώκρατες, καὶ οὐδαμῶς πρὸς σοῦ Mem. 2. 3. 15. σπονδὰς ἐποιήσατο πρὸς Θηβαίῳ μᾶλλον ἢ πρὸς ἑαυτῶν, *for the benefit of*; δεξιὸν πρὸς ἀνδρὸς ἐστί Aristoph. οὐ πρὸς λατροῦ σοφοῦ θρηνεῖν Soph. (comp. ‡ 132. n. 13); ἄδικος, ἀσεβὴς πρὸς τῶν θεῶν καὶ τῶν ἀνθρώπων *before (in the eyes of) gods and men*; τιμὴν, δόξαν ἔχειν, ἀρίσθαι πρὸς πάντων Il. π. 84; comp. Thuc. 1. 71. An. 2. 5. 20. ib. 1. 6. 6. ib. 5. 7. 12.—Further, πρὸς stands more frequently than παρὰ after passive and neuter verbs to mark the author or cause, as ὁμολογεῖται πρὸς πάντων An. 1. 9. 20. τὰ λεχθέντα πρὸς τινος, ἀποθνήσκειν, ὀλέσθαι πρὸς τινος.* So too with verbs of hearing or learning, Hdot.—Peculiar for πρὸς is its use in *oaths*, protestations, etc. as πρὸς τῶν θεῶν, ὃ πρὸς σε γονάτων &c. ἱκετεύω Eurip. See more in ‡ 151. III. 6.

— c. *Dat.* *by*, *near by*, like παρὰ; e. g. οἱ Ἀθηναῖοι ὥρμουν πρὸς τῇ πόλει Xen. It is also according to Homeric idiom to say: ποτὶ δὲ σκῆπτρον βάλε γαίῃ Il. α. 245; comp. under ἐν above.—Further, πρὸς also very commonly

* Hence may be explained the poetic usage of πρὸς in the sense, to do anything *by command of*, *by the will of*: καὶ κεν ἐν Ἀργεὶ εἶουσα πρὸς ἄλλης ἰσθῆν ὀφθαλμοῖς Il. ζ. 456. ἔκουσα πρὸς τοῦ θύρῃς (the Centaur) ποιῶ τάδε Soph. Trach. 935.

implies addition; as *πρὸς τούτους to this*; *πρὸς δὲ τούτῳ εἵλοντο Ἀδείμαντον to him (besides him) they chose Adimantus*.

— *c. Accus.* Here *πρὸς* is the appropriate preposition to express both in place and time, and also tropically, a *direction* or *motion towards* or *to an object*.* This comprehensive idea again shapes itself in the particular instances so variously, that here too in translating we have to use various and different English prepositions; most frequently *towards*, *to*, *upon*, *against*, as may be seen in the following examples: *ἀνατείνειν τὰς χεῖρας πρὸς τὸν οὐρανόν Xen.* *ναίειν πρὸς ἥῳ ἡελίῳ τε Hom.*—*πρὸς ἐσπέραν, πρὸς τὴν σελήνην, marking time.*—*λέγειν πρὸς τοὺς Ἀθηναίους (to), ὁ πρὸς Λεπτίην λόγος (against), πρὸς τὸ βέλτιστον λέγειν (for)*; *οἱ εἵλωτες πολλὰ κλέπτοντες ἐπώλεον πρὸς τοὺς Αἰγινήτας Hdot.* 9. 80. *οὐδὲν πρὸς λόγον nothing to the purpose Plat.* *σκοπεῖτε τὰ ὑμέτερ' αὐτῶν πρὸς τὰ τῶν ἄλλων ἀνθρώπων Dem.* *πρὸς τὴν ἀξίαν ἐκάστῳ δίδοναι Xen.* *πρὸς τί; wherefore? why? ταχθῆναι πρὸς τι, φρονῶ τὰ πρὸς σέ, etc.*—Like *παρά (c. Acc. 3)*, it marks the placing together of objects for *comparison*; e. g. *Mem.* 1. 3. 4 *Σωκράτης πάντα τὰνθρώπινα ὑπερέωρα πρὸς τὴν παρὰ τῶν θεῶν ξυμβουλίαν.* 3. 5. 4 *τεταπεινῶνται ἢ τῶν Ἀθηναίων δόξα πρὸς τοὺς Βοιωτοὺς, ἐπῆρται δὲ τὸ τῶν Θηβαίων φρόνημα πρὸς τοὺς Ἀθηναίους.* *Dem.* p. 185 *ἐν ταύτῃ τῇ πόλει χρήματ' ἔνεστιν πρὸς ἀπάσας τὰς ἄλλας πόλεις.* *Id. Lept.* 9 *πρὸς ἅπαντα τὸν ἐκ τῶν ἄλλων ἐμπορίων ἀφικνούμενον, ὁ ἐκ τοῦ Πόντου σίτος εἰσπλέων ἐστίν, i. e. the grain from Pontus exceeds that from all other markets.*—Less closely it may be rendered *with*, e. g. *συμμαχίαν ποιῆσθαι πρὸς τινα, ἐννοῶ πρὸς ἑμαυτόν.*—Adverbial are: *πρὸς βίαν perforce, per vim*, different from *βία*, see § 133. n. 12; *πρὸς χάριν, πρὸς καιρόν, πρὸς οὐδὲν δίκαιον unlawful, πρὸς τὸ καρτερόν, etc.*

ΥΠΟ *c. Genit.* signifies in respect to place, not only *under*, as *τὰ μετέωρα καὶ τὰ ὑπὸ γῆς Plat.* *Apol. init.* but also *from under*, as *αὐτὸς ἀναστήσονται ὑπὸ ζόφου ἡερόεντος Il.* φ. 56. To this same signif. belongs also: *λύειν ἡμίονους ὑπ' ἀπήνης, from the car, Od.* η. 5, and *βοῦν λαβεῖν ὑπὸ ἀμάξης An.* 6. 25.—But the main use of *ὑπὸ* is: 1) With verbs *passive* and *neuter*, (which last thus become passive,) when a person and sometimes a thing is named as the author or cause of the action or condition implied in the verb; e. g. *τὰ ὑπὸ Κύρον πραχθέντα, ἵππος ὑπὸ τοῦ χαλινῷ (comm. Dat. χαλινῷ) πεισθεὶς ἀποθανεῖν v. τελετητῶν ὑπὸ τινος, i. e. to be slain; ἀπολέσθαι ὑπὸ λιμοῦ τὰ πράγματα συνίσταται ὑπ' εὐνοίας Dem.* *Ol.* p. 20; *πὺς ὑμῖν ὑπὸ τῶν χρηστῶν τούτων (ironical) τὰ πράγματα ἔχει; p.* 35. We find too the following construed in like manner: *πᾶσχειν, φεύγειν to flee, to be banished*; also as an Attic law-term: *δίκην φεύγειν ὑπὸ τινος to be put on trial by any one; δίκην διδόναι to be punished; εὖ ἀκούειν, ἔπαινον ἔχειν, ἐν ἀξιώματι ἔχειν, to be honoured, praised.* 2) With verbs implying *action*, when things or abstract ideas are the moving cause or occasion of the action, i. e. *through, for, from, out of, Lat. præ*; e. g. *δακρύειν ὑπὸ λύπης, οὐ σιγᾶν ὑπὸ τῆς ἡδονῆς, καταδύεσθαι (to sink down) ὑπὸ αἰσχύνης, ὑπ' ἀπειρίας ἀμαρτεῖν, ὑπὸ θήρας ἀφ' αὐτοῖς ποιήσασθαι Xen.*—The poets employ *ὑπὸ c. Dat.* in most of the senses of *ὑπὸ c. Gen.* see § 134. 3.

— *c. Dat.* is *under*, both of place, and trop. of circumstances; as *κῶμη ἐστὶ ὑπὸ τῷ ὄρει ὑπὸ Λακεδαιμονίων ἐναι v. γενέσθαι An.* 7. 2. 2; *τὴν πόλιν ὑφ' αὐτοῖς ποιήσασθαι Xen.*—The poets employ *ὑπὸ c. Dat.* in most of the senses of *ὑπὸ c. Gen.* see § 134. 3.

— *c. Accus.* signifies *under*, in answer to both the questions *where* and

* Strictly *towards* or *to the side of*; which idea in *παρά c. Accus.* is just the least frequent; on the other hand, *ἐπὶ c. Acc.* is *towards* or *to a point*, etc. In *κατὰ* and *ἐπὶ c. Acc.* the idea of *motion* is less prominent.

whither, comp. *παρά*. E. g. *ὑπὸ γῆν sub terra; ὅποιοί τινες ἂν ὦσιν οἱ προσταταί, τοιοῦτοι καὶ οἱ ὑπ' αὐτοὺς ὡς ἐπιτοπολὺ γίγνονται* Cyr. 8. 8. 5. *ἔγει ὑπ' αὐτὰ τὰ τεῖχη* Xen. *Αἴγυπτος πάλιν ὑπὸ βασιλείᾳ ἐγένετο*.—Of *time* it corresponds to the Lat. *sub*, i. e. *about, towards, near*; as *ὑπὸ τὸν αὐτὸν χρόνον* Thuc. 5. 3. *ὑπὸ τὴν κατάλυσιν τοῦ πολέμου*.—It sometimes alternates with *πρός*, yet with some little difference: Xen. Conv. 6. 3 *ἢ οὐν βούλεσθε, ὥσπερ Νικόστρατος τετράμετρα πρὸς τὸν αὐτὸν κατέλεγεν, οὕτω καὶ ὑπὸ τὸν αὐτὸν ἡμῖ διαλέγωμαι*.—Special is *ὑπ' αὐγὰς ἰδεῖν, to look at by the light*, Plat.

NOTE 2. When two or more substantives following one another are dependent on the *same preposition*, and are connected together by copulative conjunctions (*καί*, or also *ἥ*), the preposition is usually written only *once*, and that before the *first* substantive; e. g. *ὑπὸ τε ἀνδρῶν καὶ γυναικῶν*. The poets in such instances are fond of placing the preposition only before the *second* noun: *ἦ ἄλως ἥ ἐπὶ γῆς* Od. μ. 27. *ποτὲ μὲν κακὸν ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει* Soph. Ant. 367.—But when in relative and other corresponding clauses, the *relative* or other like word is dependent on the same preposition as is the antecedent in the other clause; in such cases the preposition is by rule inserted before *both* words, and very rarely only *once*; e. g. Eur. Hipp. 474 *ἐς δὲ τὴν τύχην πεσοῦσ', ὅσπιν σύ, πᾶς ἂν ἐκνεύσαι δοκεῖς*; So too Od. δ. 413 *λέγεται ἐν μέσσησι, νομεῦς ὡς πῶεσι μῆλων*. In dialogue: Plat. Soph. p. 243, *περὶ τοῦ μεγίστου νῦν σκεπτέον. Τί νος δὴ, λέγεις*.

NOTE 3. The prepositions are sometimes *separated* from their noun at the beginning of a clause by the small particles *τέ, γέ, γάρ, μέν*, etc. as with the article § 125. 9; e. g. *ἐν μὲν τῇ χώρᾳ*, etc.—Other like separations belong rather to a freer position of the words; as Plat. Rep. p. 564. a, *ἐξ, οἶμαι, τῆς ἀκροτάτης ἐλευθερίας*. Od. ε. 155 *παρ' οὐκ ἐθέλων ἐθελούσῃ*. Pind. Pyth. 10. 83 *ἐπ' ἄλλοτ' ἄλλον δύνει λόγον*.—For *πρὸς σε γονάτων* see § 151. III. 6.

NOTE 4. Sometimes the case of a preposition is apparently *wanting*, viz. when instead of it a whole phrase or clause is inserted. E. g. Soph. Phil. 469 *πρὸς πατρός, πρὸς εἰ τί σοι κατ' οἶκόν ἐστι προσφιλές*, 'by thy father (I conjure thee), by—if anything is dear to thee,' i. e. by all that is dear to thee.

NOTE 5. Sometimes however the object of the preposition is really not expressed, because it would only be a repetition of a word already once given. In such instances most languages employ an adverb, (e. g. *thereby, therefore, therein*), and when the prepositions themselves are so used, they stand *adverbially*. In Greek this commonly takes place in prose only with *πρός*, and then only in connection with *καὶ* and *δέ*; e. g. *καὶ πρὸς, πρὸς δέ, and thereto, and further, besides, moreover*, etc.* In Ionic and later writers we find too *μετά* thus used; as *μετὰ δέ, but afterwards*.—The poets however can use most of the prepositions *adverbially*; e. g. *ἐκ δ' (therefrom) ἀργύρεον τελαμῶνα—σὺν δ' αὐτῶς ἐγώ—ἐν δὲ λιμὴν εὐορμος—ὑπὸ δ' ἥμιονοι ἀδμήτες*. So especially *παρά, thereby*. This usage is often imitated by Herodotus.—The preposition *περὶ* (or *περί*, § 117. n. 3) takes in the epic poets, as adverb, the signification *very*.

NOTE 6. In this manner have arisen all the instances of *composition* with prepositions. They all consist of the radical word with a preposition taken *adverbially*; as *διαβαίνει* 'I go throughout,' etc. § 121. 2. In such compounds the prepositions often take all the different meanings which they have when not in composition. Hence we may refer in general to the preceding explanations; and call attention here only to some peculiarities.

ἀμφι- with the idea of *two sides*, see above in *ἀμφί*.

ἀνα- *up*; but often also *ἀνα-* and *ἀπο-* *back, re-*, e. g. *ἀναπλεῖν to sail back, ἀποδοῦναι, etc.*

* The passage in Aristoph. Ran. 611, is corrupted, and should read: *κλέπτοντα πρόσθ' ἄλλοτρια*.

ἀντι- against, contrary; also it has the idea of likeness (*ὥς*), e. g. in *ἀντίθεος*; see above in *ἀντί*.

δια- expresses what is reciprocal, mutual, e. g. *διαλέγεσθαι, διάδωκεν*. It also takes the sense of the Lat. and Engl. *dis-*, in two, apart; e. g. *διασπᾶν* to pull in two, in pieces; *διαζευγνύναι* *disjungere*, to disjoin, to separate.

ἐν- often stands in answer to the question *whither*, e. g. *ἐγχέειν* to pour into.

κατα- most commonly expresses the idea of completion; e. g. *καταπράττειν* *perficere*, to finish; *καταστρέφειν* to turn around; *καταπιμπράναι* to burn up.—Hence arises then the idea to make an end of, destroy; e. g. *κατακυβεύειν τὴν οὐσίαν* to gamble away one's fortune.—In both instances it corresponds to the Latin *per-* and to the Germ. *ver-*.

μετα- takes the sense of transposition, change, Lat. *trans-*; e. g. *μεταβιβάζειν* to carry to another place, to transport; *μετανοεῖν* to change one's mind.

παρ- in some compounds derives from the signif. *praeter*, the sense to miss, fail of, etc. e. g. *παρβαίνειν τοὺς νόμους* to miss or mistake (purposely) the laws, i. e. to transgress; *παρορᾶν* not to see perfectly, to overlook; *παράσπονδος* truce-breaker, from *σπονδαί*.

περι- often expresses a high degree, like *περί* very; e. g. *περικαλλής*, etc. *ὑπερ-* implies excess; as *ὑπερμέγας* very, too great; *ὑπερπαλύνειν* to grieve excessively.

ὑπο- in many compounds signifies somewhat, a little; also like Lat. *sub-*, by little and little, underhand, secretly; e. g. *ὑπόδακτος* somewhat rough, etc.

NOTE 7. From the circumstance that the prepositions, as above mentioned, are in composition to be regarded strictly as adverbs, the poets are able so frequently to separate the preposition from its verb by means of other intervening words. This is called

Tmesis.

E. g. *διὰ τε ῥήξασθαι ἐπάλξεις* for *καὶ διαρρήξασθαι*. Homer especially can separate the preposition entirely from the verb, and even places it after the verb; so that the preposition sometimes comes to stand before a case which is not dependent on it; e. g. *πόλεμον περὶ τόνδε φυγόντες, for περιφυγόντες τόνδε τὸν πόλεμον*.—*ἐκ θυμὸν εἰσθαι* for *ἐξελέσθαι θυμὸν*.—*κατὰ βούς Ὑπερίονος Ἡελίοιο ἦσθιον*.—*ἐνάρκισον ἀπ' ἔντεα* (more accurately *ἀπο* § 117. n. 3) for *ἀπενάρκισον ἔντεα*, etc. The perusal of Homer therefore is very much facilitated, by assuming that he has properly no compound verbs, but merely simple verbs with adverbial prepositions standing either near or remote from, before or after, the verbs.—Hence comes the like usage in Ionic prose, especially with *ὦν* for *οὖν*; e. g. Hdot. 2. 39 *ἀπ' ὦν ἔδοντο*, for *ἀπέδοντο οὖν*. Hence too it comes, that in those emphatic repetitions to be mentioned in § 149. m. 12, instead of the compound verb, the preposition only is repeated; e. g. Hdot. 3. 126 *ὁ δὲ κατὰ μὲν ἔκτεινε Μυροβάτεια*—, *κατὰ δὲ τὸν Μυροβάτεια παῖδα*.—In the tragic poets the *tmesis* occurs only where small words thrust themselves in, as it were, between the preposition and verb; e. g. *ἐκ δ' ἔπνευσε, κατὰ δ' ἔκτεινας, διὰ μ' ἔφθειρας, διὰ τ' εὐνάσαι*, Eur. Phœn. 904. Hipp. 1373; and with the preposition following: Hec. 502 *ἦκω Ἀγαμέμνονος πέμψαντος, ὦ γύναι, μέτα*.—Even in Attic prose we must refer to the same usage the insertion of the qualifying *τι*, somewhat, between an adjective and the preposition *ὑπό* (*sub*, a little), which serves to diminish the signification of the adjective; e. g. *ὑπό τι ἀσεβές* somewhat impious, *ὑπό τι ἄσπονον*, etc. Heind. ad Plat. Phædr. 43.

NOTE 8. But in ordinary prose, likewise, there are some prepositions, which, though standing in compounds, are still to be taken as if separate. So especially *πρός* and *σύν*. Every verb, whether already compound or

not, could always be again compounded by the Greeks, chiefly with one of these two prepositions, merely in order to shew that the thing took place *besides* or *in addition* to something else (*πρός*), or *in connection with* some other person (*σύν τινι*). E.g. *συστρατεύομαι σοι* 'I make a campaign *with thee*;' *συνεξαίρει αὐτοῖς Σελλασίαν* 'he assists them to conquer Sellasia,' Xen. Hell. 7. 4. 12; *ἀλλὰ καὶ προσδιέβαλέ με* 'but also *in addition to* this he has calumniated me.' So too Thucydides says, 3. 13 *μὴ ξὺν κακῶς ποιεῖν αὐτοὺς ἀλλὰ ξυνελευθεροῦν*, and Plato Gorg. p. 520 *ἀντ' εὐ πείσεται*, which words strictly should all be written in one, see § 121. n. 1.—More rarely we find other prepositions used in the same manner; e.g. *ἐμμελετᾶν*, *ἐγγυμνάζεσθαι*, 'to exercise oneself *in any thing*,' Plat. Phædr. 5.—Æschin. c. Ctes. p. 75 *ὁ Φειδίας εἰργάσατο τὴν Ἀθηνᾶν ἐνεργολαβεῖν καὶ ἐν-επιορκεῖν Δημοσθένει* 'Phidias has sculptured his Athena for Demosthenes, in order that the latter may have his profit *by her* and perjure himself *by her*.' Thuc. 2. 44 *τούτοις ἐνευδαιμονῆσαι τε ὁ βίος ὁμοίως καὶ ἐντελευτῆσαι ξυνεμετρήθη*. Hdot. 9. 7 *πεδίου ἐπιτηδεώτατον ἐμαχέσασθαι*.—So also *ἀπο-πολεμεῖν*, a compound which probably occurs nowhere else, means in Plato, on occasion of mentioning a horse, (Phædr. p. 260. b.), *to fight from* *sc.* the horse, i. e. on horseback; so *ἀποζῆν* *to live from*, see § 139. m. 57. Further, *προαναρπάξω* Dem. Mid. 35; *προοφείλειν*, *προαδικεῖν*, *ibid.* 23.

NOTE 9. Not only in the compounds just mentioned, but in many others, the preposition, in certain constructions, still governs its own *separate case*; e.g. *ἐνεῖναι τινι* *to be in something* (comp. § 133. 3), *ἀφεστάναι τινός* *to be distant from something*, *ἀπεπήδησαν Σωκράτους* *they sprang away from Socrates*, etc. Elsewhere, in the full construction, the preposition is usually repeated before the case. This occurs more frequently in Homer, and confirms the remark made above, that in him every compound must be regarded as separate; since in him the prepositions sometimes, as we have seen, remain in compounds what they really are, *adverbs*; and sometimes become actual prepositions: II. ψ. 121 *ἔκδεον ἡμόνων* 'they bound (the wood) so that it hung *from* the mules.'

NOTE 10. That the prepositions with a change of accent sometimes stand after their cases by *anastrophe*, and sometimes also for their compounds with *εἶναι*, has been mentioned in § 117. 3. With this is to be connected the like transposition of monosyllabic prepositions, as *ἐξ* § 13. 4; *Ἀρτέμιδι ξύν* Hom.

† 148. PARTICLES OF NEGATION.

1. The Greeks have two simple negative particles, *οὐ* and *μή*, from which all more definite negative words are formed by composition. Every clause in which one or more of these more definite negatives occur, is for the most part rendered negative in precisely the same manner, as if the simple negative with which it is compounded stood alone in the clause. Consequently, all that we may here say of *οὐ*, holds good also for *οὐδέ*, *οὐδείς*, *οὐδαμῶς*, etc. and the same is also true in regard to *μή*, *μηδείς*, etc.

2. But between *οὐ* and *μή*, and their respective compounds, there is an entire difference of usage, running through the whole language. To comprehend this usage fully a course of accurate study is necessary, for which we can here give only an outline of the general principles.*

* It is particularly recommended to compare here the views of Hermann, which

a) Οὐ is the *direct* and full negation, which expresses the negative judgment independently and absolutely; e. g. οὐκ ἐθέλω, οὐ φιλόω, 'I will not, I love not;' οὐκ ἀγαθὸν ἔστιν, οὐδεὶς παρῆν, etc. Such a complete and direct proposition can never be denied by μή, μηδεὶς, etc.—As a matter of course, direct interrogations, and also clauses which are expressed in the tone of moderation (i. e. in the Opt. with ἄν, § 139. m. 15), can, as independent clauses, be made negative by means of οὐ; e. g. τί γὰρ οὐ πάρεστι;—οὐκ ἂν βουλοίμην—τίς γὰρ οὐκ ἂν οἶτο, etc.

b) Μή on the other hand is everywhere only a *dependent* negative. Hence it stands in all propositions, which represent the negation not as a fact, but as something dependent on the *idea* or *thoughts* of some subject. Thus it is, first of all, the necessary particle in all negative conditions and suppositions, e. g. οὐ λήψομαι, εἰ μὴ σὺ κελύεις.—εἴ τι τῶν τότε νῦν μὴ ἀξιόχρεον δοκεῖ εἶναι, ἔωμεν, 'if any of those former things appear now not to be important, we will let them go.' Hence μή always stands with εἰ if, ἔαν, ἦν, ὅταν, ἐπειδάν, ἕως ἄν, etc. because all these serve to express a thing not as fact, but as supposition; and it stands also with ὅτε, ὅποτε, etc. so often as these are in the same circumstances. On the other hand, ἐπεὶ, ἐπειδὴ, since, inasmuch as, and ὅτι, διότι, because, have οὐ, because these always refer to actual facts; e. g. Il. φ. 95 μὴ με κτείν', ἐπεὶ οὐχ ὁμογάστριος Ἑκτορός εἰμι.*

he has so acutely developed, ad Viger. no. 267. He there lays down the principle, that οὐκ always denies the *thing* itself, and μή only the *idea* of the thing; or that οὐ denies *objectively*, and μή *subjectively*. I acknowledge, that, by assuming this theory, we can bring under it most of the actual appearances; and at all events nothing is more useful or more strengthening for the critical judgment and tact, than to follow out such a philosophical principle with all possible impartiality, or even to take some pains in order to find it confirmed. With all this, however, I cannot deny, that I have not yet been able so to reduce under this theory all which occurs, that I could not in the same manner have brought under it much which does *not* occur. It will easily be seen on comparison, that I have made use of Hermann's views. A better principle of unity than his, I could not give; but yet I did not wish to bring under a theory by force, that which according to my conviction could not come under it. Let my theory therefore stand as it may, by the side of his; or let it be thrown into the shade.

* There occur some passages, where εἰ is construed with οὐ. Such of these as are found in epic writers, e. g. Il. α. 162. Od. β. 274, I would not in any way endeavour to refer to the common usage; because in my opinion they are well enough accounted for by the remark, that at that period the more exact grammatical rules were not settled with entire consistency. The case is different with the examples in Attic writers. Hermann (ad Vig. not. 309, and p. 890) considers them as sufficiently explained by the remark, that in such cases οὐ does not stand for itself separately, but forms with the following word one idea. I acknowledge this in such passages as Soph. Ajax 1131, Εἰ τοὺς θανάοντας οὐκ ἐᾶς δάπτειν παρὼν, i. e. *forbiddest*. Lysias in Argoratium p. 135. 27, Εἰ μὲν οὐ πολλοὶ ἦσαν, καθ' ἕκαστον ἂν περὶ αὐτῶν ἠκούετε, 'if there were few;' where also belongs the οὐκ εἶναι in the comic-philosophic passage in Athen. 3. p. 99. a. But I regard this explanation as admissible only in instances, where the negative thus stands directly for the opposite idea; so that οὐ may be considered as forming a sort of compound with the following word. In οὐ φημι, οὐ φάσκεν, this seems to have become an established rule; so that even ἔάν is used in connection with them; see below in § 148. n. 2. In other cases we must seek in the context some perceptible ground for the choice of the unconditional οὐ instead of μή. Thus in the example from Andocides de Myst. p. 5, εἰ δὲ οὐδὲν ἡμάρτυται μοι, καὶ τοῦτο ὑμῖν ἀποδείκνυμι σαφῶς, δέομαι ὑμῶν αὐτὸ φανερὸν τοῖς Ἑλλήσι πάσι ποιῆσαι, the purpose of the orator to assert his innocence in the most positive manner, is evident: 'since, as every one knows, I have committed no fault at all.' In Eurip. Med. 87, Εἰ τοῦσδε (his children) γ' εὐνήσινεν' οὐ στέργει πατήρ, the form οὐ στέργει expresses this circumstance as notorious, and the εἰ refers solely to the specified cause, εὐνήσινεν. The case is different with the three examples in Herm. ad Eur. Med. p. 344, 361. All these three belong to the construction with μέν and δέ (see § 149. m. 11-14), of which the last

c) To that which exists only in idea belongs also *purpose*; and hence *μή* stands in like manner everywhere with the particles *ἵνα, ὥς, ὅπως, ὥστε*, whenever these actually denote a purpose or intended result. In the same manner therefore it necessarily stands with all expressions which imply *wish, entreaty, prohibition*. In all these instances it corresponds to the Latin *ne*; and it stands also, like this particle, at the beginning of a clause,—the idea of wishing, etc. being not expressed, but retained in the thought; e. g. *μή γένοιτο, let it not be!* i. e. I wish that it may not be!

d) Further, an appearance of dependence belongs also to whatever is brought forward as the opinion, conclusion, conjecture of any one; either as introduced by *οἷ, ὥς*, etc. with the Indic. and Optative, or as expressed in *sermone obliquo*, Acc. c. Infin. Nevertheless, as this species of discourse differs only in external form from the judgment which is *directly* expressed, usage has here in most cases preferred the direct and independent *οὐ*, and we therefore find *νομίζει οὐ καλὸν εἶναι—οὐκ ἐθέλειν φησίν*. An. 7. 2. 27 *σύ ἀπεκρίνω, ὅτι οὐδὲν τούτου ἕνεκα δέοι τελεῖν οὔτε σοι οὗτ' ἄλλω*. In many such cases however *μή* can also stand, e. g. Xen. Hell. 3. 2. 27 *ἐνόμισαν αὐτὸν μή Σούλεισθαι μάλλον, ἢ μή δύνασθαι*.—The dependent or indirect question, with *εἰ whether*, commonly has *μή*.

e) To the conditions and suppositions (in lett. b) belong also all *relatives*, whenever they refer not to definite antecedents, but to such as are merely implied in the thought. Thus e. g. *οὐδεὶς λήψεται χρήματα, ὅστις μὴ παρέσται* 'no one will receive money who is not present,' indefinite; on the other hand *οὗτοί εἰσι, οἱ οὐδ' ὅτι οὖν τοὺς πολεμίους βλάπτουσι* Xen. Cyr. 6. 1. 28, definite, 'these are they, who do not injure the enemy at all.'—The relative clauses with *μή* are consequently for the most part of a general nature; and therefore can also be changed into *conditional* clauses.

f) Hence all those shorter phrases, which can be referred back to one of the dependent constructions, have always *μή*. Thus the prepositive *article* when put briefly for the relative with the verb *εἶναι*, e. g. *τὰ μὴ καλὰ, for ἄτινα μὴ καλὰ ἔστιν, whatever* (i. e. *all that*) *is not handsome*. So Xenophon says (An. 4. 4. 15) of a man of veracity, that he had constantly stated, *τὰ μὴ ὄντα ὥς οὐκ ὄντα*. Here *τὰ μὴ ὄντα* is the abridged form of the dependent

half only is the proper object of the thought, while the first is merely the antithesis of the second. We give here the passage from Thuc. 1. 121, literally:

ἡ δεινὸν ἂν εἴη, εἰ οἱ μὲν ἐκείνων ξύμμαχοι ἐπὶ δουλείᾳ τῇ αὐτῶν φέροντες οὐκ ἀπεροῦσιν, ἡμεῖς δὲ ἐπὶ τῇ τιμαρῶμένῳ τοὺς ἐχθροὺς καὶ αὐτοὶ ἅμα σώζεσθαι οὐκ ἄρα δαπανήσομεν. Here the *οὐκ* in the first clause is necessary and natural, because a notorious fact is expressed. But in the second, the *οὐκ* appears so much the more strange, because the matter is even represented as impossible; in which case consequently *μή* would seem to be just as necessary, as in the similar example in § 149. m. 11, *αἰσχρὸν ἔστιν εἰ . . . μὴ δὲ τοὺς λόγους κτλ*. The case is the same with the two passages adduced by Hermann p. 361, from entirely different writers, where similar double clauses are introduced by *δεινὸν εἰ*, and *οὐ* stands with equal strangeness in the second half. All this seems to point to some common cause; which I find in the circumstance, that the clause with *δεινὸν εἰ*, which expresses surprise, after the insertion of the first clause, passes imperceptibly over, by means of *οὐ*, into the *interrogative tone* of surprise and censure. Consequently, the above sentence from Thucydides closes with the interrogation, *οὐκ ἄρα δαπανήσομεν*; in like manner in Hdot. 7. 9, by *Ἑλληνας δὲ . . . οὐ τιμαρῶσάμεθα*; and in Andocides de Myster. p. 13, *ἐν ὧν δὲ . . . οὐ σωθήσομαι*; which seems to me to be a very natural turn of the thought. In this way also other passages, which may still remain, can probably be explained by further criticism. In Hdot. 6. 9 *εἰ . . . οὐ ποιήσουσι*, the manuscripts give *μή*. In Eurip. Cyclop. 428 *εἴτ' οὐ χρήσετε*, the *εἰ* has the signification *whether*, which is susceptible of both constructions. See the note to Plat. Meno. 23, and Herm. ad Eurip. Med. p. 344, where in the passage cited from Plat. Protag. 77, *εἰ οὐκ αἰσχύνουμαι* 'whether I am not ashamed,' the *οὐκ* is occasioned by the transition from the direct question, *οὐκ αἰσχύνει*;

clause *ἄτινα μὴ ᾔν*, *whatever was not*, i. e. 'the unreal;' but *οὐκ ὄντα* is the participle of the definite and direct negation *οὐκ ἔστι*; for with the finite verb it must necessarily stand thus: *τὰ μὴ ὄντα οὐκ ἔστιν*, 'what is not, is not.' So further *Participles* without the article, when they stand more briefly for one of the above constructions, e. g. *ἦδιον ἂν ἐχρώμην τῷ Ἀλκιβιάδῃ μηδὲν κεκτημένῳ* 'I would rather have intercourse with Alcibiades possessing nothing,' i. e. *εἰ μηδὲν ἐκέκτητο* 'even if he possessed nothing;' but *οὐδὲν κεκτημένῳ* 'rather with Alcibiades who possesses nothing.'

g) But every negation is likewise dependent, which is governed by another verb. Hence with all *Infinitives*, (those excepted which are mentioned in lett. d, as belonging in *sermone obliquo*,) *μή* is by far most frequently employed. The ground of this is partly to be sought in what is said above; since most *Infinitives* can be referred back to such propositions as those already described, e. g. *τὸ μὴ τιμᾶν γέροντας ἀνόςιόν ἐστι*, i. e. 'if one does not honour,' consequently a supposition. But even when the negation in question is a fact, the *Infinitive* still retains *μή*, e. g. *τὸ μὴ πεισθῆναι μοι αἰτιὸν σοι τῶν κακῶν*, i. e. the fact that thou hast not believed me. In this manner *μή* stands not only after all such verbs, as *δέομαι*, *κελεύω*, *ὑπισχνούμαι*, etc. but also after *δεῖ*, *ἀνάγκη*, and the like, even when these words do not imply a necessity founded on the will of a person, but a physical necessity; because there is connected with them the idea of *prohibition*, which always requires *μή*.

h) To this general principle can also be referred most of those instances, according to which some Grammarians assert, that *οὐ* serves to render negative *entire* propositions, and *μή* only *parts*; e. g. Plat. Phædr. p. 258 *τίς οὖν τρόπος τοῦ καλῶς τε καὶ μὴ γράφειν*; Here certainly *μή* only renders negative the *καλῶς*; but even if it stood alone it must also read, *τίς οὖν τρόπος τοῦ μὴ καλῶς γράφειν*; and the *μή* has consequently its ground in the dependence of the *Infinitive* *γράφειν*,—fully, *τίς οὖν τρόπος, εἴ τις βούλεται μὴ καλῶς γράφειν*; See further the similar phrases ‡ 151. IV. 6.—So in the question *ἄρα δεῖ με παραγενέσθαι, ἢ μή*; this last means: 'or shall I not?' and the *μή* then renders negative merely the dependent *Infinitive* *παραγενέσθαι*. The force of *δεῖ* is not thereby destroyed; it means: 'am I compelled not to be present?' Were it *ἦ οὐ*, then the *δεῖ* would become negative, *ἦ οὐ δεῖ*; 'or is it not necessary?' In like manner: *τούτοις ἔξεστι μὲν πείθεσθαι, ἔξεστι δὲ μή* sc. *πειθεσθαι*, Plat. Phædr. p. 252.

NOTE 1. It is however easy to conceive, that it very often depends solely on the will of the speaker or writer, in the case of a negation in itself dependent, to treat it nevertheless, either for the sake of perspicuity, or of some distinction or emphasis, as a direct negation and only interwoven in the construction; and that *vice versa* many a negation which is founded on complete reality, but is nevertheless interwoven with the participial construction, is for the same reason given with *μή*. An example of this last is Demosth. Cor. p. 276. 6 *ἦν δὲ (ὁ Φίλιππος) οὐτ' ἐν τῇ θαλάττῃ τότε κρείττων ἡμῶν οὐτ' εἰς τὴν Ἀττικὴν εἰσελθεῖν δυνατός, μήτε Θητταλῶν ἀκολουθούντων, μήτε Θηβαίων διέετων*, 'the Thessalians neither following him, nor the Thebans suffering him to pass through.' This refers to actual facts, and the negation is not that of any mere idea or supposition, nor of any thing dependent; and therefore in every other such case *οὐτε* would stand with these participles. But here *οὐτε* had already been used; and hence if *οὐτε* had stood here again instead of *μήτε*, it would necessarily (by no. 6 below) have expressed the meaning, 'Philip could not enter Attica, neither if the Thessalians followed him, nor if the Thebans let him pass through.' Consequently *μήτε* stands here, in a negation not indeed dependent, but still subordinate, simply for the sake of *distinction* from the preceding *οὐτε*.

NOTE 2. The particle *οὐ* has with some words the power, not merely of rendering them negative, but of giving them the directly *contrary* sense.

Thus especially οὐ πᾶν is to be translated not by *not wholly*, but by *not at all*, *by no means*; οὐ φημι means not 'I do not say,' but *I deny*; οὐκ ἔφασαν ἰέναι 'they refused to go'; οὐκ ὑπισχνούντο συνδευπνήσειν 'they declined the invitation,' Xen. Conv. 1. 7; οὐχ ὑπεδέκετο refused, Hdot. 3. 50; οὐχ ἥκιστα *not least*, i. e. most of all. In dependent clauses, both negatives are employed in this manner by the best writers; e. g. Plat. Gorg. p. 457 εἰν περί του ἀμφισβητήσωσι καὶ μὴ φῆ ὁ ἕτερος τὸν ἕτερον ὁρθῶς λέγειν, χαλεπαίνουσιν. In Plat. Apol. Soer. p. 25 (§ 12), instead of εἰν τε — μὴ φῆτε, Bekker has adopted οὐ φῆτε out of the best manuscripts; so that οὐ stands even after εἰν (compare the marg. note to no. 2. b, above); and in Lysias in Agor. p. 137. 3 εἰν δ' οὐ φάσκη has always stood.—For other examples of μὴ, see also Plat. Gorg. p. 481. e. Lyeurg. 34. p. 152.

NOTE 3. Both οὐ and μὴ are placed immediately before substantives, in order to render these alone negative, and thus form with them a species of compounds; comp. the same practice with the adverbs, § 125. 6. E. g. ἡ οὐκ ἀπόδειξις, ἡ οὐ διάλυσις, 'the not showing, the not destroying,' τὰ μὴ εἶδεα 'the non-species'; ἡ μὴ ἐμπειρία 'the not knowing, ignorance.' Both of these are abridged forms of clauses in which either οὐ or μὴ occurs; e. g. ἡ οὐ διάλυσις τῶν γεφυρῶν *the not breaking down of the bridges*, i. e. 'the circumstance, *that the bridges are not broken down*,' a direct and real negation with οὐ. So δεινόν ἐστιν ἡ μὴ ἐμπειρία 'it is a great evil, *if one has no experience*,' a mere assumption with μὴ.

3. We have seen (no. 2. c), that μὴ stands particularly in clauses implying *wish, entreaty, command*. Whenever it appears as *wish*, it is always followed by the Optative; e. g. μὴ γένετο, — μὴ ἴδοις τοῦτο *mayst thou never behold this!* In negative *entreaties* and *commands*, according as the required action is to be expressed as continued or as momentary, which is often arbitrary, it takes the Present or the Aorist (§ 137. 5); but with this limitation, viz. that it is followed

in the Present only by the *Imperative*, in the Aorist only by the *Subjunctive*.

Thus, μὴ με βάλλε, or μὴ με βάλης. To the extremely rare exceptions from this rule belong some Homeric passages, as Il. δ. 410. Od. π. 301. ω. 248. The *third pers.* of the Imperat. Aor. in connection with μὴ is not unfrequent; e. g. μὴ δοκησάτω τιw Æsch. μηδεὶς νομισάτω Xen.

4. The expression of *fear* or *anxiety*, which we make positive, 'I fear that something will happen to him,' is introduced by the Greeks, as also by the Latins, with a negative: δέδοικα μὴ τι πάθῃ, *vereor ne quid illi accadat*, Engl. *I fear lest*, etc.

NOTE 4. The construction of these verbs in respect to moods (Subj. Opt. Future), and the examples, see in § 139. m. 50, comp. m. 23.

NOTE 5. Sometimes also with the sense of *fear* or *anxiety*, μὴ constitutes a clause or proposition by itself; e. g. μὴ τοῦτο ἄλλως ἔχη. Il. α. 26 μὴ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κειέω. The greater part of such clauses can be explained by supplying before them φοβοῦμαι *I fear*, or ὅρα see to it, *take care*. Often however this assumption would be too unwieldy; and therefore it is perhaps better to say, that the Greek language by means of this μὴ with the Subjunctive and a certain tone of emphasis, formed an independent clause expressing *care* or *foresight*; see § 129. m. 6.

5. Often also μή (or ἄρα μή, ‡ 149. m. 18) is merely an emphatic *interrogative* particle; the negative form of which has its ground in the indefinite and doubting tone of the question; and it may therefore expect in answer either *yes* or *no*, according to the context and the tone; as in Engl. *perhaps, perhaps not, perhaps not indeed*. E. g. μή δοκεῖ σοι τοῦτο εἶναι εἰηθές; *seems this to thee perhaps to be foolish?* Soph. OC. 1502 τίς ἤχειται κτύπος; μή τις Διὸς κεραυνός, ἢ τις ὀμβρία χαλάζα; Æschyl. Pers. 344 μή σοι δοκοῦμεν τῇδε λειφθῆναι μάχη; Plut. Mor. p. 181 καὶ μή τι ἄλλο; *shouldst thou wish nothing else?* For μὲν μή, see ‡ 149. m. 18.—On the other hand, οὐ (or ἄρ' οὐ, ‡ 139. m. 62) is the *negative interrogative*, by which the inquirer lets it be understood that he expects an *affirmative* answer; e. g. οὐ καλὸν ἐστὶ τὸ ἀγαθόν; *is not the good also beautiful?*

6. When to a sentence already made negative, other qualifications of a more general kind are to be added, such as *sometimes, some one, somewhere*, or the like, these are all commonly subjoined in words compounded with the *same* negative particles; e. g. οὐκ ἐποίησε τοῦτο οὐδαμοῦ οὐδεῖς 'no one has anywhere done this;' Plat. Parmen. extr. τὰλλα τῶν μὴ ὄντων οὐδενὶ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει. And, in the same manner, to the negation of the whole is subjoined the negation of the parts; e. g. οὐ δύναται οὗτ' εἰ λέγειν οὗτ' εἰ ποιεῖν τοὺς φίλους, where we say 'he can *neither . . . nor*.' Consequently, in Greek, these co-ordinate negatives of the same kind in the same clause do not (as in Lat. *non nunquam* and the like, and as in modern languages) serve to destroy each other, but thus strengthen one another. Only when the simple negative stands *last*, does it destroy the preceding ones; see note 7 sq.

NOTE 6. In some phrases both the particles οὐ and μή are united for the sake of emphasis, viz.

- 1) οὐ μή in assurances which refer to a *future* time (hence the construction in ‡ 139. m. 6), and in the confiding *entreaty* arising from them. The two connected particles can also be separated by other words; and instead of οὐ, its compounds (οὐδέ, οὐδεῖς, etc.) can also stand; see the examples in ‡ 139. m. 6.
- 2) μή οὐ, but only in the simple form of both, and not separated; most commonly before *Infinitives* instead of μή alone, e. g. ποῖον παραμύθιον ποιήσεις αὐτῷ, μὴ οὐχὶ ἀπειπεῖν; 'what consolation wilt thou give him, that he may not despair?' αἰσχύνομαι μὴ οὐ ποιεῖν τοῦτο 'I am ashamed not to do this.' Sometimes also before *Participles*, instead of εἰ μή with the verb. Schæfer Melet. p. 108. Soph. OC. 360.

NOTE 7. But from this and also from the general rule, that two or more negatives only strengthen each other, there are two principal exceptions, where the negatives actually destroy each other, as in Latin and in the modern languages:

- a) When μή is not merely a negative, but also a conjunction; and consequently in clauses implying *purpose, fear, anxiety, wish*, etc. E. g. Π. a. 28, where Chryses is ordered to depart, with the threat μὴ νύ τοι οὐ χάρισμ' σκήπτρον καὶ στέμμα θεοῖο 'lest the sceptre and fillet of the god afford thee *no aid*.' So too after verbs of *fear* when μή is rendered

simply *that*; e. g. φοβούμαι μὴ οὐ καλὸν ἢ 'verecor ne non honestum sit,' *I fear THAT this is not honourable*. Eur. Phœn. 270 δέδοικα, μὴ με δι-
κτύων ἔσω λαβόντες οὐ μεθώσι. The reason why οὐ here stands in a
dependent clause, is apparent; inasmuch as only a single word is
rendered negative by οὐ (but a whole clause by μὴ), and negatives of
the same kind would only strengthen each other.

- b) When the two negatives belong to two different verbs, even where one
is a participle; e. g. Hom. οὐδ' οὐκ ἐβέλοντα μάχεσθαι. Commonly
however, for the sake of perspicuity, one of the negatives is then made
by the strengthened μὴ οὐ; e. g. μὴ οὐχὶ μισεῖν αὐτὸν οὐκ ἂν δυνάμην,
'I should not be able not to hate him,' i. e. I must hate him.

NOTE 8. Two negatives destroy one another also in the phrase οὐδεὶς
δοῦναι οὐ, *nemo non*; because strictly the verb εἶναι is here always omitted
after the first negative; that is to say, if fully written, it would be οὐδεὶς
(ἔστιν) δοῦναι μὴ ποιήσει, 'there is no one, who will not do this,' i. e. *every one*
will do it. But this omission of ἔστι is so entirely forgotten, that not only
has μὴ gone over into οὐ; but also in construction, except in the Nominative,
οὐδεὶς (by a form of attraction explained in § 143. 17, and n. 7) is entirely
attracted to the following principal verb; so that it stands thus: οὐδενὶ
δοῦναι οὐκ ἀρέσκει, *nemini non placet, it pleases every one*.—Dem. p. 657 ὑμεῖς
μέν, ὧ δ. 'A. οὐδένα προῦδωκατε τῶν φίλων, Θετταλοὶ δὲ οὐδένα πάποθ' ὄντινα οὐ
sc. προῦδωκαν, i. e. 'they have betrayed all their friends.'*

NOTE 9. But as the Greeks were in general so accustomed to the rule,
that one negative only strengthens another, it often happens that a verb,
which in itself implies a negative, is still construed with another negative.
This is the case with verbs signifying *to hinder, deny, beware, disbelieve*, and
the like; as ἐπέχειν, εἴργειν, κωλύειν, καταρνεῖσθαι, ἔχαρνον εἶναι, ἀπαγορεύειν,
παύειν, λήγειν, ἀπέχεσθαι, φυλάσσεσθαι, ἀπιστεῖν, ἐκφνεγειν, etc. E. g. Hdôt.
3. 128 Δαρτεῖος ἀπαγορεύει ὑμῖν μὴ δορυφορεῖν Ὀροῖτα. Also ἠναντιώθη
αὐτῷ μὴδὲν ποιεῖν παρὰ τοὺς νόμους 'I opposed myself to him, i. e. *I*
hindered him from doing anything against the laws;' Xen. Anab. 1. 3. 2
μικρὸν ἐξέφυγε τοῦ μὴ καταπερωθῆναι 'he but just escaped being stoned.'
See the Index to Plat. Meno. v. μὴ. Exc. XI. ad Dem. Mid. and comp.
Dem. Ol. 1. p. 15, 16, without μὴ.

NOTE 10. For the phrase εἰ δὲ μή, see § 151. IV. 7.

§ 149. VARIOUS PARTICLES.

1. The use of the particles in Greek is so various, and in some
respects so difficult, that we select here several of the most im-
portant for particular illustration.

- 1) ὥς as a *relative Adverb* has the following significations: 1) *as, so as*.
2) It strengthens the *superlative* (§ 123. n. 9), chiefly with adverbs, e. g.
ὥς τάχις *as swiftly as possible*; and with some adverbs also the *positive*,
especially in ὥς ἀληθῶς *really, most certainly*, ὥς ἐτέρως, and some other
examples; see in Heindorf ad Plat. Apol. Socr. 23. Praef. The instances
where it stands after the adverb, θαυμαστῶς ὥς, ὑπερβυῶς ὥς, are explained
in § 151. I. 5. 3) *about, nearly*, ὥς πενήκοντα *about fifty*. 4) To the pre-
positions ἐπὶ, εἰς, πρὸς, in answer to the question *whither*, e. g. in ἐπορεύετο
ὥς ἐπὶ τὸν ποταμόν, it gives the signification *towards, in the direction of, ver-*
sus; lit. *as if he would go to the river*; leaving it undetermined whether
he reaches it. Thuc. 6. 61 ἀπέπλεον μετὰ τῆς Σαλαμινίας ἐκ τῆς Σικελίας ὥς
εἰς Ἀθήνας. Hence it can everywhere be used of a journey not yet complet

* The omission of δοῦναι in this phrase in the passage Xen. Conv. 1. 3, is doubt-
ful (see Schneider's note); but it is certain in the oracle in Hdôt. 5. 56.

ed; e. g. Soph. Philoct. 58 πλείς δ' ὥς πρὸς οἶκον, 'thou sailest for home.' 5) Before certain words or qualifying phrases, it often signifies *as, as being, according as*, like Lat. *ut*; e. g. An. 4. 3. 31 ἦσαν ὀπλισμένοι, ὥς ἐν τοῖς ὄρεσιν, 'as is customary or possible in mountains.' Thuc. 4. 84 Βρασιδᾶς ἦν οὐδὲ ἀδύνατος, ὥς Λακεδαιμόνιος, εἰπεῖν, *he was by no means unable, as being (although he was) a Lacedæmonian, etc.*—ὥς ἐκ τῶν δυνατῶν ν. ὑπαρχόντων, etc. 6) In a laxer construction it sometimes stands in the place of a *relative pronoun*; e. g. Il. η. 407 μῦθον Ἀχαιῶν ἀκούεις, ὥς τοι ὑποκρίνονται, comp. ξ. 44. ψ. 50. Soph. OC. 1124 σοὶ θεοὶ πόροιν, ὥς ἐγὼ θελω, lit. 'as I wish,' ὥς for *ἄ*.

ὥς as *Conjunction* signifies: 1) *that*, see § 139. G. 2) *that, in order that*, § 139. E. 3) *so that*, with the Infinitive, more commonly ὥστε, § 139. F. § 140. 4. 4) *as, of time*, § 139. C. 5) *as, inasmuch as, because*, in the participial construction, § 144. n. 14, and especially § 145. n. 7.—Hence also: 6) *as, since, for*, I ut. *quippe*; e. g. κράτιστον ἔσται συγχωρήσαι, ὥς σὺ δοκεῖς οὐκ ἀφήσειμ με, *FOR thou seemest not willing to let me go.*

ὥς as *Preposition*, see in § 146. n. 1.

ὥς for οὕτως is very frequent in the poets, especially the Ionic. In prose it is mostly found only in the phrases: καὶ ὥς, οὐδ' ὥς, μηδ' ὥς; see § 116. 5.

ὥσπερ, *as, even as, just as*, a relative *adverb* or strengthened ὥς in its first signification above; used both before single words and whole clauses. Its connection with *Participles*, see in §§ 144, 145.—Connected with εἰ, (as ὥσπερ εἰ, also ὥσπερ ἂν εἰ,) it becomes a *conjunction* signifying *as if*, Lat. *tanquam*, quasi, also *ut si*. It must however be noted, that wherever either the main clause or the apodosis contains ἂν, the form ὥσπερ ἂν εἰ is always used; so that consequently this ἂν in the conjunction, as being already anticipated, belongs to the main clause, and not to the dependent clause. Hence the Indicative can so often stand after ὥσπερ ἂν εἰ; comp. the same construction after καὶ εἰ in m. 4 below; and for the double ἂν, see § 139. m. 20. E. g. Plat. Gorg. init. ὥσπερ ἂν εἰ ἐτύγγαθεν ὦν δημιουργός, ἀπεκρίνατο ἂν.—There are found also some elliptical terms with this conjunction; for which see § 151. IV. 3.

οὕτως and ὥδε, *so, thus*, are distinguished like the corresponding adjective pronouns, οὗτος and ὅδε.—We may here note further the use of οὕτως . . . ὥς in clauses of *wishing*; e. g. Luc. Philops. 27 οὕτως ὀναίμην τούτων, ὥς ἀληθῆ πρὸς σέ ἐρῶ. Comp. Il. ν. 825.—In Homer ὥδε often occurs in a *local* sense; e. g. πρόμολ' ὥδε, νῦν δ' ὥδε ξὺν νηὶ κατῆλυθον Il. σ. 392. Od. α. 182.

ὅπως as *adverb*, signifies *as*; as a *conjunction*, *that, in order that*. For 2 its construction, see § 139. E.

ἵνα as *adverb*, *where*; as a *conjunction*, *that, in order that*, § 139. E.—Also ἵνα τί, *wherefore?* as if: 'in order that *what?* should happen.'

ὥστε, *so as, so that*, § 139. F. § 140. 4. § 142. 4.—Herodotus uses it in the manner of ἄτε before participles, § 144. m. 14; e. g. Hdor. 6. 44 ὥστε Δηιωδεστάτης εὐσης τῆς θαλάσσης ταύτης, διεφθείροντο.

ὅτι 1) *that*, § 139. G; for δῆλον ὅτι, εὐ οἶδ' ὅτι, see § 151. IV. 4. 2) *because*, § 139. D; elliptically for διὰ τοῦτο ὅτι, or abbreviated διότι; but in later writers διότι also often stands for ὅτι, *that*. 3) It strengthens all superlatives (comp. ὥς), e. g. ὅτι μέγιστος *the greatest possible*, ὅτι μάλιστα, etc. But here after ὅτι we cannot add δύνασθαι or the like, as after ὥς.—For οὐχ ὅτι, ὅτι μή, see § 150. m. 1, 3.

οὐνεκα, for τοῦ ἔνεκα, οὐ ἔνεκα. 1) *on which account*. 2) *because*.—But in the poets further: 1) For ἔνεκα, *on account of*. 2) For ὅτι, *that*.

δοθούνεκα, see § 29. n. 10; in the tragic poets i. q. οὐνεκα, *because, that*.

- 4 εἰ 1) *si*, *if*, § 139. A. 2) In an indirect question, *whether*, § 139. m. 63. § 148. 2. b. 3) *that*, after *θανμάζω*, see § 139. m. 60.

εἰ καὶ with the Indic. *although*. On the other hand, καὶ εἰ and καὶ ἐν, *even if*, *even supposing that*; which last formula, notwithstanding the *ἐν*, takes the Indicative; since this *ἐν* (as in *ὥσπερ ἐν εἰ* in m. 1) strictly belongs to the apodosis, which however is often retained in the mind, or follows another construction. See the note to Dem. Mid. 15. Heindorf ad Plat. Soph. 69.

- 5 εἴτις, εἴτι, lit. *if any one, if any thing*; but this expression stands fully in place of the pronoun *ὅστις*, with greater emphasis: Xen. Hell. 7. 1. 20 *ἐφθεῖρον εἴτι χρήσιμον ἦν ἐν τῷ πεδίῳ*, i. e. *whatever, all that*, etc. Comp. the converse in § 143. 19.

εἰ γάρ, Lat. *utinam! O that!* in wishing; for which elsewhere *εἴθε*. § 139. m. 7.

ἐπεὶ, ἐπειδὴ 1) Lat. *postquam*, *after*. 2) Lat. *quoniam*, *since*, *because*, § 139. C, D. 3) Before questions and before Imperatives, *since*, *for*; e. g. *ἐπεὶ πῶς ἂν διακρίνομεν αὐτό;* *for how then could we distinguish it?* *ἐπεὶ δῶσαι αὐτός* *for see then thyself*.—Compounds with *ἐν* are: *ἐπείν*, *ἐπειδάν*.

- 6 ὅπου 1) *where*, *there where*. 2) As conjunction, *since*, *siquidem*, Cyr. 2. 3. 11.

ὅποτε, ὅτε, stands likewise often for *since*, like Lat. *quandoquidem*: Dem. Ol. 1. init. Soph. El. 38.—Also *ὅτε*, *that*, § 139. m. 59.

ἐάν, ἥν, ἄν, also *εἰ*, *εἰδάν*, see in § 139; comp. Index.—For *ἐάν* espec. after verbs signifying to *examine*, see too, see in § 139. m. 66.

- 7 ἥ *or*; which signification it always retains likewise in *interrogations*; e. g. *οὕτως ἐστίν· ἥ οὐκ οἶε;* ‘*thus it is; or dost thou not think so?*’ *πῶθεν ἦκει;* *ἥ δῆλον ὅτι ἐξ ἀγορᾶς;* ‘*whence does he come? or is it plain (and therefore the question unnecessary) that he comes from the market?*’—The disjunctive *ἥ... ἥ* in epic writers takes also the particles *μέν* and *δέ*, as *ἥ μὲν... ἥ δέ;* but then commonly signifies *as well... as also*; hence *ἥδε* (*ιδέ*) standing alone in Homer signifies *and*.

In comparisons *ἥ* signifies *than*, *quam*; e. g. *σοὶ τοῦτο μᾶλλον ἀρέσκει ἥ ἐμοί*. If the first part be *negative* (or *interrogative*) then in the second part *ἀλλά* can stand instead of *ἥ*; e. g. Thuc. 5. 99 *οὐ νομίζομεν ἡμῖν τοὺς ἡπειρώτας δεινότερους, ἀλλὰ τοὺς νησιώτας*. 1. 83 *ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλέον ἀλλὰ δαπάνης*. Or else in such a case the negative is repeated after *ἥ*, and is then redundant, as with the Infin. § 148. n. 9; e. g. Hdot. 4. 118 *ἦκει ὁ Πέρσης οὐδὲν τι μᾶλλον ἐπ’ ἡμέας ἥ οὐ καὶ ἐπὶ ὑμέας*. Hell. 6. 3. 15 *τί οὐν δεῖ ἀναμένειν μᾶλλον ἥ οὐχ ὡς τάχιστα εἰρήνην ποιεῖσθαι*; Comp. Thuc. 3. 36.

Less accurately and with a certain anacoluthon, instead of *ἥ*, after *comparatives* we find *ὥς* (*ὅσον, οἶον*); e. g. Theocr. 9. 33 *οὐ γὰρ μελίσσας ἀνθέα γλυκερώτερα, ὅσσον ἐμῖν Μοῖσαι φίλαι*. Hence sometimes *οὕτως* likewise stands with a comparative, e. g. Plat. Apol. p. 36. d. *οὐκ ἔσθ’ ὅτι μᾶλλον πρέπει οὕτως, ὡς τὸν τοιοῦτον ἄνδρα ἐν πρυτανείῳ στείσειν*. So too after *οὐκ ἄλλο* and the like *ἥ* should follow by rule; yet we find *ὥς*, as with comparatives; e. g. Eurip. Fragm. 75 *οὐκ ἔστι λύπης ἄλλο φάρμακον βροτοῖς, ὡς ἄνδρος ἐσθλοῦ καὶ φίλου παραίνεσις*.—*Vice versa*, this comparative *ἥ* can likewise be put after the *positive*, or generally after all those predicates, which either include in themselves the idea of comparison (as *αἰρεῖσθαι*), or else receive it by means of this *ἥ*. E. g. Hdot. 9. 26 *ἡμέας δίκαιον ἔχειν τὸ ἕτερον κέρας, ἥπερ Ἀθηναίων*. Il. α. 117 *βούλομ’ ἐγὼ λαὸν σὸν ἔμμεναι ἥ ἀπολέσθαι*. Lys. p. 171 *ζητοῦσι κερδαίνειν ἥ ὑμᾶς πείθειν*.

When the comparative refers to a *relation* or *proportion*, it is followed by *ἥ πρὸς* or *ἥ κατὰ*; e. g. *μείζων ἥ κατ’ ἀνθρώπον* *greater than according to man*; *ἥ δόξα ἐστὶν ἐλάττων ἥ πρὸς τὸ κατόρθωμα*, *the renown is less than in proportion to the merit*; Lat. *quam pro*.

η is wholly different from η , and originally signifies *certainly*. In common usage it is simply an interrogative particle, *num, whether*.—For η $\mu\eta$ see below, m. 29.—Further, η $\gamma\alpha\rho$; in dialogue signifies always: *not so?* Germ. *nicht wahr?*

$\kappa\alpha\iota$ and $\tau\acute{\epsilon}$ correspond entirely to the Lat. *et* and *que*; and $\kappa\alpha\iota$ has also the significations *also, even, etc.*—When $\tau\acute{\epsilon}$ precedes $\kappa\alpha\iota$, the former means *not only*, the latter *but also*; e. g. $\alpha\upsilon\tau\acute{o}\varsigma \tau\epsilon \tau\upsilon\rho\alpha\nu\omicron\varsigma \acute{\epsilon}\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$, $\kappa\alpha\iota \tau\omicron\iota\varsigma \pi\alpha\iota\varsigma\iota \tau\eta\nu \tau\upsilon\rho\alpha\nu\iota\delta\alpha \kappa\alpha\tau\acute{\epsilon}\lambda\iota\pi\epsilon\nu$. In other cases, *both . . . and*. Still this double connection is often used in Greek, where we employ a single *and*.

$\tau\acute{\epsilon}$ moreover in epic poetry seems very often entirely superfluous. This arises from the circumstance, that in the most ancient language this particle first lent to many classes of words that connective power, which afterwards, as the language became more cultivated, they retained for themselves alone without the $\tau\acute{\epsilon}$. Hence in the epic poets we find so often $\mu\acute{\epsilon}\nu$ $\tau\epsilon$, $\delta\acute{\epsilon}$ $\tau\epsilon$, $\gamma\alpha\rho$ $\tau\epsilon$, and even $\kappa\alpha\iota$ $\tau\epsilon$ (*also*), for $\mu\acute{\epsilon}\nu$, $\delta\acute{\epsilon}$, $\gamma\alpha\rho$, $\kappa\alpha\iota$, alone. Most commonly however the particle $\tau\acute{\epsilon}$ follows the *relatives* of all kinds, because all these in the ancient language were already forms of the demonstrative, which by means of this $\tau\acute{\epsilon}$ acquired a connective power (*and this*), and so became relatives (*who, which*). But so soon as the relative sense was exclusively allotted to these forms, the $\tau\acute{\epsilon}$ fell away as superfluous. Hence in Homer so frequently still $\delta\varsigma$ $\tau\epsilon$, $\delta\omicron\sigma\omicron\nu$ $\tau\epsilon$, etc. for $\delta\varsigma$, $\delta\omicron\sigma\omicron\nu$, and the like. In the common language are further derived from this ancient usage the particles $\omega\sigma\tau\epsilon$ and $\acute{\alpha}\tau\epsilon$, and the phrases $\omicron\iota\acute{o}\varsigma \tau\epsilon$ and $\acute{\epsilon}\phi' \acute{\phi}\tau\epsilon$, for which see § 150. m. 9, 10.

$\kappa\alpha\iota$ alone, in the signification *also*, is likewise in familiar discourse very often apparently superfluous; e. g. Plat. Alcib. I. 6 'I permit all thy questions $\tau\upsilon\alpha \kappa\alpha\iota \acute{\epsilon}\iota\delta\omega$, $\delta\tau\iota \kappa\alpha\iota \acute{\epsilon}\rho\epsilon\iota\varsigma$, where we should use some other particle, e. g. 'only that I may know, what thou wilt say.'

Peculiar is the usage of $\kappa\alpha\iota$ (also $\tau\acute{\epsilon} \kappa\alpha\iota$) in connecting an adjective with such ideas as $\pi\omicron\lambda\upsilon\varsigma$, $\delta\acute{\iota}\lambda\iota\gamma\omicron\varsigma$, etc. where we do not use *and*; e. g. $\xi\nu\eta\delta\epsilon\iota \alpha\upsilon\tau\acute{\omega}\phi \pi\omicron\lambda\lambda\acute{\alpha} \kappa\alpha\iota \pi\omicron\nu\eta\rho\acute{\alpha}$ · $\pi\omicron\lambda\lambda\acute{\alpha} \tau\epsilon \kappa\alpha\iota \acute{\alpha}\nu\omicron\sigma\iota\alpha \acute{\epsilon}\iota\rho\gamma\alpha\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$.

Before $\mu\acute{\alpha}\lambda\alpha$ and $\pi\acute{\alpha}\nu\nu$ also $\kappa\alpha\iota$ has a peculiar emphasis; e. g. $\tau\omicron\upsilon\tau\omicron \gamma\alpha\rho \kappa\alpha\iota \mu\acute{\alpha}\lambda\alpha \acute{\alpha}\kappa\rho\iota\beta\acute{\omega}\varsigma \omicron\iota\delta\alpha$, for *I know this, and indeed very accurately*.

Further, $\kappa\alpha\iota$ after \acute{o} $\alpha\upsilon\tau\acute{o}\varsigma$ the same, $\acute{o}\mu\omicron\iota\omega\varsigma$, $\acute{\omega}\sigma\alpha\upsilon\tau\omega\varsigma$, and the like, may be rendered *as*, like Lat. *atque*; e. g. Plat. Ion. p. 531 $\omicron\upsilon\chi \acute{o}\mu\omicron\iota\omega\varsigma \pi\epsilon\pi\omicron\iota\eta\kappa\alpha\sigma\iota \kappa\alpha\iota$ 'Ομηρος. Hdot. 6. 58 $\nu\acute{o}\mu\omicron\varsigma \delta\acute{\epsilon} \tau\omicron\iota\sigma\iota \lambda\alpha\kappa\epsilon\delta\alpha\iota\mu\omicron\nu\omicron\iota\omicron\varsigma\iota \acute{\epsilon}\sigma\tau\iota \omega\upsilon\tau\acute{o}\varsigma \kappa\alpha\iota \tau\omicron\iota\sigma\iota \beta\alpha\rho\beta\acute{\alpha}\rho\omicron\iota\sigma\iota$.—For $\kappa\alpha\iota$. . . $\delta\acute{\epsilon}$, see m. 10.

$\delta\acute{\epsilon}$ *but*, is far from always having an adversative signification; in most cases it is simply a particle of transition and connection, in order to introduce *something else*, where we either employ the conjunction *and*, or often also put nothing. The Greeks, whose best writers do not admit the *Asyndeton*, (i. e. a clause or phrase beginning in the midst of discourse and not connected with what precedes, see § 151. IX,) unless some rhetorical purpose is thus to be accomplished, always employ the particle $\delta\acute{\epsilon}$ wherever the discourse is in itself connected, without however requiring one of the other more specific modes of connection or construction. In the more ancient language $\delta\acute{\epsilon}$ supplied also the place of other connecting particles, viz. of $\gamma\alpha\rho$ *for*, e. g. Od. 8. 369 $\alpha\iota\epsilon\iota \gamma\alpha\rho \iota\chi\theta\upsilon\acute{\alpha}\sigma\kappa\omicron\nu$ · $\acute{\epsilon}\tau\epsilon\rho\epsilon \delta\acute{\epsilon} \gamma\alpha\sigma\tau\acute{\epsilon}\rho\alpha \lambda\iota\mu\acute{o}\varsigma$. In Homer therefore it is necessary always to observe the context, in order to determine which of the three principal significations *and, but, for*, it has in each instance. Often too in the same writer, a specification of time, which is elsewhere connected by $\acute{\omega}\varsigma$, $\acute{\delta}\tau\epsilon$, etc. is merely put in juxtaposition by means of $\delta\acute{\epsilon}$; e. g. Od. 3. 313 ($\acute{\upsilon}\mu\epsilon\iota\varsigma$) $\tau\acute{o} \pi\acute{\alpha}\rho\omicron\upsilon\theta\epsilon\nu \acute{\epsilon}\kappa\epsilon\iota\rho\epsilon\tau\epsilon \kappa\tau\eta\mu\alpha\tau'$ $\acute{\epsilon}\mu\acute{\alpha}$ · $\acute{\epsilon}\gamma\omega \delta'$ $\acute{\epsilon}\tau\iota \nu\eta\eta\mu\iota\varsigma \eta\alpha$. This usage is often imitated by Herodotus.

Even after *Vocatives*, the next clause is introduced by $\delta\acute{\epsilon}$; e. g. Il. a. 282 'Ατρείδῃ, $\sigma\upsilon \delta\acute{\epsilon} \pi\alpha\upsilon\epsilon \tau\acute{\epsilon}\omicron\nu \mu\acute{\epsilon}\nu\omicron\varsigma$. Eur. Or. 615 $\text{Μενέλαε, σὺ δὲ τὰδε λέγε}$. Mem. 2. 1. 26 $\acute{\omega} \gamma\upsilon\eta\alpha\iota$, $\acute{\acute{\epsilon}\phi\eta$, $\acute{\delta}\nu\omicron\mu\alpha \delta\acute{\epsilon} \sigma\omicron\iota \tau\acute{\iota} \acute{\epsilon}\sigma\tau\iota\nu$. The same takes place

also with other adversative particles, as *ἀτάρ*, *ἀλλά*, and also not unfrequently with *γάρ*; as Il. η. 328 Ἀτρεΐδῃ, πολλοὶ γάρ τεθνᾶσι καρηκομῶντες Ἀχαιοί, etc.

- 10 When *καί* and *δέ* come together in one sentence, *καί* can only have the sense of *also*; e. g. *καὶ οὗτος δὲ παρῆν*, *but he also was present*. But very often this junction occurs where we say *and also*; for since in Greek one cannot say *καὶ καί*, in such cases the looser connective *δέ* supplies the place of *καί* or our *and*. E. g. Cyr. 3. 3. 44 νῦν περὶ ψυχῶν τῶν ὑμετέρων ἐστὶν ὁ ἀγὼν, καὶ περὶ γυναικῶν δὲ καὶ τέκνων. If now we should here translate *καὶ . . . δέ* literally: '*but also for your wives and children*,' this would give an entirely false emphasis to the construction; it means simply: 'the contest is now for your own lives, *and also* (and in addition) for your wives and children.' In the common language this junction of *καί* and *δέ* occurs only in such a way, that the principal word to which *καί* refers always stands before *δέ*; while in the epic language, on the contrary, the two particles always stand together, *καὶ δέ*; e. g. Il. ι. 708 Καρπαλίμῳ πρὸ νεῶν ἐχέμεν λαὸν τε καὶ ἵππους Ὀτρήνων, καὶ δ' αὐτὸς ἐνὶ προμάχοισι μάχεσθαι.

- 11 *μέν* and *δέ* are two particles belonging together, which have nearly the same character as *δέ* alone. They serve to form a connection, like our *indeed . . . but*; but are far more frequently employed than these English particles, which usually require a strong *antithesis*; while *μέν* and *δέ* only place two propositions or clauses in a connection, which with us is either not expressed at all, or at most by *but* alone. Thus very frequently a chapter or longer division of a book ends in this way: *καὶ ταῦτα μὲν οὕτως ἐγένετο, these things then were so*; and then the following chapter must necessarily begin something in this way; *τῇ δ' ὑστεραίᾳ, but on the following day*. *Μέν* must be given by *indeed*, only when the context *manifestly* requires it.

But *μέν* and *δέ* are often employed also to connect two clauses, of which only the second properly belongs in the connection; while the other is merely inserted in order to heighten by contrast the effect of the second. E. g. Dem. Ol. II. p. 25 ἀλλ' ἐκείνο θανμάζω, εἰ (that) Λακεδαιμονίους μὲν ποτε ὑπὲρ τῶν Ἑλληνικῶν δικαίων ἀντήρατε, καὶ, ἵνα οἱ ἄλλοι τύχωσι τῶν δικαίων, τὰ ὑμέτερα αὐτῶν ἀνῆλσκατε εἰσφέροντες· νυνὶ δ' ὀκνεῖτε ἐξίνααι, καὶ μέλλετε (ye delay) εἰσφέρειν ὑπὲρ τῶν ὑμετέρων αὐτῶν κτημάτων. Here it is not the *first* conduct that Demosthenes *wonders* at, that the Athenians once defended the rights of all the Greeks against the Spartans; but the *second*, viz. that they, *who once did this*, should not now be ready to defend even their own possessions. Id. Cor. p. 281 αἰσχρὸν ἐστίν, εἰ ἐγὼ μὲν τοὺς πόρους ὑπέμεινα, ὑμεῖς δὲ μηδὲ τοὺς λόγους αὐτῶν ἀνέξεσθε. Here one easily sees that the first part is praiseworthy, and only the second shameful; though not in itself, but from the contrast with the first. How attentive one must be to this form of connection, may be seen in the following example, which has been misunderstood by most; Eurip. Iph. Taur. 115:

Οὔτοι μακρὸν μὲν ἤλθομεν κόπῃ πόρον
'Εκ τερμάτων δὲ νόστον ἀροῦμεν πάλιν.

Here the negative belongs strictly only to the second clause, and the *first* can be made to follow as the *antithesis*: 'We will not again turn back from the goal, after we have once made so long a voyage;' but the sense is stronger and more emphatic, when both clauses are united into one negation: 'It shall not be said of us, that we have made so long a voyage, and at the very goal have again turned back.' The same sense remains, if we regard the whole as a question indicating displeasure. See Seidler.*

* The Latins also have this mode of expression sometimes, but, in accordance with their Syntax, without such particles: Hor. Sat. 1. 2. 84, 'Quod venale habet, ostendit, nec, si quid honesti est, Jactat habetque palam, quærit, quo turpia celet.'

This *μέν* . . . *δέ* furnishes also an emphatic manner of connecting two 12 ideas belonging to the same clause, instead of the more usual *τὲ* . . . *καί*, viz. in such a way that some word of the clause is repeated; e. g. Xen. Mem. 2. 1. 32 *ἐγὼ δὲ σὺνεμι μὲν θεοῖς, σὺνεμι δ' ἀνθρώποις τοῖς ἀγαθοῖς*, instead of the feebler *σὺνεμι θεοῖς τε καὶ ἀνθ. τ. ἀ*. And in the same manner also without *μέν* in the first part, when the ordinary form of connection would be with *καί* only; so in Soph. Philoct. 827. Comp. § 147. n. 7.

In general, *μέν* can strictly never be used, unless *δέ*, or at least some 13 other particle of a similar meaning (*ἀλλά, μέντοι*), corresponds to it in the succeeding clause. But nevertheless: 1) On rhetorical grounds the apodosis is sometimes omitted, or otherwise expressed; e. g. Plat. Charm. 2 *παρ' ἐγένου μὲν, ἦ δ' ὅς, τῇ μάχῃ; Παρεγενόμην*. 2) In some common expressions, where the apodosis is to be regarded as entirely obliterated, *μέν* is employed (like *quidem*) merely to insulate some person or thing, and thus to exclude everything, which one perhaps might otherwise expect; so especially *ἐγὼ μὲν (equidem)* Cyr. 2. 2. 10. etc. See Heind. ad Plat. Charm. 36. Theæt. 49.—For *μέν* instead of *μήν* in epic writers, see m. 29.

From *μέν* . . . *δέ*, come the forms *ὁ μὲν* . . . *ὁ δέ*, or *ὁς μὲν* . . . *ὁς δέ*, which 14 we have already seen in § 126. Similar distributives are formed with the help of the same particles, for the various adverbial relations; and indeed not only the demonstrative and relative forms, but also the indefinite forms are so employed: *ποτέ μὲν* . . . *ποτέ δέ*, sometimes . . . sometimes, or once . . . again; and so also with *τοτέ* and *ότε* (§ 116. n. 9). So further *τῇ μὲν* . . . *τῇ δέ*; or *πῇ μὲν* . . . *πῇ δέ*, in one way . . . in another way, etc. *ἔνθα μὲν* . . . *ἔνθα δέ*, etc. In respect to all such distributives it is to be remarked, that sometimes such a formula stands without a verb in reference to a preceding clause; where consequently *μέν* in itself alone seems to have an affirmative sense, something like our *indeed, forsooth*; e. g. *πάντας φιλεῖν, ἀλλ' οὐ τὸν μὲν, τὸν δ' οὐ*, 'one must love all, and not the one indeed, but the other not'; *παρήσαν οὐχ ὁ μὲν ὁ δ' οὐ· ἀλλὰ πάντες*, 'they were present, not the one forsooth, and the other not, but all.'

οὔτε, μήτε· οὐδέ, μηδέ. Both these forms express a negative con- 15 nection, and correspond to the Latin *neque, and not*. There is between them, however, this difference, that *οὔτε, μήτε*, affect *parts* of clauses, or represent that which is denied as belonging to that with which they connect it; while *οὐδέ, μηδέ*, on the contrary, rather connect whole clauses and senses, partly by way of strong contrast, and partly by way of transition and in the regular progress of discourse. *Οὔτε* and *μήτε* are more copulative, like the affirmative *καί*; *οὐδέ* and *μηδέ* more disjunctive, corresponding to *δέ*. The same difference is found when either particle is repeated; as *οὔτε . . . οὔτε*, *οὐδέ . . . οὐδέ, μήτε . . . μήτε*, etc. like Lat. *neque . . . neque*, i. e. *neither . . . nor*. Here too it must be noted, that, according to the nature of the clause-members thus connected, at one time the direct, and at another time the dependent negative may be employed; e. g. Dem. Phil. p. 138 *τοῦτο μήτε γένοιτο, οὔτε λέγειν ἄξιον*.—When one of the two members is positive, we find *τέ . . . οὔτε (οὐδέ)*, or *οὔτε . . . τέ*, etc. like Lat. *et . . . neque*, and *neque . . . et*; e. g. Hdot. 5. 49 *οὔτε γὰρ οἱ βάρβαροι ἀλκιμοὶ εἰσι, ὑμεῖς τε ἐς τὰ μέγιστα ἀνῆκετε ἀρετῆς περί*. Soph. OC. 367 *αὐτοῖς ἦν ἔρις, Κρέοντι τε Ἰρόνους ἕασθαι, μηδὲ χραίνεσθαι πόλιν*. Comp. Eurip. IT. 698 *ὄνομα τ' ἐμοῦ κτλ*. On the other hand, in Eur. Herc. F. 1106, *οὔτε Σισύφειον εἰσὼρῶ πέτρον Πλουτῶνά τ'*, the negative avails also for *τέ*, which consequently stands for *οὔτε*.

Besides this simple connective power, moreover, the forms *οὐδέ, μηδέ*, correspond to the special significations of the particle *καί*; for as this in affirmation denotes: 1) *also*, 2) *even*; so these denote in negation: 1) *also not*, 2) *not even*; which last signification these particles always have when they stand in the middle of a clause; e. g. An. 3. 1. 15 *ἐγὼ μὲν οὔτε καθέυδειν δύναμαι, ὥσπερ οἶμαι οὐδ' ὑμεῖς, οὔτε κατακίεσθαι ἔτι*.

E E

Primarily οὐδέ and μηδέ signify *but not*; and so we must frequently still understand them in epic poetry; where also they are often written separately οὐ δέ, μη δέ.* In the common language this concurrence of δέ with the negative was avoided, either by placing the words differently, or by using ἀλλά or ἀνάγ.

- 16 ἀλλά has the strengthened sense of δέ, *but*, and corresponds at the same time to the Germ. *sondern*.—Besides this, it has in animated style a great variety of uses, which can be learned only by practice. It stands especially in an abrupt manner at the beginning of paragraphs or of whole books; where it is sometimes to be translated by *well!* sometimes by *indeed, truly*, but often also not at all. Peculiar is the connection of ἀλλά and γάρ; by which the adversative signification of the whole clause is united with a secondary causal relation in the clause into one conjunction, ἀλλά γάρ; e. g. Soph. Phil. 81 ἀλλ' ἤδυν γάρ τοι κτήμα τῆς νίκης λαβεῖν τόλμα, where no point is to be put after ἀλλά, as is shewn by Eur. Phœn. 1310 ἀλλὰ γὰρ Κρέοντα λεύσσω δέυρο στείχοντα, παύσω τοὺς γόους. Comp. Soph. Phil. 874.

The compounds οὐ γὰρ ἀλλά, οὐ γὰρ τοι ἀλλά, οὐ μέντοι ἀλλά, οὐ μὴν ἀλλά, bring out again prominently the negation of a preceding clause, and then let the antithesis follow with ἀλλά; e. g. Aristoph. Nub. 230 οὐκ ἂν ποθ' εὗρον· οὐ γὰρ ἀλλ' ἡ γῆ βία ἔλκει πρὸς αὐτὴν τὴν φροντίδα.—When no negation precedes they are only a strengthened ἀλλά, arising perhaps from the thought: 'for I mean (or say) nothing else but,' etc. e. g. Plat. Meno. p. 86 βούλει σκοπῶμεν; Πάνν μὲν οὖν· οὐ μέντοι ἀλλ' ἐγώ γε ἐκεῖνο ἂν ἥδιστα τὸ πρῶτον σκεψαίμην, yet nevertheless I would, etc. Id. Euthyd. p. 286. c, οὐ γὰρ τοι ἀλλὰ θανατώσω, emphatic.

- 17 γάρ, *for*, always stands in a sentence after other words, like Lat. *enim*.—The use of this particle is very various and elliptical, especially in dialogue, where we must commonly supply before it in thought small phrases, like 'I believe it,' 'no wonder,' and others, which attention to the context will readily suggest. Here belongs too its use in questions; where we nevertheless in English very commonly use *then*; as *who then?* *is then—?* etc. Cyr. 8. 3. 4 σὺ δέ, ὦ Κύρε, πότε κοσμήσῃ; οὐ γὰρ νῦν, ἔφη ὁ Κ. δοκῶ ὑμῖν αὐτὸς κοσμήσθαι, ὑμᾶς κοσμών;—After a preceding demonstrative it is either not to be rendered in English at all, or at most by our *namely*; e. g. Xen. Mem. 1. 1. 6 ἀλλὰ μὴν ἐποίει καὶ τὰδε πρὸς τοὺς ἐπιτηδεύουσιν· τὰ μὲν γὰρ ἀναγκαῖα συνεβούλευε πράττειν κτλ. i. e. 'he did for his friends all *this*, viz. that which was necessary he advised them,' etc. See also Plat. Lys. 14. Heind.

- 18 οὖν *therefore, consequently*, stands only after other words in a clause.—For the οὖν appended to words (δοτисσὺν, etc.) see § 80. 1. § 116. 9.

ἄρα is the most general interrogative particle, Lat. *-ne*; e. g. ἄρα τοῦτό με ἐρωτᾷς;—The negative ἄρ' οὐ, *nonne*, awaits an affirmative answer: ἄρ' οὐ τοῦτο κάλλιστον;—The formula ἄρα μή gives to the question a tone of more doubt: *is it then so? not surely so?* comp. § 148. 5. E. g. Plat. Phæd. p. 103 ἄρα μή που καὶ σέ τι τούτων ἐτάραξεν ὃν ὅδε εἶπεν; and with the next following ἄλλο τι ἤ, ib. 64 ἄρα μή ἄλλο τι ἢ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγὴν (ἡγούμεθα τὸν θάνατον;)

ἄλλο τι ἤ, a very common particle of direct interrogation, which awaits the answer: 'nothing else,' i. e. affirmative; e. g. Plat. Gorg. p. 481 εἰ μὲν γὰρ τυγχάνει ταῦτα ἀληθῆ ὄντα, ἂ λέγεις, ἄλλο τι ἢ ἡμῶν ὁ βίος ἀνατετραμμένος ἂν εἴη. But ἤ can also be omitted; e. g. Plat. Rep. p. 369. d, ἄλλο τι γεωργὸς μὲν εἰς, ὁ δὲ οἰκοδόμος, anything else? i. e. *not so?* *one is a husbandman, the other a builder?*

* Also even in Ionic prose: Hdot. 5. 35 πολλὰς εἶχε διακείας μετέσσεσθαι (of being dismissed) ἐπὶ δαλάσσαν· μὴ δὲ νεωτέρῳ τι ποιήσῃς τῆς Μιλήτου (but Miletus making no new movement), οὐδαμὰ κτλ.

μῶν, contr. for μὴ οὖν, an interrogative particle, strictly: *but surely not?* *is it then?* It loses for the most part its negative tone, (like interrog. μὴ simply, § 148. 5.) and then is either not to be rendered at all, or at most by our *perhaps*. The answer can be *yes* or *no*, according to circumstances.—The compounds μῶν οὖν and μῶν μὴ are only a strengthening of the simple particle; the latter like ἄρα μὴ. See Eur. Hec. 754. Plat. Lys. p. 208. c. e, μῶν μὴ τι ἡδίκησας τὸν πατέρα; Μὰ Δί', οὐκ ἔγωγε.

οὐκοῦν, οὐκ οὖν. The particles οὐκ and οὖν express in the tone of assertion an inferential negative, *consequently not, therefore not*. Hence arose in daily language a manifold use of these particles, which is in general obvious from the connection, and is in part also indicated by the accentuation.

1) Put *interrogatively* they express the thing denied as being, in the opinion of the speaker, affirmative: Eurip. Orest. 1238 Οὐκοῦν οὐεῖδη τάδε κλύων ῥύσει τέκνα; 'wilt thou *then*, hearing these reproaches, *not* save thy children?' Plat. Phædr. p. 258. b, Οὐκοῦν, εἰ μὲν οὗτος ἐμμένῃ, γενηθῶς ἀπέρχεται ἐκ τοῦ θεάτρου; 'does he *not therefore*, if this (his work) abides, depart from the theatre rejoicing?' 2) This interrogative form, through the habit of hearing it from those whose opinion affirmed that which was therein denied, became itself an *affirmative* form without interrogation: Soph. Ant. 91 Οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι, 'therefore I will cease, when I have no longer strength.' Plat. Phædr. p. 274. b, Οὐκοῦν τὸ μὲν τέχνης τε καὶ ἀτεχνίας λόγων περὶ ἱκανῶς ἔχεται, 'let this *therefore* be enough said on art and want of art.' 3) Wholly different from these is οὐκ οὖν, when, without implying an inference, it expresses simply an *emphatic negation*; Soph. Aj. 1336 Ἄλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδε μοι Οὐκ οὖν ἀτιμάσαιμ' ἂν, 'but although he was wholly such towards me, yet I would *by no means* dishonour him.' Soph. Philoct. 872 Οὐκ οὖν Ἀτρεΐδαι τοῦτ' ἔτλησαν εὐφρόως Οὐτως ἐνεργεῖν, ἀγαθοὶ στρατηλάται, 'not lightly did the Atridae bring themselves to bear this.'—This sameness of the accent in the forms under 1 and 2 (οὐκοῦν), in distinction from that in 3 (οὐκ οὖν), is given in general by tradition in the editions. With this coincides also the testimony of the ancient Grammarians; see in Hermann ad Vig. not. 261; to which may be added Apollon. de Conjunctione p. 496. 9. Phrynich. Bekk. p. 57; all of whom assume this difference only as between the *illative* and the *negative* words.* From the form in 3 it is not usual to distinguish the direct illative negation, *consequently not*, with the accentuation οὐκ οὖν. Since however it is customary to distinguish such compound particles as retain their original signification unchanged, by writing them separately, it seems to me that this is also the most natural here, and also no violation of the tradition; e. g. Plat. Phædr. p. 275. a, where Thamus, after saying to Theuth that men would become forgetful through this security, continues: Οὐκ οὖν (better Οὐκ οὖν) μνήμης, ἀλλ' ὑπομνήσεως φάρμακον εὔρες, 'therefore *not* for the memory, but for the recollection, hast thou found a medicine.' Eurip. Or. 1640: Men. 'Ὅστις δὲ τιμᾷ μητέρ' —. Or. Εὐδαίμων ἔφυ. Men. Οὐκ οὖν (better Οὐκ οὖν) σίγῃ, 'consequently thou not.'

εἰτα and ἔπειτα both mean: 1) *after, afterwards*; 2) *then*, see Herm. 19 ad Vig. n. 239.—Both often assume a tone of censure and reproach: 1) The ground of the indignation or surprise being first stated, e. g. Ar. Ach. 311 ταῦτα δὴ τοιμᾶς λέγειν —, εἰτ' ἐγὼ σου φείσομαι; 'thou art so bold as to say this, and *then* (after all this, notwithstanding) shall I still spare thee?' 2)

* In some recent editions, Hermann and others have first begun to distinguish the illative interrogation by the accentuation οὐκοῦν; which I cannot approve. The forms under 1 and 2 have essentially one and the same affirmative signification. The tone of interrogation itself is an ethical accent, to distinguish which by a grammatical accent, is what can be prescribed to no language. Both species of tradition are here against it; for the Grammarians, in all the passages above referred to, do not mention the interrogative meaning in this connection.

2) When it stands at the beginning of a sentence, with reference to the discourse of another; where we also can say: 'thou wilt *then* consequently —,' or more briefly, *therefore, itane*; e. g. *Æl. V. H. 1. 34 εἴτα τολμήσεις τὸν υἱὸν ἀποθήσκοντα εἰσορᾶν*; 'wilt thou *therefore* (or *then*) bring thyself to see thy son die?' *Xen. Mem. 1. 4. 11 ἔπειτ' οὐκ οἶε φροντίζειν* (sc. τοὺς θεοὺς τῶν ἀνθρώπων); οἱ πρῶτον μὲν ἄνθρωπον ὀρθὸν ἀνέστησαν κτλ. In all these relations both particles are also construed with *participles*, as we have seen in § 144. n. 13. The instances, however, where *εἴτα* and *ἔπειτα* are supposed to be dependent on the *following* participle (*Herm. ad Vig. not. 219*), all admit of being referred also to the preceding one; which is to be preferred as being the more natural construction.

- 20 αὖ 1) *again, another time*; 2) *on the other hand, vice versa*; 3) *further, and then also*.

πρίν *before, sooner*, is in its signification a comparative, and takes therefore the particle *ἤ, than*; though less often among the Attics. For its construction, see § 139. m. 41.

νῦν δὲ *just now, this moment*; and especially with the preterites, *just now, a moment since, before*.

- 21 πῶ and πώποτε. In these particles, the idea *till now, hitherto*, lies at the foundation; their usage is limited to the following cases: 1) Most commonly they are appended in this sense to *negative* particles, and then express the English *yet, still*, *Lat. dum*, as οὐπώ, μήπω, *not yet, nondum*; where however they must not be confounded with the similar epic forms, for which see § 116. n. 6. The form πώποτε however is seldom appended to the simple οὐ or μή; but we find οὐδεπώποτε, μηδεπώποτε, *never yet*; and indeed, in reference to the past, this form is almost solely in use, so that the form without πῶ (i. e. οὐδέποτε *never*) is mostly used only in general, or in relation to the future. See Wolf ad *Dem. Lept. 76*. Lobeck ad *Phryn. p. 458*. Moreover both πῶ and πώποτε can be separated from the negative particle, by the intervention of other words. 2) Except with a negative these particles stand only occasionally, and indeed emphatically, with *interrogatives*, with *relatives*, and with *participles* used instead of the construction with the relative; e. g. *Thuc. 3. 45 τίς πω ἐπεχείρησεν*; *Dem. Phil. 1. extr. ὅσα πώποτε ἠλπισαμέν τινὰ πράξειν ὑπὲρ ἡμῶν*, 'what we always hoped.' *Plat. Phæd. p. 116. c, ἀριστος τῶν πώποτε δεῦρο ἀφικομένων*. Very often also in conditional clauses.

- 22 ἔτι alone means *yet, still, yet further*; and with a negative οὐκέτι, *no more, no further*.

- 23 μὰ and νή are particles of swearing, which are always followed by the object by which one swears, in the Accusative; e. g. *νή Δία by Jove!*—The oath with νή is always *affirmative*; that with μὰ, on the contrary, is subjoined both to affirmations and negations; e. g. *ναὶ μὰ Δία* and *οὐ μὰ Δία*; but when it stands alone, it serves merely as a *negative*; *μὰ Δία, no, certainly not; nothing less*.

- 24 2. These and some other particles have in Greek various other uses, which require a more extensive investigation than can be given here. This is especially true of several particles, which have formerly been called *expletives, Particulæ expletivæ*. In all languages there are particles, which are often employed only for the sake of completeness, or in order to produce a well-sounding fullness, yet never without their own peculiar sense; although they could also be omitted, since that which they express is often understood of itself. In estimating these particles in Greek, peculiar caution is necessary. Their full and

original meaning has in most cases become partially lost; and they now give to the discourse only a slight colouring, which we cannot properly feel except after long acquaintance and practice. For this purpose, however, a knowledge of the fundamental significations of these particles is necessary; for which the following may in part serve.

γέ enclitic, strictly *at least*, for which however γοῦν is more usual; while γέ is almost always employed, wherever a single object, or a part, is named with reference to the whole or to a greater number. Hence it is so often appended to the pers. pron. as ἐγώ (ἐγωγε) etc. by which means one always places himself as it were over against all other men; strictly, *I at least, I for my part*. Not unfrequently it can also be translated by *certainly, truly, certe*.

ἄρα, epic ἄρ and ῥά, of which the last is enclitic; it always stands after other words,* and means: 1) Most commonly, *therefore*. 2) Where it seems to be without any power, there lies at the basis the idea: *conformably to nature or custom, properly, ex ordine, rite*; hence it serves as a transition to a clause which may be anticipated. 3) After εἰ, ἐάν, and the like, it means *perhaps*.—Different is the interrogative ἄρα, see m. 18.†

τοί enclitic, is strictly an ancient Dative for τῷ, and means *in consequence of, therefore certainly*; which significations however are in τοί itself extinct, and therefore τοιγάρα, τοιγάροι, τοιγαποῦν, are found as strengthened forms of them; while τοίνυν is used when one proceeds with an inference etc. as it were, 'now I further say,' *but now*.—The particle τοί by itself, retains only a sort of confirmatory sense, something like our words *indeed, forsooth, just, also, yet*, etc.

Other compounds with τοί are: καίτοι, which signifies: 1) *and truly, and yet*; 2) *although*.—Μέντοι, from μὲν, epic μέν, and τοί, comp. m. 16; it signifies: 1) *indeed, truly, certainly*; 2) *but indeed, nevertheless*, a more emphatic form for δέ, especially after a preceding μέν.—Ἥτοι comes either from ἦ τοί, and then is often used by Homer as a particle of introduction or transition; e. g. Il. a. 68 ἥτοι ὅγ' ὡς εἰπὼν κατ' ἄρ' ἔζητο· or else from ἦ τοί, and then it is a strengthened ἦ, used also in prose.—Also τ' ἄρα, ἦ τ' ἄρα, τ' ἄρ, (see ‡ 29. n. 8.) are forms of ἄρα strengthened by τοί, used by the poets.

ὅη strictly *now, at present*, for which ἥδη is more usual. It serves in various ways to increase the vivacity of discourse; e. g. *ἄγε δὴ come on now; τί δὴ; what then?*—It means also *certainly, in truth*.

After relatives, e. g. *ὅστις δὴ, ὅπου δὴ*, it serves to render them still more general, *whoever now it may be, wherever now it may be*, etc. or also *some one or other, somewhere or other*, etc.—When the strengthening ποτέ is subjoined, the whole is commonly written as one word: *δοτισδήποτε*, see ‡ 80. n. 1. ‡ 116. 9.

ὅητα, *certainly*, serves for emphasis both in declarations and in questions; οὐ δὴτα *certainly not*.

δαί, only in colloquial language, especially in interrogative clauses expressing wonder; commonly after τί and in unfinished clauses: *τί δαί;*

μὲν, Doric μάν, epic μέν and μάν, a particle strengthening affirmation: 29 1) *in truth, assuredly*; 2) *but certainly, nevertheless*; e. g. Plat. Soph. 1 καὶ μοι δοκεῖ θεὸς μὲν ἀνὴρ οὐδ' ἀμῶς εἶναι, θεὸς μὲν.

* When sometimes ἄρα or ἔρ' οὖν stands at the beginning of a clause, it is in prose always to be changed to ἄρα, which in such cases is an interrogative supplying the place of a direct assertion. See Heind. ad Plat. Charm. 15. ed. 2.

† The Attic poets can nevertheless change the quantity, and use ἄρα for *therefore* and ἄρα as an interrogative; but their position in a sentence remains the same. See Herm. ad Soph. OC. p. xvi, sq.

So in questions which in dialogue follow a negative of another speaker, e. g. *πότε μὴν; when then? τίς μὴν; who then?* i. e. *when or who else then?* Hence *τί μὴν;* equivalent to *why not?*

γέ μὴν, epic *γέ μέν*, *yet certainly, but truly*; hence likewise a stronger δέ; see Exc. I, ad Arat.—Also *καὶ μὴν*, *and truly, yea*; in contradictions, *atqui, and yet, nevertheless*. In the tragic poets a person is often first introduced by the chorus thus: *καὶ μὴν ὁρῶ Εὐριδίκην, yea truly I behold Eurydice!* Soph. Ant. 1180.

ἦ μὴν, Ionic and epic *ἦ μέν*, is the usual formula of oaths and affirmations; sometimes with the Indicative, *ἦ μὴν ἐγὼ ἔπαθον τοῦτο*, 'I swear, that I have suffered this;' and sometimes with the Infinitive, dependent from other verbs, as *ἔμνημι ἦ μὴν δώσειν*, 'I swear to give.' Also in the third person: *ὑπέδεξάτο ἦ μὴν μὴ ἀπορεῖν αὐτοὺς τροφῆς*, 'he undertook, solemnly promised, that they should not want for food.'

οὐ μὴν, 1) *yet not, assuredly not*; 2) As a negative assertion corresponding to the affirmative *ἦ μὴν*. In dependent clauses, *μὴ μὴν*.

- 80 *ἴην* enclitic, (peculiar to the Ionic and Doric poets,) also a particle strengthening affirmation; which however gives to the discourse much the same tone, as when we say, *I thought though*; hence especially in a contemptuous and sarcastic sense: *ἦ ἴην, οὐ ἴην, but yet though, but not though*.

νύ, νύν, short and enclitic; only in the Ionic dialect and in the poets: 1) Strictly the same with *νῦν*, for which it also sometimes stands; 2) For *οὖν, therefore, now*; 3) Like our expletive *now, then*, e. g. *ἑννητὸς δέ νυ καὶ σὺ τέτυξαι* 'and thou too now art born mortal,' Il. π. 622.

πέρ enclitic (probably derived from *περί* in the sense of *very*, § 147. n. 5), *wholly, entirely*.—Hence *ὥσπερ* lit. *entirely as*; *καίπερ* *although*, with participles, § 144. n. 15.

- 31 *πότε* enclitic, *once, ever, some time or other*. In interrogatives it expresses surprise, e. g. *τίς ποτέ ἐστιν οὗτος; who now can this be?*

πού enclitic: 1) *somewhere*; 2) *perhaps*; 3) In conversation, when one says anything half interrogatively, in order to found something upon the answer, *yet, but yet, yet perhaps*. See Ind. ad Plat. Meno. in voce.—The same with greater emphasis is *δήπου*; and when to this is joined a tone of half contemptuous defiance, so that the opposite assertion is represented as inconceivable, this particle becomes *δήπουθεν*, less strong *δήθεν*. Dem. Mid. 26 *ἐστάναι γὰρ ἐξέσται δήπουθεν αὐτῷ* 'for there, I think, he is likely to be allowed to stand.'

† 150. PARTICULAR WORDS AND PHRASES.

- 1 *οὐχ ὅτι* and *οὐχ ὅπως*. These two forms of expression are often regarded as synonymous, though they are in reality opposed to each other. Before each of them some verb like *λέγω* is to be supplied. When the form *οὐχ ὅτι* then follows, the clause is affirmative; e. g. Xen. Mem. 2. 9. 8 *καὶ οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν*, *ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, where μόνος belongs only to Κρίτων*. Dion Cass. 42. p. 285 *δανειζόμενος οὐχ ὅτι παρὰ τῶν ἰδιωτῶν, ἀλλὰ καὶ παρὰ τῶν πόλεων*, 'not only from private persons, but also from cities.' When this phrase is to introduce a negation, this must be already implied in the clause itself; and then it can be rendered still stronger by *ἀλλ' οὐδέ*. Demosth. c. Tim. p. 702. 2 *οὐχ ὅτι τῶν ὄντων ἀπεστέρημην ἂν, ἀλλ' οὐδ' ἂν ἔζην*. Thuc. 2. 97 *ταύτη δέ (Scytharum potentiae) ἀδύνατα ἐξισοισθαι οὐχ ὅτι τὰ ἐν τῇ Εὐρώπῃ, ἀλλ' οὐδ' ἐν τῇ Ἀσίᾳ ἔθνος ἐν πρὸς ἐν οὐκ ἔστιν κτλ.*—More commonly, when the negative is to be expressed, *οὐχ ὅπως* is used, where consequently *ὅπως* as, becomes equivalent to *that not*. E. g. Demosth. c. Pol. 1225. 12 *ἡ δὲ γῆ οὐχ ὅπως τινὰ καρπὸν ἤνεγκεν, ἀλλὰ καὶ τὸ ὕδωρ . . . ἐκ τῶν φρεάτων ἐπέλιπεν*, 'not only the earth

bore no fruit.' Xen. Hell. 5. 4. 34 ἐδίδασκον τὸν δῆμον, ὥς οἱ Λακεδαιμόνιοι οὐχ ὅπως τιμωρήσαιντο, ἀλλὰ καὶ ἐπαινέσαιεν τὸν Σφοδρίαν, 'that the Lacedæmonians not only would *not* punish,' etc. ib. 2. 4. 14 οὐχ ὅπως ἀδικούντες ἀλλ' οὐδ' ἐπιδημοῦντες ἐφυγαδεύομεθα, 'having not only *not* done them any wrong, but not having even entered the land, we were banished.' Comp. Thuc. 1. 35.

Less frequent, in the same sense, were οὐχ ὅσον and οὐχ οἷον. The 2 former stands for οὐχ ὅτι, or at least Thucydides uses it with a second οὐ subjoined for the negation: 4. 62 οἱ μὲν οὐχ ὅσον οὐκ ἡμύναντο, ἀλλ' οὐδ' ἐσώθησαν.—Οὐχ οἷον stands for οὐχ ὅπως. Polyb. οὐχ οἷον ὠφέλειν δύναιτ' ἂν τοὺς φίλους, ἀλλ' οὐδ' αὐτοὺς σώζειν.

Preceded by μή, both ὅτι and ὅπως must have ὑπολάβῃ τις or the like sup- 3 plied; or they are to be taken like the Lat. *ne dicam*. In this way they are stronger than with οὐχ, and both have a negative sense. Xen. Cyr. 1. 3. 10 μή ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε. ib. 3. 2. 21 οὐκ ἂν ἡμεῖς ἀσφαλῶς ἐργαζοίμεθα, μή ὅτι τὴν τούτων, ἀλλ' οὐδ' ἂν τὴν ἡμετέραν sc. χώραν. Mem. 1. 6. 11 καίτοι τότε ἱμάτιον ἢ τὴν οἰκίαν οὐδενὶ ἂν μή ὅτι προῖκα δοίης, ἀλλ' οὐδ' ἂν ἔλαττον τῆς ἀξίας λαβών. All these constructions are easy to fill out and explain.

When μή ὅτι follows, the mode of expression becomes still more emphatic, and is then to be given by the Latin *nedum*, *much less*, *not to say*: Plat. Crat. p. 427 δοκεῖ σοι ῥάδιον εἶναι οὕτω ταχὺ μαθεῖν ὅτιον πρᾶγμα, μή ὅτι τοσούτον ὃ δὴ δοκεῖ ἐν τοῖς μεγίστοις μέγιστον εἶναι; Phædr. p. 240. d, ἃ καὶ λόγῳ ἐστὶν ἀκούειν οὐκ ἐπιτερές, μή ὅτι δὴ ἔργῳ. Xen. Hell. 2. 3. 35 οὐδὲ πλεον, μή ὅτι ἀναιρεῖσθαι τοὺς ἄνδρας δυνατὸν ἦν. In the same sense Lucian uses οὐχ ὅπως, e. g. D. Mort. 27. 5 οὐδ' ἐστάναι χαμαὶ οὐχ ὅπως βαδίζειν ἐδύνατο.

Sometimes a *seeming objection* is introduced by οὐχ ὅτι, which is then im- 4 mediately (commonly by means of ἀλλά) refuted; fully: 'not that it troubles me—, but—.' If no refutation follows, οὐχ ὅτι can be rendered by *although*, etc. See Heind. ad Plat. Lys. 37. Protag. 66.

ὅτι μή after negatives, *except*.

τὸ δέ—, an elliptical phrase which it is hard to fill out, and which 5 serves to introduce a clause contrary to what has been before said, something like *our since nevertheless, but since*; e. g. Plat. Theæt. p. 157 οὐχ ὅτι ἡγαγόμεθα χρῆσθαι αὐτῷ· τὸ δ' οὐ δεῖ οὕτε τι συγχωρεῖν κτλ. See Heind. ad loc. et ad Meno. 38.

τὶ often passes over into a modifying, or also into a generalizing parti- 6 cle: *in some measure*, or also *in something or other*. Hence οὕτι, μήτι, *not at all*; which compounds however can be again separated, e. g. χερσίων, οὕτ' ἄρ φρένας, οὕτε τι ἔργα Il. a. 115.—For the *Tmesis* with this τὶ (ὑπὸ τι) see § 147. n. 7.

μήτι γε, *not to say then, much less then, nedum*; probably derived from μή ὅτι, which see above in m. 3.

τί, *what?* also *how? why? wherefore?* Lat. *quid?* serves for many short elliptical turns in colloquial discourse; e. g. τί γάρ; *quid ergo?* or *quid enim?* *what then? for why?* in bringing forward arguments. Also τί δέ, *but how? what further?* as a transition to something new. Further: τί οὖν δὴ; *how so then?* τί μή; *why not? quidni?*—For τί μὴν; see § 149. m. 29.

οὐ περί, e. g. Thuc. 4. 63 ἦν ἄλλοις ὑπακούσωμεν, οὐ περὶ τοῦ τιμωρήσασθαι τινα, ἀλλὰ καὶ φίλοι τοῖς ἐχθίστοις ἂν γιγνοίμεθα, 'not to speak of vengeance (as this is not to be thought of), but we should even become,' etc.

ὅσον οὐ, or ὅσονοῦ, *tantum non, only not*, i. e. *almost*, e. g. τὸν μέλλοντα 8 καὶ ὅσονοῦ παρόντα πόλεμον 'the impending and *only not yet* present war.' To fill out this mode of expression, we must conceive it thus: 'only so much

is wanting, as is necessary to make it *not* a present war.' Eur. Hec. 143 *ἤξει δ' Ὀδυσσεὺς ὅσον οὐκ ἦδη*.

ὅσος, η, ον, stands in *ἴσχυμαστών ὅσον* and similar phrases, as in Lat. *mirum quantum*, 'so much that it is wonderful,' i. e. *uncommonly much*. In a similar manner it stands before or after superlatives of quantity; e. g. *πλείστα ὅσα*, or *ὅσα πλείστα*, *quam plurimum*, *very many*. For the explanation of this construction, see § 151. I. 5.

τοσούτω . . . ὅσῳ, with comparatives and superlatives, signify: *by so much . . . by how much*, i. e. *the more . . . so much the more*. Yet *ὅσῳ* or *ὅσῳ* καὶ often stands alone in the second member: Thuc. 2. 47 *αὐτοὶ μάλιστα ἔθνησκον, ὅσῳ καὶ μάλιστα προσήσαν*, and *so much the more as*, inasmuch as.

With the neuters *ὅσον* and *ὅσα* also many elliptical turns are made; e. g. *ὅσον καθ' ἡμᾶς so far as in our power*; *ὅσον τ' ὀργάνων, ὅσον εἰκοσι, about*. Il. ι. 345 *οὐκ ἐθέλεισκε μάχεσθαι, ἀλλ' ὅσον ἐς Σκαίᾳς τε πύλας καὶ φηγὸν ἔκασθεν*, i. e. *only*. Thuc. 1. 111 *τῆς μὲν γῆς ἐκράτουν, ὅσα μὴ προϊόντες πολὺ ἐκ τῶν ὅπλων*, i. e. 'so much of it as they could, without,' etc. comp. § 143. n. 3.

ὅσαι ἡμέραι, contr. *ὁσημέραι*, *every day, daily*; e. g. Plat. Charm. p. 176. So too *ὅσος* with other specifications of time.

- 9 *ἐφ' ᾧ*, for *ἐπὶ τούτῳ ὅ* or *ὥς*, *on condition that*; e. g. *λέξω σοι ἐφ' ᾧ σιγήσει*, 'I will tell thee on condition thou wilt be silent.'—Further, *ἐφ' ᾧ* τε has the same meaning, for *ἐπὶ τούτῳ ὥστε*, but commonly takes the Infinitive; e. g. *ἡρέθησαν ἐφ' ᾧ τε συγγράψαι νόμους*, 'they were chosen on condition or with the commission to make laws.'

- 10 *ἕστε*, (not *ἔς τε*, for it stands for *ἐς ὅτε*: Dor. *έστε*), *till, so long as*; see § 139. C.

οἷός τε, *οἷόστε*, signifies, when spoken of persons, *able*; of things, *possible*; e. g. *οἷός τέ ἐστι πάντ' ἀποδεῖξαι* 'he is able to accomplish all'; *ἀλλ' οὐχ οἷόν τε τοῦτο* 'but this is not possible.'

- 11 *οὐδὲν οἷον*, lit. *nothing such, nothing like*, Fr. *il n'y a rien de tel*; e. g. Dem. Mid. p. 529 *ἀνάγκῳ τὸν νόμον· οὐδὲν γὰρ οἷον ἀκούειν αὐτοῦ τοῦ νόμου* 'for there is *nothing like* hearing the law itself.' Plat. Gorg. p. 481 *οὐδὲν οἷον τὸ αὐτὸν ἔρωτῶν*. Arist. Lys. 135 *οὐδὲν γὰρ οἷον*, absol.

- 12 *ἄλλος* often stands with its substantive in antithesis to other objects of a different kind, where in English we omit the adj. *other*; e. g. Plat. Gorg. 1. 473 *εὐδαιμονίζεται ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων*.—The use of *ἄλλος ἄλλο*, *ἄλλοθεν ἄλλος* etc. corresponds to the Lat. *alius aliud*; Engl. *one this, the other that*. For the construction with the Plur. see § 129. n. 12.

ἄλλο, *else*, is used with a negative or interrogatively in order to strengthen assertions; where commonly there is the omission of some verbal idea. E. g. Xen. Cyr. 1. 4. 24 *ἐκεῖνος οὐδὲν ἄλλο ἢ τοὺς πεπτωκότας περιελαύνων ἐβέβατο*, i. e. 'he did nothing *else*.' Mem. 2. 3. 17 *τί γὰρ ἄλλο ἢ κινδυνεύσεις ἐπιδείξαι, σὺ μὲν χρηστός . . . εἶναι κτλ*. In such connections, if *ἄλλο* takes the apostrophe, it commonly also loses its accent; e. g. Plat. Apol. p. 20. d, δι' οὐδὲν ἄλλ' ἢ διὰ σοφίαν τινὰ τοῦτο τὸ ὄνομα ἔσχηκα. Phædr. p. 231. b, *ὥστε οὐδὲν ὑπολείπεται ἄλλ' ἢ ποιεῖν προθύμως ὅτι ἂν αὐτοῖς δοκῇ*. Meno. p. 76 *ὅτι οὐδὲν ἄλλ' ἢ ἐπιτάττεις*, 'because thou dost nothing *else* but command.' Æschin. c. Tim. p. 55 *ὠροδοκεῖ, ὥστε μηδὲν ἄλλ' ἢ τὰς αἰσχύνας αὐτῷ περιεῖναι*. Yet very often we find *ἄλλ'* accented; see the next marg. note.

- 13 *ἀλλ'* ἢ takes also in many connections the signif. *nisi, unless, except*; e. g. Aristoph. Ran. 1105 (1073) *οὐκ ἠπίσταντ' ἀλλ' ἢ μάζαν καλέσαι καὶ ῥυπαρὰ εἰπεῖν*. In most cases however there occurs before this *ἀλλ'* ἢ an ellipsis of the thought, which cannot well be supplied by words; e. g. Isæus de Arist. Herod. p. 261 *ὁ νόμος οὐκ ἐφ' ὧν τῆς ἐπικλήρου κύριον εἶναι, ἀλλ' ἢ τοὺς παῖδας . . . κρατεῖν τῶν χρημάτων*. Plat. Phædr. p. 258. e, *τίνας μὲν οὐκ*

ἐνεκα κἄν τις, ὡς εἰπεῖν, ζῶη, ἀλλ' ἡ τῶν τοιοῦτων ἡδονῶν ἐνεκα. See also Aristoph. Acharn. 1112.*

τᾶλλα for τὰ ἄλλα, in other respects, otherwise; e.g. ἔστιν ἄπαις, τᾶλλα 14 εὐδαιμονεῖ, 'he is childless; in other respects, happy.'—Hence τὰ τε ἄλλα, followed by καί in the next clause, as in other respects . . . so also especially; e.g. τὰ τε ἄλλα εὐδαιμονεῖ, καὶ παῖδας ἔχει κατηκόους αὐτῷ.—Hence too comes the elliptical mode of expression τὰ τε ἄλλα καί, lit. among other things; but inasmuch as we render thus prominent only that which is distinguished, it is always to be translated particularly, especially.

ἄλλως τε καί signifies in like manner especially, and has arisen in the same manner as the preceding.

ἄμφοτερον is used by the poets adverbially (or elliptically) where we 15 say both; e.g. χάσαστο δ' αἰνῶς Ἀμφοτέρον νίκης τε καὶ ἔγχεος, ὃ ἐνείαζεν.—With this coincides the usage in prose, where the Accus. ἄμφοτερα comprehends two preceding adjuncts which stand in a different case; e.g. διαφέροντες ἡ σοφία ἡ κάλλις ἡ ἄμφοτερα (Heind. ad Plat. Charm. 2); and so likewise in the corresponding usage with ὅατερα; e.g. Plat. Leg. 6. p. 765. e, ἔστω παῖδων γνησίων πατὴρ μάλιστα μὲν υἱῶν καὶ θυγατέρων, εἰ δὲ μή, ὅατερα.

καὶ ταῦτα, and that too, and that indeed; e.g. Luc. D. Deor. 8. med. τη- 16 λικαυτὴν παρθένον ἐν κεφαλῇ ἔθρεψας, καὶ ταῦτα ἑνοπλον, 'so stately a maiden (Pallas) hast thou nourished in thy head, and that too armed!'—It is also inflected: καὶ οὗτοι, καὶ τούτων, etc. An. 2. 5. 21. Hdot. 6. 11.

αὐτὸ δεῖξει v. σημανεῖ, the thing itself will shew, etc. 17 αὐτως and αὐτως, see Lexil. I. 37.

πρὸ τοῦ or προτοῦ, before now, sooner, already, i. e. πρὸ τούτου v. ἐκείνου τοῦ χρόνου; see on Plat. Alcib. I. 14.

τοῦ λοιποῦ sc. χρόνον, in future, for the future, comp. § 132. 14.—Also τὸ λοιπόν, or simply λοιπόν, from now on, henceforth.

πολλοῦ δεῖ Impers. it wants much, it is far from. So also personally, 18 πολλοῦ δέω, I am far from, e.g. λέγειν τοῦτο, comp. § 151. I. 7. For πολλοῦ δεῖν see § 140. n. 4.

In the same manner, for the contrary, stands μικροῦ or ὀλίγου δεῖ, δέω, δεῖν, for non multum abest quin, i. e. almost, nearly; ὀλίγου δέω εἰπεῖν 'I could almost say.'—Often also ὀλίγου or μικροῦ stands alone in this sense.

μᾶλλον δέ, when standing alone, is to be translated or rather. 19

μάλιστα μὲν, (with reference to a following εἰ δὲ μή,) before all things, best of all, if possible, strictly indeed; e.g. καταγιγνώσκειτε αὐτοῦ μάλιστα μὲν θάνατον, εἰ δὲ μή, ἀειφυγίαν, 'condemn him, best of all, to death; but if not, to perpetual banishment.'

With this coincides the use of μάλιστα when connected with interrogatives, where it demands a specific answer: πόσοι μάλιστα; 'how many then strictly?' With actual numbers, however, it expresses their amount (e.g. ἐν τεσσαράκοντα μάλιστα ἡμέραις) with the conviction indeed that they are correct, probably, surely, certainly; but yet so as to imply that it is not entirely decided; hence therefore πῃ, πού, etc. are frequently subjoined. See Ind. ad Plat. Meno. in v. Wessel. ad Herod. 8. 65.

πῶμαλα primarily but how then? also by no means. It comes from πῶς

* The examples here collected, shew manifestly, that all these forms of expression belong together. The accent should consequently, according to general custom, remain on ἄλλ' unchanged. But the form ἄλλ' ἢ for nisi is quite abrupt; especially as in some passages the word ἄλλος occurs just before it; so that consequently the ellipsis before ἄλλ' ἢ is not clear; e.g. Plat. Apol. p. 34, τίνα ἄλλον λόγον ἔχουσι βοηθοῦντες ἐμοί, ἄλλ' ἢ ὁρθόν τε καὶ δίκαιον. For this reason the ancient Grammarians also seem to have derived ἄλλ' ἢ from ἀλλὰ.

μάλα, and not, as the grammarians assume, from the unusual Dorism πῶ for πόθεν.

- 20 δῶλθεες, with the accent drawn back, an ironical interrogative reply: *itane? really? is it then so?* See Brunck ad Aristoph. Ran. 840.

ὄφελον (non-Attic ὄφελον) is inflected; strictly, *I ought*; and hence it takes the sense of *wishing*, partly alone, e.g. μήπορ' ὄφελον ποιεῖν *had I never done this!* and partly with ὥς or with εἶθε or εἰ γάρ, *O that, utinam*; e.g. ὥς ὄφελος παρῆναι *O hadst thou been present!* εἰ γάρ ὄφελον θανεῖν *O that I had died!* In later writers only it became an indeclinable interjection. See also § 139. m. 8, 13.

ἀμέλει, *be unconcerned*; hence: 1) As an assurance, *without doubt, positively, certainly*; 2) In confirmation of a general proposition by a particular one, *and really*.

- 21 ἔστι stands before relatives of all kinds in the following manner: ἔστιν ὅτε *est cum*, i. e. *sometimes*; ἔστιν ὅς *est qui*, i. e. *some one*. So even before the Plural, e.g. καὶ ἔστιν οἱ αὐτῶν ἐπιτρόσκοιτο 'and some of them were wounded'; ἔστιν οἷς οὐχ οὕτως ἔδοξεν 'to some it did not appear so.' (Still one can also say εἰσιν οἱ.) Xen. An. 1. 5. 7 ἦν δὲ τούτων τῶν σταθμῶν οὐδὲ πᾶν μακροῦς ἤλανεν, 'some of these day's-journeys he made very long.'—This expression came afterwards to be regarded as one word, and was even interwoven in the midst of a clause; e.g. εἰ γάρ ὁ τρόπος ἔστιν οἷς δυσαρρεστέι 'for if the manner displeases some'; ἐλέπτειν δὲ ἐφῆκεν ἔστιν ἃ 'but he permitted to steal certain things,' Xen. Laced. 2. 7; οὕσπερ εἶδον ἔστιν ὅπου 'which I have seen somewhere or other.'—So also interrogatively, ἔστιν οὐστίνας ἀνθρώπου τεθνάμακας ἐπὶ σοφίᾳ; 'hast thou perhaps admired certain men for their wisdom?' Mem. 1. 4. 2.

- 22 οὐκ ἔστιν ὅπως, *it is impossible, inconceivable*; Dem. Ol. p. 13 ἡ φιλοπραγμοσύνη, ὅφ' ἥς οὐκ ἔστιν ὅπως ἡσυχίαν σχήσει 'the love of strife, on account of which it is not possible for him to remain quiet.'

- 23 ἔστιν, ἔξεστιν, ἔνεστι, πάρεστι πράττειν, (absolutely or with a Dat. of person,) all signify, *one can*. But ἔνεστι refers to the physical possibility, *it is possible*; ἔξεστιν to the moral, *it is lawful, permitted, one may*; ἔστι stands indefinite between the two, *it may be done*; and likewise πάρεστι, except that this includes the idea of facility, *it lies with him*, i. e. 'he can at once, without hindrance.' When ἔξεστιν and ἔνεστι are interchanged, this takes place simply on rhetorical grounds; as we also say for the sake of strength: 'it is not possible for me' instead of 'I may not'; and 'I am permitted' instead of 'it is possible for me.'

ὥς ἔνι. In this phrase ἔνι stands (by § 117. 3. 2) for ἔνεστι *it is possible*; hence before superlatives, ὥς ἔνι μάλιστα, *the most possible, in the highest degree*.

- 24 ἐν τοῖς. When this phrase stands before a superlative, it signifies *omnium, of all, among all*; e.g. Thuc. 1. 6 ἐν τοῖς πρώτοις Ἀθηναῖοι τὸν οὐδὲν κατέθεντο, 'first among all, the Athenians laid down their weapons'; τοῦτο ἐγὼ ἐν τοῖς βαρυτάτοις ἀνέγκαιμι 'this I of all should bear the heaviest.'—If one would resolve this construction, some participle must always be supplied after ἐν τοῖς, such as the context suggests; thus in the first example above, ἐν τοῖς παρῶσιν, in the second ἐν τοῖς βαρέως φέρουσιν αὐτό. We must therefore be upon our guard, in cases where the superlative is an adverb, as here in the second example, not to construe thus: ἐγὼ τοῦτο ἀνέγκαιμι ἐν τοῖς βαρυτάτοις φέρουσιν αὐτό, which would give a feebler sense ('I should be one of them who bear it most hardly'), and is incorrect, as those instances shew, where this cannot be applied; as in ἐν τοῖς πρώτοις.—This ἐν τοῖς stands even before the Feminine, e.g. Thuc. 3. 17 ἐν τοῖς πλείσται νῆσιν αὐτοὺς ἐγένοντο. 3. 81 ἡ στάσις ἐν τοῖς πρώτῃ ἐγένετο. It

is often put before the adv. *μάλιστα* for strength; e. g. Plat. Symp. p. 173 *ἐραστής ἦν ἐν τοῖς μάλιστα τῶν τότε*. Comp. Plat. Crit. p. 52. a.

οἱ ἀμφὶ or *οἱ περὶ* with an Accusative. Here e. g. *οἱ ἀμφὶ Ἄνυτον* usually means not merely 'those who are with or about him,' but: 'Anytus with those about him, his companions,' etc. So *οἱ ἀμφὶ Θαλήν*, 'Thales and other wise men of his sect,' Plat. Hipp. Maj. 2. The Attics especially avail themselves of this indefinite expression, even where they wish to speak chiefly only of the *one* person, leaving it from some cause or other doubtful, whether it really concerns only this one or not. Thus *οἱ ἀμφὶ Εὐθύφρονα* (Plat. Cratyl. p. 400) means indeed *Euthyphron*, but still with the implication that there may perhaps also be others belonging to his party and opinion; *οἱ ἀμφὶ Θεμιστοκλέα* (Plat. Meno. extr.) 'the Themistocles' as Plural; further *οἱ περὶ Κέκροπα* (Mem. 3. 5. 10) only Cecrops, where however the obscurity of the ancient fable seems to be alluded to.—Plutarch says even: *οἱ περὶ Λέντιλον ὑπατεύοντες ἦδη*, i. e. 'Lentulus being now consul,' Pomp. 59.

εἰ μὴ διὰ with the Accusative, lit. *if not on account of*, i. e. *were it not for*; hence e. g. *καὶ ἀπέθανεν ἂν εἰ μὴ διὰ τὸν κύνα* 'he would have died, had it not been for his dog.' See also the example in § 139. n. 4.

μεταξύ *between, in the midst of*. This particle as adverb usually stands before a participle in this manner: *μεταξύ περιπατῶν*, as *he was walking*; *μεταξύ δειπνούντα ἐφόνευσεν αὐτόν*, *he murdered him while he was at supper*; i. e. *inter ambulandum, inter cenandum*.—As preposition it is put also before the Genit. absol. § 145. n. 5.

ἄμα, and in the apodosis *καί*; *so soon as, when . . . then*; e. g. *ἄμα ἀκηκόαμέν τι καὶ τριηράρχους καθίσταμεν*, 'so soon as we have heard anything (of the enemy), we will then appoint captains of the ships.' Also construed like *μεταξύ*, e. g. *ἄμα ταῦτ' εἰπὼν ἀνέστη*, 'as he said this he stood up.'—The construction with the participle in the Dative, see in § 145. n. 5.

πολλάκις has in suppositions and questions the meaning *perhaps, perchance, forte*; e. g. Plat. Lach. p. 194 *ζητοῦμεν, εἰ ἄρα πολλάκις αὐτῇ ἡ καρτέρησις ἐστὶν ἀνδρία*. Heind. ad Phædo. 11. Index ad Meno. in voc.

ὁ ἀεί. When this phrase stands before participles, *ἀεί* means: *every time, in every case, always*; e. g. *ὁ ἀεί ἡδικημένος*, 'he who always (i. e. as often as the supposition has place) suffers injustice'; *ὁ ἀεί ἀρχων* 'the archon for the time being.' So too with substantives and adjectives.

φροῦδος is only construed as a verb, with the omission of *εἶναι*: *he is gone, has disappeared*; e. g. *φροῦδος γὰρ ὁ ἀνὴρ* *for the man is off*; *φροῦδα πάντα ἅλῃς ὁ ὄντις*! Comp. § 129. n. 10.

ἀρξάμενος, e. g. *ἀπὸ σοῦ ἀρξάμενος* lit. *beginning from (with) thee*; 31 hence, *and thou first of all, thou before all*. In this mode of expression the participle is always connected with the principal object spoken of; e. g. Plat. Gorg. p. 471 *ἔστιν ὅστις Ἀθηναίων, ἀπὸ σοῦ ἀρξάμενος, μᾶλλον δέξαιτ' ἂν δοῦλος γενέσθαι ἢ δεσπότης*; 'is there a single one of the Athenians, and though most of all, who would rather be slave than master?' Rep. p. 366 *πάντες οὗτοι ἀπὸ τῶν ἡρώων ἀρξάμενοι οὐδεὶς πάποτε ἔψεξεν ἀδικίαν*. See Ind. ad Meno. in γ. Heind. ad Plat. Alcib. I. p. 104.

τελευτῶν, the converse of the preceding, can usually be rendered by 32 the Engl. adverb *at last*; Cyr. 1. 6. 19 of a hunter: *ἦν δὲ πολλάκις ψεύδεται τὰς κύνας, τελευτῶσαι οὐδ' ὅπταν καλῇ πείθονται*.

ἀγών, *φέρων*, *ἔχων*, *λαβών*, are all used by poets and prose writers 33 as a sort of periphrase for an adverbial idea: *in company with*, or simply *with*. The choice of the particular participle depends on the context: Cyr. 1. 4. 17 *πολλοὺς αὐτὸς ἔχων ἦκεν ἱππέας καὶ πεζοὺς*. An. 4. 4. 16 *ὁ δὲ ἄνδρα συλλαβὼν ἦκεν ἄνων, ἔχοντα τόξον Περσικὸν καὶ σάγαριν*. Il. γ. 424 *τῇ δ' ἄρα*

δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτῃ κατέθηκε φέρουσα. Comp. further below, m. 40, 42; also § 144. n. 3.

- 34 ἐλθών, ἰών, μολών, θείων, and the like, are often, especially in epic poetry, apparently superfluous additions along with verbs of motion; but by means of them the expression gains in vivacity and fullness; e. g. Il. ε. 134 Τυδείδης ἔξαιτις ἰὼν προμάχοισιν ἐμίχθη. Other examples see in § 144. n. 3.

- 35 μέλλειν as forming a periphrase, see in § 137. n. 11.—Out of the natural signification of the verb: *to be about to do*, i. e. in future, arise two others, which must not be confounded: 1) The *hypothetical, conjectural*, e. g. Hom. οὕτω που Διὶ μέλλει . . . φίλον εἶναι, where we also make use of our auxiliary *will*, 'thus then will it be agreeable to Jove.' 2) The signification *to delay*, i. e. to be always about to do, always intend.

τί δ' οὐ μέλλει; τί δ' οὐκ ἔμελλε; *why shall he not? why should he not?* i. e. *most certainly, assuredly*.—But also without the negative the signification comes to the same thing: τί μέλλει; lit. *what (then) shall be?* hence, *why not? certainly*. Heind. ad Plat. Hipp. Maj. 17.

- 36 ἐθέλειν (but never θάλειν) when followed by an Infin. must very often be rendered as an *adverb* before a finite verb: *willingly, voluntarily*; e. g. Xen. Hi. 7. 9 θωρεῖσθαι ἐθέλουσι, lit. 'they are willing to make presents' i. e. 'they willingly make presents.' Cyr. 1. 1. 3 Κύρω ἴσμεν ἐβελήσαντας (i. e. ὅτι ἤθελον) πείθεσθαι τοὺς καὶ ἀπύχοντας παμπόλλων ἡμερῶν ὁδόν· καὶ ὁμως ἤθελον αὐτῷ ὑπακούειν.

- 37 φθάνειν, *to come before, anticipate*. This verb, besides its simple use, has a threefold construction and signification, which must first of all be clearly distinguished.

1) In a positive clause with the *participle* of the main verb (§ 144. n. 6), it signifies: *to do before, sooner than* another; or *before something else can take place*; e. g. ἔφθασα αὐτὸν παρελθὼν 'I arrived earlier than he'; ἔφθην ἀπῶν 'I went away before.' Hence *to do in haste*; e. g. Hdot. 3. 78 φθάνει τὰ τόξα κατελόμενος.

2) In a negative clause in like manner with a *participle*, and connected by καί with the following clause, it signifies *no sooner . . . than*; e. g. Isocr. p. 388 οὐκ ἔφθημεν ἐς Τροίηνα ἐλθόντες καὶ νόσοις ἐλήφθημεν 'we had no sooner arrived, than we were seized by illness;' i. e. in one and the same moment we arrived and were taken ill. Ib. p. 354 οὐκ ἔφθησαν ἡμῶς καταδουλωσάμενοι καὶ πρώτου αὐτοῦ φυγῇ κατέγνωσαν 'they had no sooner subdued you, than they banished him first.' Comp. ἀμα above, m. 27.

3) In a negative clause with the *participle* expressed or implied, but without any further necessary connection, οὐ φθάνειν is used for *to be ready, not to fail*; and thus imparts to the verbal action expressed by the *participle* the accessory idea of *certainly* and *speediness*. In this sense it never occurs except in the *Optative* with ἄν; viz. a) Instead of the *Imperative*: οὐκ ἄν φθάνοις λέγων 'be ready, fail not, to tell us,' i. e. tell us *at once*. b) As confident prediction, promise, etc. e. g. οὐκ ἄν φθάνοιμι (in answer to a challenge) 'I will not fail, I am ready;' e. g. Eur. Or. 930 οὐκ ἄν φθάνοι τις ἀποθήσκων 'none will fail to die,' i. e. will not escape death. Dem. p. 745 εἰ οὖν μὴ τιμωρήσασθε τοὺς, οὐκ ἄν φθάνοι τὸ πλῆθος τοῖς τοῖς θηρίοις δουλεύειν 'if then ye do not punish these, the multitude will inevitably be in slavery to these beasts.'—It is as obvious as it is singular, that this negative form of expression coincides with the affirmative one, in no. 1 above. In order to explain this contradiction, we may probably best assume, that οὐκ ἄν φθάνοις is strictly an interrogative phrase, which was used instead of an animated *Imperative* (*wilt thou not instantly?*), and thus in daily usage by degrees lost its interrogative tone; whence also in the poets the οὐ stands last, e. g. Eurip. Heracl. 721 φθάνοις δ' ἄν οὐκ ἄν τοῖςδε συγκρίπτων δέμας. So soon now as οὐκ ἄν φθάνοις became equivalent to a direct Im-

perative, it was very natural to say in the same sense: οὐκ ἂν φθάνοιμι, and οὐκ ἂν φθάνοι. In this way the sense became indeed imperceptibly turned about; but we find the same fact in all inferences beginning with οὐκοῦν, where this is not interrogative; for precisely as οὐκοῦν ἄπειμι is synonymous with ἄπειμι οὖν, so also is οὐκ ἂν φθάνοιμι ποῖων synonymous with φθάνοιμι ἂν ποῖων.

εἶναι. This Infinitive appears as superfluous in some phrases in Attic 38 writers, especially in ἐκὼν εἶναι, fully: 'so that I am unconstrained' i. e. if it depends on me, of my own accord, etc. It usually stands after a negative: οὐκ ἂν ἐκὼν εἶναι ψευδοίμην 'I would not intentionally lie.' Rarely without a negative, e. g. Hdot. 7. 164.

Different from this is εἶναι in τὸ νῦν εἶναι, for now, for the present; e. g. τὸ τήμερον εἶναι χρῆσόμεθ' αὐτῷ for to-day we will use, etc. See on the phrases which belong here, Reiz. ad Viger. n. 178. ed. Herm.

ἔχειν with an adverb means lit. to have oneself so and so, i. e. to find one- 39 self, be circumstanced; but can generally be translated by the verb to be, e. g. καλῶς ἔχει it is well; ὡς εἶχε as he was, i. e. undressed.—Its construction with the Genitive, see in § 132. n. 28; and in connection with the prepositions ἀμφί and περί, see in § 147.—In the poets ἔχειν stands sometimes in like manner before adjectives and pronouns; e. g. ἔχει ταῦτόν it is the same thing Eurip. Orest. 308; ἔχ' ἥσυχος id. Med. 550.—The periphrase of a preterite with ἔχω, see in § 144. n. 18.

ἔχων is subjoined to the second person of some verbs, as ληρεῖν, φλυαρεῖν, 40 παίζειν, in order as it were to bring them more home to the feelings; much as we would say: 'thou wilt but have thy jest,' παίσεις ἔχων.—'thou only makest thyself sport,' ληρεῖς ἔχων. The origin of this is easily recognized in the interrogative form, e. g. τί ἔχων διατρίβεις; lit. 'what hast thou then that thou so delayest?' shorter: 'why delayest thou so then?' Compare Rubnk. ad Tim. 257. Brunck ad Arist. Thesm. 473. Herm. ad Vig. num. 228. See also m. 33 above.

τί παθὼν and τί μαθὼν are both expressions of displeasure and censure, 41 instead of the feebler τί (why?) alone. The former is to be explained by the phrase in Aristophanes, οὗτος, τί πάσχεις; thou there, what has come over thee, what has got into thee? So then also e. g. τί παθὼν ἐλευθέρους τύπτεις; 'what has got into thee, to beat those who are free?' This rather blunt expression therefore refers originally to fits of passion approaching even to insanity.—In an analogous manner is the other also to be explained, which is more ironical: τί μαθὼν; 'what hast thou learnt so wise?' i. e. what hast thou taken into thy head? what has got into thy head? see Wolf ad Demosth. Lept. p. 348. Further, as we have just seen above that from the interrogative τί ἔχων has come the direct ἔχων, so likewise we here find μαθὼν without interrogation, but only with ὅτι; e. g. Plat. Apol. 26 τί ἀξίως εἰμι ἀπορίσαι, ὅτι μαθὼν ἐν τῷ βίῳ οὐχ ἥσυχίαν ἦγον; where in μαθὼν there clearly lies the idea of considerate purpose: 'what punishment do I merit, who so intentionally, in my whole life, had no rest.' If now one would supply the object omitted after μαθὼν, it would perhaps be something thus: ὅτι, μαθὼν οὐκ οἶδ' ὅτι, ἥσυχίαν οὐκ ἦγον. But it is by no means to be supposed, that the full sense of μαθὼν, as here developed, was in every single instance present to the mind of the speaker; this or something similar was only the origin of the expression, and ὅτι μαθὼν became then only a more emphatic ὅτι. See the other examples in Heind. ad Plat. Euthyd. 30. Comp. also in Hdot. 3. 119 τίνα ἔχουσα γνώμην τὸν ἀδελφεόν εἶλεν περιεῖναι τοι, which is nothing more than a softer τί μαθοῦσα; how comest thou there- to? what thinkest thou?*

* Since it is apparent, that the three phrases of censure, τί ἔχων, τί παθὼν, τί μαθὼν, are essentially the same, and are to be explained in the same manner, we

- 42 φέρων seems also to be superfluous in some phrases; but it always expresses a free and decided *propensity* connected with an action, not however without censure; e. g. *ὑπέβαλεν αὐτὸν φέρων Θηβαίους*, 'he delivered himself up at once to the Thebans,' Æschin. p. 482; *εἰς τοῦτο φέρων περίσθησε τὰ πράγματα*, 'to this state he has *unceasingly* brought affairs,' id. p. 474. Comp. Herm. ad Vig. num. 228; and see m. 33 above.

‡ 151. IDIOMATIC FORMS OF CONSTRUCTION.

I. Attraction.

1. Although we have already particularly treated of the two principal forms of attraction (§§ 142, 143), the subject nevertheless deserves to be here presented under one point of view; since both of those forms, together with some other instances occurring in single phrases, have manifestly a common principle as the basis. There existed, especially among the Attics, a strong propensity, to which indeed they often sacrificed the strict rules of logic, for introducing everywhere a *rounded* conciseness. For this end they sought as much as possible, where two clauses or propositions were closely connected, not merely to let them immediately follow one another, but to concentrate *both into one*. Hence the frequent use of participles, even in cases where the nature of the sentence seems to require a different construction; see § 144. 2.

2. But participles could not everywhere be employed. The construction with the *relative* was also necessary, which consists of two clauses following one another. In order now to give to these the shape of *one* clause, the pronoun of the last was made common to both, by attaching it, as to *form*, to the first, while in its *nature* it remained a part of the second. E. g. in the sentence *μεταδίδως τοῦ σίτου οὐπὲρ αὐτὸς ἔχεις*, the Genitive *οὐπὲρ* causes the whole of the second clause to become a sort of adjective qualifying *σίτου*; and it is only from an indulgence of our own habits and preconceived notions, that we separate such clauses by a comma, which the Greeks so evidently drew together into one.

3. Whenever, further, the subject of the *Infinitive* has already been mentioned with the preceding verb, there thus arises a connection in the *sense*, which the Greek endeavoured to render perceptible also in the *form*. He melted down, therefore, as it were, both verbs, so far as the thought is concerned, into one compound (*ὑπέσχετο ποιήσῃ, ἔξεστι γενέσθαι*); and by causing all that belonged to the subject of the Infinitive to be attracted to the subject of the first verb, he produced the appearance of a single clause; as *ὁ ἀνὴρ ὑπέσχετο ποιήσῃν τοῦτο αὐτός, — ἔξεστι μοι γενέσθαι εὐδαιμόνι*. This too in like manner we most inappropriately separate by a comma.

4. Further, the same effort after *unity* lies at the basis, wherever the *preceding* noun or pronoun (the antecedent) is attracted by the relative; and the same analogy extends also to adverbs; see fully in § 143. 17, and n. 6.

may therefore regard that as the most natural explanation of *ὅτι μαθὼν*, which, without robbing *ὅτι* of its natural *connective* power, regards *μαθὼν* thus left standing alone, in the same manner as *ἔχων* standing alone. For this reason I cannot alter the above paragraph, notwithstanding all that has since been said upon this phrase; all of which I have well considered. Were I disposed to change anything, it would be merely so far as not to be at the pains of supplying the omission after *μαθὼν*, but simply to represent the matter thus, viz. that in the phrases *τί ἔχων διατρίβεις; τί μαθὼν προσέγραψας τοῦτο*; only the ethical force of the participle was felt, without a clear consciousness of its grammatical construction; and therefore it was transferred also to other constructions, where it does not indeed stand with grammatical accuracy, but was employed in order to impart the *same* tone which exists in these interrogatives. See Herm. ad Arist. Nub. p. xlvj, sq.

5. Hence it clearly appears, that all those phrases, in which an expression of surprise or amplification seems to be strengthened by means of a subjoined relative, are to be explained solely through this attraction. Thus when it is said (comp. § 150. m. 8): *Ἰαυμαστὸν ὅσον προύχώρησε*, this is strictly to be so taken: *Ἰαυμαστὸν (ἐστίν) ὅσον προύχώρησεν*, 'it is wonderful how far he is advanced.' But when the relative stands in any other form, the preceding word also passes over into the same form; as the Neut. *Ἰαυμαστὸν* into the Fem. e. g. *Ἰαυμαστὴ ὅση ἡ προχώρησις αὐτοῦ*, where the clause can also be inverted: *ἦν δὲ ἡ προχώρησις αὐτοῦ Ἰαυμαστὴ ὅση*. From this the like form was adopted into other phrases, which can no longer be so well, nor even at all, resolved; e. g. *ἀλλ' ἦν περὶ αὐτὸν ὄχλος ὑπερφυῖς ὅσος*, Aristoph. Plut. 750: *ἔδωκεν αὐτῷ πλείστα ὅσα*, etc. But when the relative word is the adverb *ὥς*, the same adjectives are attracted by it even into the *adverbial* form; e. g. from *Ἰαυμάσιον (ἐστίν)*, *ὥς ἄθλιος γέγονε*, comes *Ἰαυμαστῶς ὥς ἄθλιος γέγονεν*, and in the same manner *ὑπερφυῖς ὥς*, and the like. And this representation is confirmed by the actual occurrence of the unchanged form; e. g. Hdot. 3. 113 *ἀπόζει (τὰ θυώματα) θεσπέσιον ὥς ἡδύ*.

6. An attraction of a different kind embraces the very extensive usage, that, when verbs of *speaking*, *knowing*, *feeling*, and the like, are followed, not by the Accus. with an Infin. or participle, but by conjunctions like *ὥς*, *ὅπως*, *ὅτι*, or by an indirect interrogative clause, *the subject of the subordinate clause is put after such verbs as the object in the Accusative*; e. g. *οἶδα γῆν, ὅποση ἐστὶ*, for *οἶδα, ὅποση ἐστὶ γῆ*. Or also thus arranged: *γῆν ὅποση ἐστὶν εἰδέναι· τοῦτον οὐδ' εἰ γέγονεν ἦδειν*. In this way is pointed out, as it were, how such clauses stand in place of the object with the main verb, and how they effect a closer junction of two clauses into one whole. Hence they may be regarded as a transition from the construction with the Infin. or participle into that of a conjunction with its clause; compare § 149. n. 2. Further, when the predicate of the main clause acquires an (objective) *Genitive*, the subject of the minor clause can be put in this case with the main verb.

EXAMPLES: Ar. Pac. 603 *εἰ βούλεσθ' ἀκούσαι τήνδ', ὅπως ἀπόλετο, ξυνίετε*. An. 1. 2. 21 *ἦσθετο τὸ Μένωνος στρατεύμα, ὅτι ᾗδεν ἐν Κιλικίᾳ εἶναι, for ᾗδεν ἐν Κ. εἶναι*. Soph. Aj. 1141 *οὐ δ' ἀντακούσει τοῦτον ὥς τεθάνηται*. Thuc. 3. 51 *Νεκίας ἐβούλετο τὴν φυλακὴν αὐτόθεν τοῖς Ἀθηναίοις εἶναι, τοὺς τε Πελοποννησίους, ὅπως μὴ ποιώσινται ἐκπλοὺς αὐτόθεν*, a combining of the two constructions, with the Infinitive and with a conjunction. Thuc. 1. 59 *ἦλθε ἡ ἀγγελία τῶν πόλεων, ὅτι ἀφεστᾶσιν*. Mem. 4. 4. 13 *οὐ γὰρ αἰσθανομαί σου ὁποῖον νόμιμον ἢ ποῖον δίκαιον λέγεις*.

7. From the same propensity and effort arises further a construction, which in Greek is far more frequent and comprehensive than in other languages, viz. *the personal construction*, so called, in connection with certain predicates. We here give a general survey of this topic, as the most appropriate place; although it can hardly be any longer regarded as *attraction*. Yet its affinity with the preceding constructions is obvious. The subject namely of the secondary clause, as in the preceding case the object, becomes the *subject of the main clause*, instead of an impersonal *it* or *one* (Germ. *man*), and as in Latin: *diceris esse*, instead of *dicitur te esse*. But the Greek language goes further in this respect, that the dependent clause can be put not only in the Infin. or participle (with or without *ὥς*), but may also be a clause of indirect interrogation, or one introduced by the conjunctions *ὅτι*, *ὥς*, *οὕνεκα*, etc. Hence one can say: *Κῦρος λέγεται τοῦτο ποιῆσαι· Φίλιππος ἀγγέλλεται πολιορκῶν γ. ὥς πολιορκήσων· δηλὸς ἦν ὅτι (ὥς) τοῦτο ἐποίησε· φανερόν ἐστιν δὲ βούλεται*.—The following especially are often put in the personal construction, and occur also in prose:

a) The *Passives* of verbs of *speaking*, etc. or of such verbs as in the Act. take an objective clause (no. 6 above); as *λέγομαι*, *ἀγγέλλομαι*, *φαίνομαι*, *εὑρίσκομαι*, *ἐπιδείκνυμαι*, and others.

b) Many *neuter* verbs; as δοκῶ, κινδυνεύω, συμβαίνω, ἀπολείπω; also πολ-
λου v. ὀλίγου v. τοσούτου δέω, etc.

c) Also *adjectives* as predicates; as δηλός, φανερός, ἐπ' αὐτός Hdot. ἐπί-
δοξος, ἄξιος, δίκαιος, δεινός Hdot. ἀναγκαῖός εἰμι Plat.

d) Less frequent and more *poetical* are various other predicates; inas-
much as the poets very naturally would prefer this construction to the im-
personal; e. g. ἀρκῶ, πρέπω, προσήκω· χαλεπός, βαρύς, κρείσσων εἰμί, and
others.

In all these examples the impersonal construction is likewise in use at
the same time.

EXAMPLES: Hell. 4. 3. 13 ὁ Πείσανδρος ἠγγέλλετο τετελευτηκώς. 6. 4. 16
ζῶντες ἠγγελμένοι ἦσαν. Dem. Macart. init. οὗτοι ἐπιδειχθήσονται, οἳ εἰσιν
ἄνθρωποι. Mid. p. 522 ἔστι δὲ ἐκείνος οὐκ ἄδελγος ἔρων. Cyr. 4. 4. 3 δῆλοί
ἐστε, ὡς ἄνδρες ἀγαθοὶ ἐγένεσθε. An. 1. 5. 9 δῆλος ἦν ὡς σπεύδων. Dem.
Cor. p. 227 τοῦτον τὴν αἰτίαν οὗτός ἐστι δίκαιος ἔχειν. Cyr. 4. 1. 20 δίκαιος
εἰ ἀντιχαρίζεσθαι ἡμῖν. 5. 4. 19 ἄξιοι γε μέντοι ἐσμέν τοῦ γενημένου πρίν γε
τοῦτου ἀπολαύσαι τι ἀγαθόν. Isocr. Plat. p. 297 τοσούτου δέουмен τῶν ἰσῶν
ἀξιούσθαι τοῖς ἄλλοις Ἑλλήσιν, ὥστε οὐδὲ τῆς κοινῆς ἐλευθερίας μετέχουμεν.
Thuc. 7. 70 βραχὺ γὰρ ἀπ' ἧτιον ξυναμφύτεραι νῆες διακόσια γενέσθαι.—Po-
etic: Soph. Ant. 547 ἀρκέσω θνήσκουσ' ἐγώ, *it is enough that I die*; σὺ ἐξα-
ρκείς also in Plato. Il. φ. 482 χαλεπὴ ται ἐγὼ μένος ἀντιφέρεσθαι. Soph. Aj.
635 κρείσσων γὰρ ἄρα κεύθων ἢ νοσῶν μάταν.

8. Finally, it belongs also to attraction, when an adjunct or relation
properly belonging to the noun, is so attracted by the verb, as to be changed
into one belonging to the latter; thus the local relation *where* into that of
whence, e. g. Dem. Ol. p. 13 ὁ ἐκείθεν πόλεμος, δεῦρο ἥξει, 'the war *thence*
(there) will come *hither*.' In Thuc. 5. 35, the Lacedæmonians demand, that
the Athenians shall draw off their adherents from Pylos, ὥσπερ καὶ αὐτοὶ
τοὺς ἀπὸ Θράκης 'so as they also their troops *from* (in) Thrace.' Theophr.
Char. 2. 4 ἄρας τι τῶν ἀπὸ τῆς τραπέζης. So also into the relation *whither*;
Hdot. 7. 33 ἐς τοῦ Πρωτεσίλεω τὸ ἱόν, τὸ ἐς Ἐλαιούντα (for τὸ ἐν Ἐλαιούντι),
ἀγινόμενος γυναικας. See Heind. ad Plat. Gorg. 61; ad Phæd. 57; where
also other relations (with ὑπέρ, περί) are pointed out in the like construc-
tion.

II. Anacoluthon.

1. The *Anacoluthon* (ἀνακόλουθον) is a construction, of which the end does
not grammatically correspond to the beginning; and which is nevertheless
intentionally employed by writers. Here, however, the learner must be
cautioned, not too lightly to explain a passage, as is often done, by means
of the anacoluthon, so soon as it is only somewhat unusual, or where per-
haps it has been corrupted by transcribers. Every anacoluthon must be
regarded as suspicious, the origin of which cannot be naturally accounted
for in the fact, that the speaker gains by it, either in conciseness, or in per-
spicuity and smoothness, or in emphasis.

2. The usual form of the anacoluthon appears, where the speaker com-
mences a period in the manner naturally required by the preceding dis-
course; but afterwards, especially after parenthetical clauses, through
which the hearer may easily have forgotten the commencement of the con-
struction, passes over into a new construction. E. g. Plat. Apol. p. 19. e,
τούτων ἕκαστος οἷόςτ' ἐστίν, ἰὼν εἰς ἐκάστην τῶν πόλεων, τοὺς νέους, οἳ ἔξεστι
τῶν ἐαυτῶν πολιτῶν προικα ζυγεῖναι ᾧ ἂν βούλωνται, τούτους πείθουσι... σφίσι
ζυγεῖναι. Here τούτων at the beginning refers to several preceding names
of Sophists; and both the progress of the discourse and emphasis required
that the new period should thus commence: 'Each of these has it in his
power to persuade the young men, etc.' In this way consequently after

ὥστ' ἐστὶν the Infinitive πείθειν would have been requisite. But further on, since the mention of the youth intervenes with circumstances which the contrast made necessary, ('the youth to whom it was permitted to have free intercourse with such of their fellow-citizens as they chose,') the writer forsakes the first construction, the grammatical connection of which has now become obscure, and finds it more natural to refer back with another τούτους to the νέους, and so begin a new construction: τούτους πείθουσιν—, i. e. those Sophists persuade the young men.

3. Another example is Plat. Phædr. p. 232, τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται· δυστυχούντας μὲν ἂ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀναρὰ ποιεῖ νομίζειν· εὐτυχούντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίνου ἀναγκάζει τυγχάνειν, 'Such things are wrought by love: the unfortunate it makes regard as grievous that which causes no pain to others; the fortunate—' (but here the writer will express the antithesis forcibly) 'it necessitates that even indifferent objects should receive from them praise.' Strict logic, however, demanded that the second clause should be given thus: παρ' εὐτυχούντων δέ—, but this would have destroyed the symmetry: δυστυχούντας μὲν—, παρ' εὐτυχούντων δέ—. But neither symmetry nor emphasis does the Greek writer sacrifice so lightly to logic; he leaves the Accus. εὐτυχούντας, which the analogy of the first clause required, standing as an *Accus. absolute*, and then refers back through παρ' ἐκείνων to the same object, in order to bring out the forcible conclusion ἐπαίνου ἀναγκάζει τυγχάνειν.

4. Other examples of minor anacolutha are the following: a) Where a preceding case, in respect to what follows it, is ungrammatical: Cyr. 2. 1. 5 τοὺς Ἕλληνας, τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας, οὐδὲν πῶ σαφές λέγεται, εἰ ἐπονται. So *vice versa* the Nom. e. g. Œc. 1. 14 οἱ δὲ φίλοι, τί φήσομεν αὐτοὺς εἶναι. Compare further in § 141. n. 2. b) When a relative clause passes over abruptly into a *demonstrative* clause; comp. espec. § 143. 7; e. g. Plat. Legg. p. 944. a, ὅποσοι κατὰ κρημνῶν ῥιφέντες ἀώλεσαν ὄπλα, ἣ μυρὶ' ἂν ἔχοι τις τοιαῦτα παραμυθούμενος ἐπάδειν.

5. To the anacoluthon might also be reckoned many other examples, in which, from rhetorical or other causes, there is a departure from strict grammatical construction. But this would extend too far the idea of the anacoluthon, of which the freer poetic usage gladly avails itself, as well as the less restrained diction of prose, especially in colloquial language. Such instances, therefore, are already treated of in their appropriate places, as cases of laxer syntactical usage. We mention here, for example, the sudden transition *from the indirect to the direct style*, § 139. m. 69; the transition from the construction with the *Infin.* or *participle* to that *with conjunctions*, and *vice versa*, § 142. n. 2. § 139. m. 61; the instances where a *participle* does not agree in case with its substantive, § 144. n. 5; the construction of the *Nom.* and *Acc. absolute* with the participle, § 145. n. 4; also many turns in relative clauses, § 143. 11.

III. Inversion

1. *Inversions* and displaced constructions (*Hyperbata*) are in general far less common in Greek writers, even in the poets, than among the Latins. In particular cases, however, the Greek inversions, even in prose writers, are stronger and more forced than the Latin. A very frequent cause of inversion was the propensity which prevailed especially among the Attics, to place *together* those words in a clause or in two clauses, which either resemble each other, or are opposed to each other, or in any other way have a special mutual reference. Thus one would say e. g. πάντων γὰρ πᾶσι πάντες ἐχθιστοὶ εἰσι Καρχηδόνιοι Ῥωμαίοι, instead of πάντες K. πάντων ἐχθιστοὶ εἰσι πᾶσι P.—Plat. Phædr. p. 277. c, ποικίλη μὲν ποικίλους ψυχῇ καὶ παναρμονίους διδούς λόγους, ἀπλοὺς δὲ ἀπλῇ.—In consequence of this propensity,

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they even separated the *article* from the noun, see § 127. n. 6; and *prepositions* from their cases, see § 147. n. 3.

2. The natural tendency, moreover, to express as early as possible in a sentence the part on which the emphasis rests, also gives occasion for transpositions; e. g. Dem. Ol. III. p. 36. infr. τὸ μὲν πρῶτον . . . ἀγαπήτων ἦν παρὰ τοῦ δήμου τῶν ἄλλων ἐκάστῳ καὶ τιμῇ καὶ ἀρχῇ καὶ ἀγαθοῦ τινος μεταλαβεῖν· νῦν δὲ τοῦναντίον κτλ. Here the Dative ἐκάστῳ depends on ἀγαπήτων ἦν, 'formerly it was pleasant to every one of the other citizens, when he received honour from the people; but now just the contrary;' but the παρὰ τοῦ δήμου which is dependent on μεταλαβεῖν has the greatest emphasis, and therefore stands before that Dative.

3. In the same manner the emphasis sometimes removes an adverb which should stand *after* a relative, and causes it to stand *before* it; e. g. νῦν δὲ ἔλεγον, 'what I said before,' Plat. Euthyd. p. 288. b. Hence ambiguity can sometimes arise, as in Theocr. 10. 17 ἔχεις πάλαι ὧν ἐπεθύμεις, where πάλαι belongs not to ἔχεις, but to ἐπεθύμεις. Comp. Spald. ad Dem. Mid. § 30.

4. In the following example a want of perspicuity is avoided by means of inversion: Dem. Ol. III. extr. ἀξιώ ὑμᾶς . . . μὴ παραχωρεῖν τῆς τάξεως, ἦν ὑμῖν οἱ πρόγονοι τῆς ἀρετῆς μετὰ πολλῶν καὶ καλῶν κινδύνων κτησάμενοι κατέλειπον. Here the Genitive τῆς ἀρετῆς depends on the other Genitive τάξεως (τάξις τῆς ἀρετῆς series or degrees of virtue); but both standing together would have occasioned confusion.

5. It is often apparent, however, that a writer has gained by inversion, although it cannot be explained in the above ways. Thus in the fine passage, Plat. Phædr. p. 230. d, ὥσπερ γὰρ οἱ τὰ πεινῶντα θρέμματα θαλλόν τῃ τῶν καρπῶν προσείοντες ἄγουσι, οὐ ἐμοὶ λόγους οὕτω προτείνων . . . φαίνει περιάξειν κτλ. where οἱ is the article belonging to προσείοντες, and τὰ πεινῶντα θρέμματα is dependent on ἄγουσι, i. e. 'like those who, holding out boughs or fruits, lead hungry cattle,' etc.* Xen. Cyr. 6. 4. 8 ἤξευ αὐτῷ σέ πολὺ Ἀράσπου ἄνδρα καὶ πιστότερον καὶ ἀμείνονα, where the πολὺ strengthens the comparative, and the Gen. Ἀράσπου is governed by this latter; precisely as in Dem. Mid. p. 573 οἱ δὲ ἡτιμωμένοι διὰ πολλῶν τούτων εἰσὶν ἐλάττω πράγματα, instead of ἡτιμωμένοι εἰσὶ διὰ πράγματα πολλὰ ἐλάττω τούτων.

6. In the formulas of adjuration, πρὸς θεῶν, πρὸς γονάτων, etc. the expression of emotion draws back the personal pronoun σέ, without however causing it to stand before the preposition; because this orthotone emphasis would announce an antithesis, which does not exist. For this reason the σέ is inserted between the prepositions and their cases: ἔκ πρὸς σε γονάτων, πρὸς σε θεῶν, so. *κετεύω*, which however is usually omitted. Soph. OC. 1333 Πρὸς νῦν σε κρητῶν, πρὸς θεῶν ὁμογνήϊον Αἰτῶ πιθέσθαι.†

IV. Ellipsis.

1. *Ellipsis*, or the omission of a word or words, opens a wide field, especially in the Greek Syntax, upon which we can here enter only in a very general manner. This figure is used, for the most part, only when that which is omitted is already obvious from the nature of the clause or from the con-

* I leave however to the learner the option between this explanation and that by means of an anacoluthon, viz. that the writer began with *οἱ* with the purpose of afterwards using the participle ἄγουσες; but then, in consequence of the disagreeable concurrence of two participles (*οἱ—προσειόντες ἄγουσες*, Lat. *ii qui—porrigendo ducunt*), passed over to the verb ἄγουσι.

† See Matthiæ Gr. § 465. 3. Porson Adv. p. 220.—The necessity of leaving the σέ in such connections enclitic, is apparent from the clear relation of the sense. It is however neglected even by very accurate editors.

nection; as e. g. in all such expressions as κοιμᾶσθαι βαθὺν sc. ὕπνον; ποτέ-
ραν τραπήσῃ sc. ὁδόν; ἐτίπτετο πολλὰς sc. πληγὰς; ὁ Φιλίππου, etc.

2. It is also easy to supply those cases of ellipsis, where in the second half of a period one or more words are to be repeated out of the first half. This is particularly frequent in *conditional* clauses; e. g. Arist. Ach. 380 ὑπάκουσον, εἴπερ πώποτ' ἀνθρώπων τινί. An. 5. 3. 3 οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τε τῶν πολεμίων καὶ τῆς χιόνης, καὶ εἰ τις νόσῳ. Thuc. 4. 55 ἐς τὰ πολεμικά, εἴπερ ποτέ, δκηρότεροι ἐγένοντο. Also even shorter, so that only the particle remains: εἴπερ, or εἴπερ ἄρα, i. e. *if it be so, if it should be so, etc.* Plat. Euthyd. p. 296. b, οὐκ οὖν ἡμᾶς γε σφάλλει, ἀλλ', εἴπερ, σέ, 'not us then does it deceive, but, *if any one, thee.*'—*Vice versa* also the main clause can be elliptical after a conditional clause; e. g. εἰ δὴ τῷ σοφώτερος φαίην εἶναι, τούτῳ ἂν sc. φαίην εἶναι.

3. In like manner frequently the conjunction ὥσπερ ἂν εἰ (§ 149. m. 1) stands without a predicate; whence also by degrees, like *quasi*, it came to stand almost adverbially with single words. E. g. Isocr. Paneg. p. 71 τὴν ὁδὸν ὁμοίως διεπορεύθησαν, ὥσπερ ἂν εἰ προπεμπόμενοι. Plat. Gorg. p. 479 φοβεῖται ὥσπερ ἂν εἰ παῖς τὸ κάσθαι καὶ τὸ τέμνεσθαι.

4. Customary also is the ellipsis of the thought *after* ὅτι, in the two phrases δῆλον ὅτι and εὖ οἶδ' ὅτι, so that these hence become almost adverbial. E. g. Plat. Gorg. p. 475 οὐκοῦν τὸ ἀδικεῖν κάκιον τοῦ ἀδικεῖσθαι; δῆλον δὲ ὅτι. So too interjected: Dem. Phil. 3. init. πολλὰν λόγων γιγνομένων καὶ πάντων οἶδ' ὅτι φησάντων γ' ἂν, δέδοικα κτλ.

5. The same holds true of *relative* clauses, in which the sense must be completed from the main clause; see § 143. n. 3. § 150. m. 8. This often happens, when a verbal idea is connected as a participle with the *relative* clause; as Il. 9. 306 μήκων ὡς ἐτέρωσε κάρη βάλεν, ἦτ' ἐνὶ κήπῳ καρπῷ βριβομένη sc. κάρη βάλλει ἐτ. And like εἴπερ above, so here the relative strengthened by περ can stand in place of the whole clause; e. g. Plat. Legg. p. 710 πάντα σχεδὸν ἀπεύργασται τῷ θεῷ, ἅπερ ὅταν βουληθῇ διαφερόντως εὖ πράξαι τινα πόλιν, i. e. 'whatever he is wont to do, when,' etc.

6. In the same manner, the *negative* particles also stand without the word or clause which they render negative, and which is then to be supplied out of the preceding discourse. Thus especially μή often in the middle of a clause (§ 148. 2. h), so that it then comes to stand before other words to which it does not belong, and thus occasions perplexity to the learner. E. g. Plat. Phædr. p. 237 τῷ δὲ τὸν ἐρώντά τε καὶ μὴ κρινόμεν, where καὶ μὴ stands for καὶ τὸν μὴ ἐρώντα. Id. p. 258 τίς οὖν τρόπος τοῦ καλῶς καὶ μὴ γράφειν; where καλῶς is omitted after μὴ.—ἀγαθοὶ ἢ μὴ ἄνδρες 'good men or not good men';—καὶ ὅποτε, καὶ μὴ, for καὶ ὅποτε μὴ, Plat. Alcib. I. p. 109. d.

7. The elliptical phrase εἰ δὲ μὴ after another hypotheticalal clause, has become very frequent in the colloquial style. In such case, according to our feelings, the first hypothesis must always be positive; but this expression became so generally current as qualifying what precedes, that it is used also after *negative* clauses, and consequently then affirms; e. g. An. 4. 3. 6 οὐκ ἐν τῷ ὕδατι τὰ ὀπλα ἦν ἔχειν· εἰ δὲ μὴ, ἤρπαζεν ὁ ποταμός. Comp. lb. 4. 4. 17. Cyr. 3. 1. 35. Also, directly the reverse, we find the elliptical expression εἰ δὲ after positive clauses, where we should expect εἰ δὲ μὴ, e. g. Plat. Euthyd. p. 285 εἰ μὲν βούλεται ἐψέτω· εἰ δ', ὅτι βούλεται, τοῦτο ποιεῖτω. Comp. further Plat. Alcib. I. p. 114. b. Soph. Ant. 722; also the formula of encouragement, εἰ δ' ἄγε, on! come on!

8. Easily supplied, and current in all languages, is the omission of the *Infinitive*, when the verb has already been given in what precedes, or is readily suggested by the context. E. g. Od. γ. 275 ἐκτελέσας μέγα ἔργον, δὲ ὅποτε ἤλπετο θυμῷ. Xen. Conv. 8. 7 πᾶσα ἡ πόλις οἶδε, πολλοὺς δ' οἶμαι καὶ

τῶν ξένων. Arist. Ran. 1275 ἐγὼ μὲν οὖν ἐς τὸ βαλανεῖον βούλομαι *I will to the bath*. Hell. 2. 3. 54 ἐκέλευσεν ὁ κήρυξ τοὺς ἑνδεκα ἐπὶ τὸν Θηραμένην. *ib.* 20 κελεῦσαι ἐπὶ τὰ ὄπλα, *to call to arms*.

9. We find also not only relative clauses (as above in no. 5), but also other minor and even main clauses, which instead of a finite verb have only a participle. Here too the predicate is to be supplied from the context. E. g. Il. ω. 42 λέων ὤς, ὄστ', ἐπεὶ ἄρ' μεγάλην τε βίην καὶ ἀγήνορι θυμῷ εἴξας, εἰς' ἐπὶ μῆλα. Hdot. 7. 23 ὥρυσσον δὲ ὤδε· δασάμενοι τὸν χώρον κατὰ ἔθνη καὶ σχοινοτενέες ποιησάμενοι. Comp. Thuc. 1. 25.

10. The omission of the words τοῦτό ἐστι, or τοῦτ' ἔστιν ὅτι, after relative clauses, has already been explained in § 143. 11. The same takes place also, without any such relative connection, in some short elliptical phrases; e. g. τὸ δὲ μέγιστον, πάντα ταῦτα μόνος κατειργάσατο... καὶ τὸ πάντων αἰσχιστον, προσεψηφίσασθε. Further likewise in the familiar formulas of proof: τεκμήριον δέ or σημεῖον δέ (sc. τούτων ἐστὶ τοῦτο) 'the proof of it is this,' etc. E. g. σημείον δέ, τοῖς πονηροῖς ξυνουσιάζει, i. e. 'and as a proof, he associates with bad men.'—This form of expression also usually takes γάρ; e. g. Demosth. Androt. near the end: 'the people of Athens have ever prized honour more than money,' τεκμήριον δέ, χρήματα μὲν γὰρ πλείστα τῶν Ἑλλήνων ποτὲ σχὼν τὰ πάνθ' ὑπὲρ φιλοτιμίας ἀνήλωσεν. Comp. § 143. 11. ex.

V. Aposiopesis.

1. This is the intentional suppression of some part of a clause, so that the whole clause or sentence appears grammatically incomplete. This may be done for rhetorical or other reasons. The same figure is found in all languages, as e. g. the well-known *Quos ego* of Virgil; but more especially in the colloquial style.

2. An aposiopesis very current in the Attic dialogue arises, when of two antithetic conditional clauses the first remains *without apodosis*. This takes place only when the first clause is in its nature a matter of course, and the speaker therefore hurries to the second as alone being of importance. So already in Homer, Il. α. 135 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί· εἰ δέ κε μὴ δώσουσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι. Plat. Protag. p. 325. d, where the exertions of a father to educate his son have been related: καὶ εἰ μὲν ἐκὼν πείθεται· εἰ δὲ μὴ, ὥσπερ ξύλον διαστρεφόμενον εὐθύνουσιν ἀπειλαῖς καὶ πλῆγαῖς, 'and if he obeys voluntarily'—(here the apodosis is a matter of course, good, it is well, or the like); but if not, they straighten him, like a crooked stick, by means of threats and blows.' Symp. p. 185 εἰ μὲν σοι ἐθέλη παύεσθαι ἡ λύγξ· εἰ δὲ μὴ, ὕδατι ἀνακογχυλίσσον, i. e. rinse the mouth. In all these examples the apodosis is indifferent: good, it is well, it needs nothing more, or the like.

VI. Pleonasm.

1. The figure opposite to the ellipsis is *Pleonasm*, that is, something added, either from rhetorical or other causes, and not in strict accordance with the laws of grammar or logic. We have already directed attention to some particular instances; e. g. the insertion of μή after certain verbs, § 148. n. 9; that of οὐ after ἤ of comparison, § 149. m. 7; τοῦδε or τούτου with the comparative, § 132. n. 22; the double or threefold αὖ, § 139. m. 20; also some participles, as ἔφη λέγων Hdot. 5. 36, ληρεῖς ἔχων, etc. § 144. n. 19.

2. Sometimes, by a pleonastic addition, single words are rendered more emphatic, both in poets and prose writers; e. g. αὐθις αὖ or πάλιν αὐθις,

πλήθει πολλοί, Hdot. Plat. κατώρυξέν με κατὰ τῆς γῆς κάτω Aristoph. ἔσω ἐς τὸ ἱρὸν ἐσελκύσαι Hdot. So the Homeric οἶσθεν οἶος, αἰνόμεν αἰνῶς; the tragic ἴσος ἐν ἴσοις ἀνὴρ, κοινὸς ἐν κοινοῖς; and many others. Here belongs also the mode of expression so peculiar to the tragic writers, with the double negation; e. g. ἐκόντα οὐκ ἄκοντα · γνωτὰ κοῦκ ἄγνωτα · ῥητὰ κοῦκ ἄρη-τα Soph.

3. For the sake of emphasis, a qualification already contained in the main clause is sometimes again repeated; e. g. Thuc. 5. 47 βοηθοῦσι τρόφῳ, ποίῳ δὲ δύνωνται, ἰσχυροῦτόφ κατὰ τὸ δυνατόν. Hdot. 1. 79 Κραίσφ παρὰ δόξαν ἴσχε τὰ πρήγματα ἢ ὥς αὐτὸς κατεδόκεε. Compare the next paragraph.

VII. Epexegesis.

This, as the name imports, is a word or clause added by way of explanation or illustration. Hence, in respect to mere form, it often appears as apposition or pleonasm; but yet retains everywhere its own character of *explanation*. This takes place in a threefold way: 1) Either one word explains another; e. g. Eur. Hel. 1 Νεῖλος Αἰγύπτου πέδον, λευκῆς τακείσης χιόνος, ὑγραίνει γῦαs. 2) Or a word is explained by a clause; e. g. Il. ε. 125 ἵππους ἀθλοφόρους, οἱ δὲ θλία ποσσὶν ἄρουντο. Compare Od. init. 3) Or one clause explains and confirms another clause; e. g. Xen. Ag. 2. 7 εἰ γὰρ ταῦτα λέγοιμι, Ἀγησιδανὲν ᾧ ἂν μοι δοκῶ ἀποφαίνειν καὶ ἔμμε-τὸν μαρὸν, εἰ ἐπαινοῖν τὸν περὶ τῶν μεγίστων εἰκὴ κινδυνεύοντα.

VIII. Zeugma.

This is a figure current especially in the poets; in which, for the sake of brevity, only one predicate is put in connection grammatically with several words, while in sense it can refer to only one of them; and consequently from it the reader must infer a suitable predicate for the rest. E. g. Hes. 9. 640 νέκταρ τ' ἀμβροσίη τε, τάπερ θεοὶ αὐτοὶ ἔδουσι. Soph. OT. 371 τυφλὸς τὰ τ' ὄτα, τὸν τε νοῦν, τὰ τ' ὄμματ' εἰ. Comp. Il. γ. 327. Hdot. 4. 108. —This usage passed over into the later prose and to the Latin writers; and was by many regarded as elegant; e. g. Virg. Æn. 1. 355 *crudelis aras, trajectaue pectora ferro nudavit*; comp. 2. 320. Florus 4. 12. 37 *his oculos, aliis manus amputabant*. Even the *contrary* can be thus supplied from the predicate; e. g. Cic. Nat. Deor. 2. 64 *nec vero supra terram (sc. patet), sed etiam in intimis ejus tenebris plurimarum rerum laet utilitas*.

IX. Asyndeton.

1. Every *regular* clause in the progress of narration or other discourse, unless otherwise conjoined (e. g. by pronouns) with what precedes, must strictly have with it in Greek one of the short movable conjunctions, which serve to connect clauses. In like manner also, *co-ordinate single words* standing together must be connected by conjunctions. This rule is for the most part everywhere observed; so that even the larger sections and books begin with a conjunction, by which they are joined back to the preceding one. Nevertheless, there occur instances where a connection is avoided; and both clauses and single words are intentionally made to follow one another without any connecting particle. This is called *Asyndeton*.

2. Between *co-ordinate words* the connecting particle is thus omitted:
a) Commonly in *enumerations*; e. g. Plat. Prot. p. 319. d, ὁμοίως δὲ χαλκεύs, σκυτοστόμος, πλούσιος, πένης, γενναῖος, ἀγεννής. b) When several epithets follow a substantive for *ornament*, especially in Homer; e. g. Il. π. 140 ἔγχος ἔλετο, βριθὺ, μέγα, στιβαρόν. a. 97 ὑπὸ ποσσὶν ἐδήσαντο καλὰ πέδιλα.

ἀμβρόσια, χρύσεια.—On the other hand, for the connection of two adjectives by *καί* or *τε καί*, contrary to our English usage, see in § 149. m. 8.

NOTE. For the apparently asyndetic construction of some participles, see § 144. 4.

3. Between *whole clauses* the connecting particle is omitted as follows
 α) In the language of *emotion*, where the predicate is put first, especially in Homer: Il. λ. 196 βῆ δὲ . . . εἰς Ἴλιον ἱρὴν· εὖρ' υἱὸν Πριάμοιο κτλ. Il ψ. 352 ἐν δὲ κλήρους ἐβάλοντο· πᾶλλ' Ἀχιλεὺς κτλ. comp. χ. 295, 391; so in Xenophon often: ἔδοξε ταῦτα, or ἀνέτειναν πάντες, etc. Also when the predicate does not stand first: Il. ρ. 56 δοῦπησεν δὲ πεσόν· αἱματὶ δὲ δέοντο κόμαι. Od. μ. 428 ἦλθε δ' ἐπὶ νότος ὤκα· παννύχιος φερόμεν, ἄμα δ' ἠελίῳ κτλ. In all such cases it will be found, that by inserting the particle the clause loses in vivacity and warmth of description. β) In clauses for *explanation*, where we are accustomed to insert *namely*; especially in prose, after a preceding demonstrative which refers to what follows. Yet here γάρ can also stand. E.g. Il. β. 217 αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν· φορκὸς ἔην, χῶλος δ' κτλ. Plat. Gorg. p. 450. α, αἱ ἄλλαι τέχναι οὕτως ἔχουσιν· ἐκάστη αὐτῶν περὶ λόγους ἐστὶ τοιούτους κτλ. Dem. Phil. 1. p. 44 δέομαι ὑμῶν τοσούτον· ἐπειδὴν ἅπαντα ἀκούσητε, κρίνατε.

APPENDIX.

A.

ON VERSIFICATION.*

1. FOR the full understanding of what follows, it is necessary to premise some remarks on the different kinds of Greek poetry, and their connection with the dialects. All the species of Greek poetry have their origin in three principal classes of poetical diction, viz.

The *Epic*, or poetry of narrative ;
The *Lyric*, or poetry of song ;
The *Dramatic*, or poetry of action.

2. Each of these classes of poetry, in its most complete form, became appropriated among the Greeks to particular tribes. The *Epic* was formed and cultivated among the Ionics ; the *Lyric* among the Dorics and Æolics ; and lastly the *Dramatic* among the Attics. Hence it arose, that each of these classes, in language, metre, and adaptation to music and song, united the character and more or less of the dialect of the tribe, in which it was chiefly cultivated, to the peculiarities of its own nature. Comp. § 1. 10 sq.

NOTE 1. It must here be noted, that in speaking of dramatic and Attic poetry, we mean chiefly the iambic and trochaic parts of the drama generally, and the anapæstic parts of comedy, in which the strictly dramatic dialogue is contained. The other parts belong more or less to lyric poetry, and the choruses wholly so.

3. The chief influence which is hence exerted upon the metre and poetic quantity, is, that the *epic* diction has more softness, and, in order to bring the narration more into the restraints of metre, more license in the forms of words and in the pronunciation. *Dramatic* poetry, on the other hand, and particularly comedy, being derived from the language of ordinary life, confined itself more strictly to the customary forms ; and of course more particularly to the language and pronunciation of the Attic people, of which it sacrificed very little to the metre. The *lyric* diction approached in this respect more nearly to the epic ; from which, as the mother of all Greek poesy, it derived the greater part of its poetical language and forms ; while with these it mingled also the harsher and rougher peculiarities of the Doric dialect, and thus exempted the melody of song from the monotony of narrative recitation.

4. The alternation of long and short syllables in discourse is called, from its impression on the ear, *Rhythm*. So far as this alternation fol-

* In order to render this work complete in itself, the following treatise on Greek Versification is here subjoined from the author's *Schul-Grammatik*.—Tz.

lows certain laws, which limit it by a certain measure, it is called *Metre*. Single parts of such discourse, which can be embraced and recognized by the ear as a metrical whole, are called *Verses*.

5. Verses are subdivided into smaller sections of a few syllables each, which are called *Feet*. The most usual feet are the following:

Spondee	— —	e. g. δούλους
Trochee	— ~	e. g. δούλος
Iambus	~ —	e. g. λόγους
Pyrrhic	~ ~	e. g. λόγος
Dactyl	— ~ ~	e. g. τύπτετε
Anapæst	~ ~ —	e. g. λέγεται
Tribrach	~ ~ ~	e. g. λέγετε

NOTE 2. In the examples here adduced, each foot consists of a single word. All verses, however, are measured likewise by feet, of which the beginning and end fall in the middle of the words.

6. To determine the measure of the feet and verses, a short syllable is assumed as *unity*, and a long syllable as the double of this, or *two*. Every such unit is called a *time* or *interval*, *mora*.

NOTE 3. Consequently the tribrach is equal in time to the trochee and iambus; and the spondee to the dactyl and anapæst.

7. The length and shortness of syllables, or their *quantity*, is determined by the rules and principles given in § 7. For the use of the *Hiat* and *Synizesis* in poetry, see § 6. n. 3. § 29; and § 28. n. 6. § 29. n. 11.—It is here only necessary to remark further, that in most species of poetry the *last* syllable of every verse is *common*, i. e. a short syllable can stand instead of a long one, or a long syllable instead of a short one.

8. In some kinds of verse, and likewise in sections of verses, there remains, after dividing them into their feet, a single syllable over and above. This is called the *catalectic* syllable. A verse whose symmetry requires that this syllable should be counted instead of a full foot, is called a *catalectic* verse; while if the syllable is regarded as supernumerary, it is a *hypercatalectic* verse. The principles by which this is to be determined, must be sought in more extended treatises.

9. The most common kinds of verse are those made by the repetition of one and the same foot. Among these, the *dactylic*, *iambic*, *trochaic*, and *anapestic*, are the most frequent.

10. The most usual dactylic verse is the *Hexameter*, which is employed in epic and heroic poetry in uninterrupted succession, without the mixture of any other species. It consists of five dactyls and a spondee.

— — — | — — — | — — — | — — — | — — — | — —

But instead of each of the *first four* feet a *spondee* may stand; and as the last syllable of every verse is common (no. 7), instead of the *sixth*, a *trochee*, e. g.

1. Κλυθί μεν, Ἀργυρόξ', δε Χρύσην ἀμφιβέβηκας,
2. Κίλλαν τε ζαθέην, Τενέδοιο τε ἱφι ἀνάσσεις,
3. Σμυνθεῦ, εἵποσί τοι χαρίεντ' ἐπὶ πῶν ἔρεψα,

4. ἡ εἰ δὴ ποτέ τοι κατὰ πίονα μηρί' ἔκηα
 5. ταύρων ἡδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·
 6. τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιιν.

1.	---	---	---	---	---	---
2.	--	---	---	---	---	---
3.	--	---	---	---	---	---
4.	--	---	---	---	---	---
5.	--	---	---	---	---	---
6.	--	---	---	---	---	---

NOTE 4. Sometimes also we find a spondee inserted in the *fifth* place instead of the dactyl. Such a verse is called a *spondaic* Hexameter. E. g.

ἀκροτάτῃ κορυφῇ πολυδεΐραδος Οὐλύμποιο
 ---|---|---|---|---|---

or

βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶψα
 ---|---|---|---|---|---

11. The (dactylic) *Pentameter* is composed of two parts or halves, separated by a close or cadence; each of which parts consists of two dactyls and a catalectic syllable.

---|---|---||---|---|---

For the first two dactyls, and for them alone, spondees may be substituted. The middle syllable is always long; the last, as the final syllable, may be also short. This kind of verse is commonly found only in connection with the Hexameter; so that one Hexameter and one Pentameter follow each other alternately. A poem of this kind was called "Ελεγιοι, *Elegi*; for which at a later period the Sing. *Elegia* became usual. Hence an apothegm or inscription in one such double verse (δίστιχον) is called *ελεγίον*.

1. Ἑλπίς ἐν ἀνθρώποισι μόνῃ θεὸς ἐσθλὴ ἔνεστιν,
 ἄλλοι δ' Οὐλυμπόνδ' ἐκπρολιπόντες ἔβαν.
 2. ᾗχετο μὲν Πίστις, μεγάλη θεός, ᾗχετο δ' ἀνδρῶν
 Σωφροσύνη, Χάριτες τ', ὦ φίλε, γῆν ἔλιπον.
 3. ὄρκοι δ' οὐκέτι πιστοὶ ἐν ἀνθρώποισι δίκαιοι,
 οὐδὲ θεοὺς οὐδεὶς αἷζεται ἀθανάτους.
 4. εὐσεβέων δ' ἀνδρῶν γένος ἔφθιτο, οὐδὲ Δέμιαστας
 οὐκέτι γυγνώσκουσ' οὐδὲ μὲν εὐσεβίας.

1.	---	---	---	---	---	---
	--	---	--		---	---
2.	---	---	---	---	---	---
	---	---	---		---	---
3.	---	---	---	---	---	---
	---	---	--		---	---
4.	---	---	---	---	---	---
	---	---	--		---	---

12. The iambic, trochaic, and anapæstic verse, is measured by *dipodes*, i. e. double feet or pairs of feet. In accordance with this, verses of four

feet are called *dimeter*, those of six feet, *trimeter*, etc. The Latin names, on the contrary, *quaternarius*, *senarius*, etc. refer to the number of single feet.

13. Every iambic *dipode*, instead of the first iambus, may also have a spondee; thus

— —, — — or — —, — —

Hence it follows that in every iambic verse the spondee can stand in every *odd* place, *in sede impari*, 1, 3, 5, 7.

14. In every foot also a long syllable can be resolved into two short ones. Consequently the *tribrach* may stand instead of the iambus in every place except the *last*. Inasmuch, however, as the last syllable is common, the last place can be occupied by a pyrrhic; and in all the odd places, instead of a spondee, the anapæst and dactyl may be substituted.

NOTE 5. Of the feet of four *units* or *times*, however, the anapæst can also stand in the even places. Still this does not hold of *tragedy*; which does not easily admit the anapæst even in the third and fifth places.

15. Hence arises for the *Iambic trimeter* or *Senarius* the following scheme.

— —	— —	— —	— —	— —	— —
— —	— —	— —	— —	— —	— —
— —	— —	— —	— —	— —	— —
— —	— —	— —	— —	— —	— —

But the other kinds of feet, especially those of three syllables, must not be so frequent as to obscure the iambic metre.

Γλώσσης μάλιστα πανταχοῦ πειρῶ κρατεῖν ·
δ καὶ γέροντι καὶ νέῳ τιμὴν φέρει,
ἢ γλώσσα σιγὴν καυρίαν κεκτημένη.

— —, — —	— —, — —	— —, — —
— —, — —	— —, — —	— —, — —
— —, — —	— —, — —	— —, — —

Εἰ τὸ συνεχῶς καὶ πολλὰ καὶ ταχέως λαλεῖν
ἦν τοῦ φρονεῖν παράσημον, αἱ χελιδόνες
ἐλέγοντ' ἂν ἡμῶν σωφρονίστεραι πάνυ.

— —, — —	— —, — —	— —, — —
— —, — —	— —, — —	— —, — —
— —, — —	— —, — —	— —, — —

Πλούτος δὲ βάσανός ἐστιν ἀνθρώπου τρόπων.
ὅς ἂν εὐπορῶν γὰρ αἰσχροῦ πράττει πράγματα,
τί τοῦτον ἀπορησαντ' ἂν οὐκ οἶε ποιεῖν ;*

— —, — —	— —, — —	— —, — —
— —, — —	— —, — —	— —, — —
— —, — —	— —, — —	— —, — —

* See § 7. n. 19.

Δέσπων', όταν τις ὀμνίοντος καταφρονῇ,
 φ' μὴ ξύνειδε πρότερον ἐπιωρκηκῶτι,
 οὔτος καταφρονεῖν τῶν θεῶν ἐμοὶ δοκεῖ,
 καὶ πρότερον ὀμόσας αὐτὸς ἐπιωρκήναι.

— —, — — | — —, — — | — —, — —
 — —, — — | — —, — — | — —, — —
 — —, — — | — —, — — | — —, — —
 — —, — — | — —, — — | — —, — —

16. Besides the senarius, the most common species of iambic verse is the *catalectic tetrameter* (no. 8 above). E. g.

Εἴ μοι γένοιτο παρθένος καλὴ τε καὶ τέρενα

— —, — — | — —, — — | — —, — — | — —, — —

The rules and licenses are essentially the same in this verse as in the senarius; and the catalectic syllable is common.

17. The *trochaic dipode*, instead of the second trochee, may have a spondee:

— —, — — or — —, — —

Hence it follows, that in trochaic verse a spondee can stand in every *even* place, in *sede pari*, 2, 4, 6, 8.—The rule holds also here, that in every foot a long syllable can be resolved into two short ones. The *tribrach* can therefore stand in all the places; and the dactyl and anapaest (instead of the spondee) in all the even places.

NOTE 6. Among the feet of *four units*, however, the dactyl, though very seldom, is found also in the odd places.

18. The most usual *trochaic* verse is the *catalectic tetrameter*. E. g.

Νοῦς ὄρε', καὶ νοῦς ἀκούει· τᾶλλα κωφὰ καὶ τυφλά

— —, — — | — —, — — | — —, — — | — —, — —

Ἰρέον· ὡς ἄνδρῳ ἀκλεῶς κατθανεῖν. Αἰνῶ τάδε.

— —, — — | — —, — — | — —, — — | — —, — —

The catalectic syllable is common.

19. In the *anapaestic* verse, the spondee can stand instead of the anapaest, by uniting the two short syllables into one long one; and then again, by resolving the second long syllable of the spondee into two short ones, a dactyl can be introduced. As an example we give the *catalectic tetrameter* so common in the comic poets. E. g.

Ὅτ' ἐγὼ τὰ δίκαια λέγων ἤνθουν καὶ σωφροσύνην νέμωμτο

— —, — — | — —, — — | — —, — — | — —, — —

Φανερόν μὲν ἔγωγ' οἶμαι γινῶναι τοῦτ' εἶναι πᾶσιν ὁμοίως
 ὅτι τοὺς χρηστοὺς τῶν ἀνθρώπων εὖ πράττειν ἐστὶ δίκαιον,
 τοὺς δὲ πονηροὺς καὶ τοὺς ἀθέους τούτων τάναντία δῆπου

— —, — — | — —, — — | — —, — — | — —, — —

— —, — — | — —, — — | — —, — — | — —, — —

— —, — — | — —, — — | — —, — — | — —, — —

χαίρετε, δαίμονες, οἱ Λεβάρειαν, Βοιώτιον οὐθαρ ἀρούρας

— —, — — | — —, — — | — —, — — | — —, — —

20. *Arsis* or *elevation* is that part of a foot on which the emphasis of the rhythm or the *Ictus*, *beat*, falls. In order to mark it, the ordinary acute accent (') is commonly employed, the regular accents being then omitted. The remaining part of a foot is called *Thesis*, *depression*. The natural arsis is on the long syllable of a foot; and consequently the spondee (—) and tribrach (— — —), considered in themselves, leave the arsis undetermined. But in every verse, the original or fundamental foot (as the iambus in iambic verse, the dactyl in dactylic verse, etc.) determines the arsis for all the other feet which are substituted for it. Consequently the *spondee* in iambic and anapæstic verses reads thus, — ' ; in trochaic and dactylic thus, ' —. Thus *τοῦτον*, (without reference to its accent in prose,) when it stands instead of an iambus or anapæst, is read *τοῦτού*; instead of a trochee or dactyl, *ρούτον*. Further, since the ictus on a long syllable necessarily lies on the first of the two units or times contained in the same, it therefore, when the long syllable is resolved into two short ones, necessarily falls, in like manner, on the first of these short ones. Hence the *tribrach*, when it stands instead of an iambus, is read thus — ' —, instead of a trochee thus ' — —; and the *dactyl* instead of a spondee with the arsis on the last syllable (— —'), is read thus — ' —; but the *anapæst* where it stands for the contrary spondee (— —), thus — ' —. Consequently we must read *λέγετε*, *λέγεται*, when these words stand as trochaic or dactylic feet; and on the contrary *λεγίτε*, *λεγέται*, when these words stand as iambic or anapæstic feet. In doing this, however, the learner must be on his guard not to prolong in pronunciation the short syllables which have the arsis; since by this means they would become long, and thus destroy the metre.*

NOTE 7. The learner will do well first to exercise himself, by marking with the ictus all the preceding schemes of verse, and then pronouncing the verses themselves accordingly. To facilitate his progress, we subjoin here some examples not there adduced, with their ictus.

Hexameter.—Ground-Scheme.

' — — | ' — — | ' — — | ' — — | ' — — | ' —

Example.

ἔργα νέων, βουλαὶ δὲ μεσών, εὐχαὶ δὲ γερόντων

' — — | ' — — | ' — — | ' — — | ' — — | ' —

Pentameter.—Ground-Scheme.

' — — | ' — — | ' || ' — — | ' — — | —

Example.

μή μετρέϊν σχοινὺ Πέρσιδι τήν σοφίην

' — | ' — | ' || ' — — | ' — — | ' —

* Compare on the mode of effecting this, the marginal notes on p. 19. We at least cannot make this ictus audible in any other way than we do the accent; and consequently can only make it perceptible when we *scan*, i. e. pronounce the verse according to the metre, without reference to the grammatical accent. See p. 19.

Senarius.—Ground-Scheme.

—', —' | —', —' | —', —'

Examples.

φυσὶν πονήραν μέταβαλεῖν οὐ ῥάδιόν

—', —' | —' —', —' | —', —'

ταμείον ἀρετῆς ἐστὶ σὺφροσυνή μονή

—', —' | —', —' | —', —'

Iambic tetram. catalect.—Ground-Scheme.

—', —' | —', —' | —', —' | —', —

Examples.

ἀλλ' αὐτοῦ περὶ τοῦ πρότερος εἶπεν πρότα διάμαχούμαι

—', —' —', —' | —', —' —', —' | —', —' —', —'

θυνηεῖα θέρμα κατάφαγών κατ' ἐπιπιών ακράτον

—', —' | —' —', —' | —' —', —' | —', —'

Trochaic tetram. catalect.—Ground-Scheme.

—', —' | —', —' | —', —' | —', —'

Examples.

πέριόρας μ' οὕτως ἵπ' ἀνδρῶν βάρβαρῶν χειρούμενόν

—', —', —' —' | —', —', —' —' | —', —', —' —' | —', —', —'

ἀλλὰ μά Δι' οὐ ῥάδιός οὕτως ἀν' αὐτοὺς διεφυγές

εἶπερ ἔτυχον τῶν μελῶν τῶν Φίλοκλεοῦς βεβρώκοτές

—', —', —' —' | —', —', —' —' | —', —', —' —' | —', —', —'

—', —', —' —' | —', —', —' —' | —', —', —' —' | —', —', —'

Anapaestic tetram. catalect.—Ground-Scheme.

—', —', —' | —', —', —' | —', —', —' | —', —', —'

Examples.

ἀλλ' ὀλουξάτε φαινόμενησὶν ταῖς ἀρχαίαισιν Αθήναις

καὶ θαύμασταῖς καὶ πόλυνμυθόις ἢν' ὁ κλείνος δῆμος ἐνοίκει

—', —', —' —' | —', —', —' —' | —', —', —' —' | —', —', —'

—', —', —' —' | —', —', —' —' | —', —', —' —' | —', —', —'

21. The *Cæsura* is properly the *division* or *separation*, by means of the ending of a word, of something which rhythmically or metrically belongs together. Hence there arises a *Cæsura* 1) of the *Foot*, 2) of the *Rhythm*, 3) of the *Verse*; all of which must be carefully distinguished, since the word *cæsura* is very commonly used without addition for each of the three.

22. The *Cæsura* of the *Foot* is where a word ends in the middle of a foot; e. g. in the first (dactyl) of | Μῆνιν ᾄ- | εἰδε, and in the second (spondee) of | Οὐλομέ- | νην ἦ | -. This is the least important of all, and

s without any influence of its own on the metre; since the division into feet is in a great measure arbitrary.

23. The *Cæsura of the Rhythm* is where a word ends with the arsis, i. e. where the arsis falls on the last syllable of a word; by which means the arsis is separated from the thesis. Such a final syllable receives from the ictus a special emphasis; so that not unfrequently the poets place here a *short final syllable*, which by this means alone is made *long*, and fills out of itself the arsis; comp. § 7. 15. Of this *lengthening by the cæsura*, the epic poets particularly avail themselves; e. g.

Τηλέμαχε | ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων;
 Αὐτὰρ ἔπειρ' αὐτοῖσι βέλους | ἔχενευκὲς ἐφύει.*

24. The *Verse-Cæsura* is where the final syllables of words fall into such places in the verse, that a *Rhythm* which by this means is made full and pleasant to the ear, closes, and another begins. To judge of this requires a deeper knowledge of versification, than can be imparted here.—In a narrower sense, *that* is called a *verse-cæsura* which occurs in certain *determinate places*, and of which every verse must have at least one, when it is not faulty. In this sense the name is understood, when we say of a verse that *it has no cæsura*. This point also we cannot here exhaust; and therefore subjoin further only the following remarks:

a) Several kinds of verse have their cæsura in one *fixed* place. Such are, of the above kinds, the following: 1) The *pentameter*, in which a word must end at the division mentioned above. This cæsura is never neglected. 2) The *iambic*, *anapestic*, and *trochaic catalectic tetrameter*; all of which have their natural cæsura at the end of the fourth foot. This cæsura is sometimes neglected.

b) Other kinds of verse have more than one place for the cæsura; and the choice is here left to the discretion of the poet. Still some one cæsura is commonly the principal one. In *hexameter* the predominant cæsura is that in the middle of the third foot; either directly after the arsis, e. g.

Μῆνιν δειδε, θεά, | Πηληϊάδεω Ἀχιλῆος·
 Οὐκ ἄρα μῶνον ἔην | ἐρίδων γένος, ἀλλ' ἐπὶ γαίαν·

or in the middle of the thesis of a dactyl, e. g.

Ἄνδρα μοι ἔννεπε, Μοῦσα, | πολύτροπον, ὃς μάλα πολλά.

The first species is called, by a modern expression, the *masculine cæsura*; the second the *feminine* (or trochaic). It rarely happens that both are wholly wanting in this verse. In such case, however, they are replaced by a cæsura in the second or in the fourth foot, which are then usually masculine, and produce the best effect when both occur together; e. g.

ἀλλὰ νέον | συνορμόμενοι | κίνυντο φάλαγγες.

* This usage is most known from epic writers; and since, in hexameter verse, which always has the arsis at the beginning of the foot, this cæsura and the cæsura of the foot fall together, this circumstance has often occasioned the erroneous supposition, that this prolongation is effected by the *cæsura of the foot* (no. 22). With this was connected another erroneous idea; for the name *cæsura* was also given to the case, where a word was cut in two in the division into feet. But it is easy to see, that in all cases where any effect is produced by a cæsura, it has respect alone to the *ending* of a word; which therefore may be a monosyllable.

NOTE B. In order to guard against misapprehension and confusion, we remark here further, that writers on metre, when they speak of the cæsuras of the hexameter, often understand, in a wider sense, only those which occur in *every place* of the hexameter, and by the choice and alternation of which, depending as they do solely on the poet, the positive euphony not only of single verses, but also of the whole series of verses, is produced. But on account of the many final syllables in every verse, the mere ending of a word is not enough to mark a verse-cæsura in this sense; but it must be connected with some perceptible break in the sense, or with some striking position of the words. In this way the verse-cæsura then forces itself upon the ear, even over those indispensable cæsuras, which, as well as these optional ones, must not be wanting, but which also very commonly comprehend the latter in themselves.

B.

HISTORY OF THE GREEK ALPHABET, p. 5.*

It may not be superfluous to give here a short view of the history of the Greek alphabet, as derived from the ancient accounts and internal evidence.

The ancient tradition was, that Cadmus brought sixteen letters from Phœnicia to Greece, to which Palamedes afterwards added four more, viz. Ϝ, ξ, φ, χ, and Simonides still later four others, viz. ζ, η, ψ, ω; Plin. 7. 56. On comparing, however, the Phœnician alphabet, as it has come down to us in the Hebrew, it is very apparent that this story must be thus understood; viz. that the Phœnician alphabet was introduced into these western countries in a more or less perfect shape; that some tribes, perhaps those in Greece Proper, were satisfied with sixteen letters; that they were not however unacquainted with the more perfect system of other tribes, but adopted by degrees such other letters as they found convenient; and this, according to the tradition, occurred at two different epochs.

Taking away now the letters ascribed by Pliny to Palamedes and Simonides, there remain the following as the sixteen ancient letters, viz.

α β γ δ ε ι κ λ μ ν ο π ρ σ τ υ.

The same letters are also given in Schol. ad Dionys. Thr. p. 781. 1. But since this alphabet certainly ended, like the Oriental one, with τ, there can be no doubt that the υ was transferred to its present place from later alphabets; since it was originally the same with the Βαυ i. e. Faυ. Marius Victorinus, 2468.

If now we restore this F or Y, which was used at a later period only as a numeral, the traditional alphabet of Cadmus was unquestionably the following:

Α Β Γ Δ Ε Φ Ι Κ Λ Μ Ν Ο Π Σ Τ

and the names were *Αλφα, Βήτα, Γάμμα, Δέλτα, Εῖ, Faυ, 'Ιώτα, Κόππα Δάμβδα, Μύ, Νύ, Οδ, Πι, 'Ρω, Σίγμα, Ταυ. The letters which were afterwards adopted, so far as they belonged to the original Phœnician alphabet and were in use among other tribes, viz. ζ, η, Ϝ, ξ, assumed their original places. The others, which were added later, and were formed either by a change of the old ones or in some other way, were annexed after the T. In this way T became the nineteenth letter; since the Y, which was formed from the Faυ by splitting its upper part, was already placed after the T, while the F itself was omitted. Indeed the F was employed as a regular letter of the alphabet only by a few tribes; in the others it was afterwards used, along with the Κόππα, only in the system of numerals, and was

* From the author's *Ausführliche Sprachlehre*, Bd. II. Abth. ii. p. 375, Berlin 1827; or Edit. 2. Bd. I. p. 9-12, Berlin 1830.

dropped in the alphabet. If now we count these two (Faû and Κόππα), and also reckon Σίγμα and Σάν as two, which they were originally, we obtain from A to T inclusive just the twenty-two Phœnician-Hebrew letters; and, as we shall see, also the very same letters.

The Oriental alphabet contained four sibilants, *Zain*, *Samech*, *Tsade*, *Sin*; and there were likewise four in the Greek alphabet before T, viz. Ζ, Ξ, Σ, and Σάν. The names *Samech*, *Tsade*, *Sin*, correspond clearly to the names Σίγμα, Ζήτα, Σάν; and the name *Zain* is consequently merged in Ξι. Just as clearly, however, can we recognize in the forms of the Greek letters ζ, σ, ξ, the common forms of the Hebrew *Tsade*, *Samech*, and *Zain* (צ, ס, ז). We see then evidently, that the four sibilants, in their wanderings from tribe to tribe, became confounded, and exchanged their places in the alphabet. But this took place in such a way, that a sibilant came to stand in the Greek alphabet in the place corresponding to each Phœnician sibilant; as is evident of itself in the case of ζ, ξ, σ. The place of the old Σάν consequently was between Π and Κόππα. The *Zain* (*Dsain*), which along with ζ was as superfluous as Σάν by the side of σ, was not however dropped like the latter; but common usage employed it as a double sound or letter; or perhaps it was retained because the original sound *dsi* passed over, in the dialects, into *ksi*.

In the Oriental alphabet, several of the soft or gently-aspirated consonants were at the same time employed as vowel letters. This continued to be the case in Greek (including the Latin dialect) with Ιώρα and with Faû or Υ, the Latin V. The Άλφα was considered in Greek simply as a vowel; inasmuch as the consonant power of the Oriental Aleph was regarded by the Greeks merely as an affection of the vowel sound, or the *spiritus lenis*. The Phœnician *Hé* and *Hhêth* were sounded alike by the Greeks, (because they could not easily make the distinction between these two aspirates,) and furnished therefore two forms of the *spiritus asper*. Of these the one (Ε) still maintains its place in manuscripts in the form of the breathing placed over a letter ε or ε; while the other (Η) is often found on coins and in inscriptions. In the Latin alphabet this H has retained its Oriental power, and occupies nearly the same place as the η in the Greek alphabet, viz. immediately before the Ι,—the Θ having been dropped by the Latins, like all other aspirates. At the same time this double form (Ε and Η) furnished also two forms for the vowel E, and in this shape alone they remained in the Greek alphabet, and were early employed to distinguish the quantity. This was afterwards imitated also in the case of O, by writing a double o, which still appears in the cursive ω, and had precisely the same form in the ancient cursive alphabet, as we still find it in Egyptian papyrus manuscripts.* The Greek O corresponds of course to the Oriental *Ain*, and has the same place in the alphabet.

Of the five letters then which were annexed after the T, the origin of Υ and Ω has been already shewn. Φι and Ψι are simply modifications of Πι, as is evident from their names and value. Χι in like manner is a modification of Ξι; since this latter in the Italic-Greek and Latin alphabets was written X, and corresponds to Xi both as to name and value, precisely as Ψι to Φι. Moreover, its real transition in the dialects into the guttural sound *ch*, has its parallel in the Spanish language.

Of the remaining letters of the Ionic-Attic alphabet, viz. those which were ultimately employed only as numerals, the F retained the same position in the Latin alphabet, with a more strongly aspirated pronunciation; hence the V stands there likewise after T, and in its double capacity of vowel and consonant. The Κόππα (Latin Q) has in all the ancient alphabets, the Phœnician included, the same name with Κόππα, except that it was

* The form Ω seems to have been derived from ω by shortening the side strokes and swelling out the middle.

pronounced with the deeper vowel *u* or *o*. We see therefore that the sound *u*, which it requires in Latin, was also originally connected with it. In the Greek dialects which are most known, the *Κόππα* appears to have early lost this peculiarity, and become, as in some of the modern European languages, equivalent to a simple *k*, and consequently to *Κάππα*; while it preferred nevertheless a connection with *u* or *o*, as is still to be seen on coins and in inscriptions. See Boeckh's *Corpus Inscript. Græc.* I. n. 166, with the note; where too may be seen the old form of the *Κόππα* (Ϟ) corresponding to the Hebrew and Latin letter; its form in the numeral system (ϙ) being merely simplified for the convenience of writing. The *Σάν*, in consequence of the above-mentioned exchange of places among the sibilants, assumed the place of the Oriental *Tsade*, and stood accordingly between *Π* and *Κόππα*. It is therefore singular, that in the numerical system it does not stand in the same place; at any rate, we may hence draw the conclusion, that this system did not become fixed until a long time after the difference between *Σάν* and *Σίγμα* had vanished. In order to complete the numerical system, the letters last adopted were also employed; but with these the system reached only to 800; and therefore to mark 900 the sign *Σαμπί* was added, by an arbitrary procedure, quite at the end. In doing this, however, some reference was probably had to the usage of other tribes, who, like the Orientals, used the ancient alphabet in a complete form as a series of numerical signs, and consequently with the *Σάν* in its ancient place. The abbreviation *Sampi* Ϟ was without doubt similar to the letter *Σάν*, (which was everywhere conspicuous as a brand upon horses), if not entirely the same. See Scaliger ad Euseb. p. 115. Indeed it seems to me probable, that this numerical sign received the name *Σαμπί*, as well as this more modern form of abbreviation, only at a later period; and that earlier it had merely the name of *Σάν*, and was the simple ancient letter;* which however had probably long since lost its original place in the alphabet, and received this new one by arbitrary convention.

[For the sake of illustration, the Hebrew alphabet, with the corresponding Greek letters, is here subjoined :

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
Α	Β	Γ	Δ	Ε	Ζ	Η	Θ	Ι	Κ	Λ	Μ	Ν	Ξ	Ο	Π	Ϟ	Ρ	Σ	Τ		
α	β	γ	δ	ε	ζ	η	θ	ι	κ	λ	μ	ν	ξ(σ)	ο	π		ρ	σ	τ		

It must however be borne in mind, that the present Hebrew square character is not the proper one with which to compare the Greek letters. The latter were derived from the Phœnician alphabet, the characters of which are for the most part extant in the ancient Hebrew letters as found on coins. To these the Greek letters bear a close resemblance; particularly Γ, Δ, Ε (Phen. 𐤂), Η, Α, Ο, Π, Σ, etc.

As to the four sibilants, the ancient Hebrew or Phœnician forms of *Zain* and *Samech* are unknown; the power and place of the former at least have passed over to the Greek Ζ. *Samech* and *Sin* appear early to have been confounded by the Greeks, who finally retained the name of the former in the place and with the form of the latter; perhaps too the form of *Samech* (σ) was retained in the small alphabet. The place of *Samech* was afterwards filled by the double letter Ξ, the small form of which (ξ) bears a strong resemblance to the old Hebrew *Tsade*. The place of *Tsade* remained vacant in the Greek alphabet; though probably it was not so originally, but was filled by the ancient *Σάν*, as supposed by the author above.

* In a Greek sentence upon an Egyptian papyrus of nearly two hundred years before Christ, the *Sampi* appears with only one stroke in the middle, and is therefore the same as an inverted *Sin*. See the explanation of this papyrus by the author, p. 25.

If this last hypothesis be well founded, we can perhaps easily explain the origin and name of the later numeral sign *Ζαπρί*. In order to find a sign for 900, the old letter *Ζάυ* was adopted; but as both its name and form had long since been confounded with those of *Σίγμα*, it became necessary to distinguish it by marking its ancient place in the alphabet, viz. 'the *Ζάυ* which stood next to *Η*.' This was done by appending the *Η* to its name, and combining the forms of both letters.

On the relation of the Greek letters to the Oriental alphabets, see Hug's *Geschichte der Buchstabenschrift*. Gesenius *Geschichte der Heb. Sprache und Schrift*, § 44.

The ancient Hebrew coin-letter may be seen in Beyer *de Nummis Hebr. Samaritanis*, p. 224. Eckhel *Doctr. Nummorum vet.* T. III, p. 404. Also in the alphabets of Gesenius's *Lehrgebäude der Heb. Sprache*, and in his *Script. Literaturæ Linguaeque Phœn. Monumenta*.—Tr.

C.

CHARACTERS AND ABBREVIATIONS IN WRITING.

1. Besides the Abbreviations given in § 2. n. 2, which are still found in modern printing, it is necessary, in order to read the early editions, to become acquainted with a multitude of other characters. This object however would be less completely effected by giving a full catalogue of all the characters employed, which would only serve to confuse the eye, than by a selection of such as we here subjoin in a tabular view, where they can easily be committed to memory, or readily referred to. The method here adopted is, first, to give certain simple elements which everywhere occur in the compound characters; and then also certain compounds, by the analogy of which other compound characters may be recognized, wherever they are met with.

2. In this Table therefore, Series I. contains only forms of *single letters* which are no longer used in ordinary printing; and even not in the earlier, except as elements of more complicated characters. Thus, e. g. the two-fold form of *ε*, which is found in the characters for *ἐν* and *ἐνί* in Col. IV; and the form of *σ*, found in like manner in the characters for *σα*, *σο*, *σω*, in Col. V. Both these letters, however, serve also as elements in characters not here given.

3. The unusual figure of the *κ* in Series I. must not be confounded (1) with the *η*, as an element of *ην* in Series II; nor (2) with the character for *κ* at the end of the same series; especially when the upper part of this character is not bent far enough back, as is the case with some kinds of type.

4. Of the three forms of *ν* in Series I, the first was formerly very common, and the second is the same furnished with the stroke of union on the right. It is obvious, that the letter in this shape stands in the same relation to the common *μ*, as N to M. The third form of the *ν* was used as a final letter, and is common in many current editions, especially those printed at Bâle, e. g. of Eustathius; and must not be confounded with the very similar character for *σσ* in Col. V.

5. Series II. contains several characters, the elements of which would not at first sight be obvious; and which are therefore separated from the alphabetical columns III–VI. This might indeed have been done also with some of those beginning with *ε* in Col. IV; but it was thought preferable to leave these latter all standing together, for the sake of easier comparison.

6. The Columns III–VI contain therefore only such characters, whose initial letter, with the help of Series I, may be easily ascertained. They all stand in alphabetical order.

D.

TECHNICAL GRAMMATICAL EXPRESSIONS.

I. Greek.

1. LETTERS. στοιχεῖα *letters*; φωνήεντα καὶ σύμφωνα *vowels and consonants*; ἄφωνα *mutes*, ἡμίφωνα *semivowels*, ὑγρά* *liquids*; δασέα, ψιλὰ, μέσα, *rough, smooth, middle*.—ἐπίσημον, an old letter used only as a numeral, p. 6.

2. ACCENTS, ETC. προσφῶδια *accents*; but under this name are also commonly included *quantity, breathing, apostrophe, and hypodiatole* (§ 15. 2, comp. § 7. 1); ὀξεῖα, βαρεῖα, περισπωμένη, *grave, acute, circumflex*.—πνεύματα *breathings*; δασεία καὶ ψιλὴ (sc. προσφῶδια) *rough and smooth*.—στιγμὴ, τελεία *στιγμὴ, point, period, μέση στιγμή colon, ὑποστιγμὴ comma*.—χρόνος *quantity, συλλαβὴ δίχρονος (anceps) doubtful syllable*.—χασμῶδια † *hiatus*.

3. PARTS OF SPEECH. ὄνομα noun (*ὄνομα προσηγορικόν substantive, ἐπιθετικόν adjective, κύριον proper name*); ἄντωνυμία *pronoun, ἄρθρον article (προτασσόμενον, ὑποτασσόμενον, or -ακτικόν, prepositional, postpositional)*; μετοχή *participle, ῥῆμα verb, ἐπίρρημα adverb, πρόθεσις preposition, σύνδεσμος conjunction*. The interjections are included under adverbs.

4. ACCIDENTS OF NOUNS, ETC. γένος ἄρσενικόν, θηλυκόν, οὐδέτερον, *Masc. Fem. Neut.*—ἀριθμὸς ἐνικός, δυνικός, πληθυντικός, *Sing. Dual, Plural*.—κλίσις *declension, πτώσεις cases*; ὀρθή or εὐθεία, or also ὀνομαστική, *Nom. γενική Gen. δοτική Dat. αἰτιατική Acc. κλητική Voc. πτώσεις πλάγαι oblique cases*.

ὄνομα ἀπολελυμένον or ἀπόλυτον, also ἀπλοῦν and θετικόν, *positive*; συγκριτικόν *comparative, ὑπερθετικόν superlative*.

5. ACCIDENTS OF VERBS, ETC. συζυγία *conjugation*, under which however the Greeks understand different classes of verbs which are conjugated alike, e. g. the verbs λ, μ, ν, ρ. What we mean by the verb *conjugate*, as also by *declension*, is called in Greek κλίνειν, κλίσις, *inflect, decline*; ἰστέλλω, *declension, θέμα theme* § 92. 6.—πρόσωπα *persons*.

αὔξησις συλλαβική καὶ χρονική, *Augm. syllab. and temp.*—ἀναδιπλασιασμός *reduplication*.

διάθεσις *character of the verb, according to which it is a ῥῆμα ἐνεργητικόν, παθητικόν, μέσον, Active, Passive, Middle*.—αὐτοπαθὲς *intransitive, ἄλλοπαθὲς transitive*.

ἐγκλίσεις *Moods*; ὀριστική *Indic. ὑποτακτική Subj. εὐκτική Opt. προστακτική Imper. ἀπαρέμφατος Infinitive*.

χρόνοι *Tenses*; ἐνεστώς *Present, παρωχημένος Preterite, μέλλων Future*;—παράκειμενος *Perfect, παρατατικός Imperfect, ὑπερσυντελικός Pluperf. ἄοριστος Aorist*.—παράτασις *duration, συντέλεια completion, momentary action*.

σύνθεσις *proper composition*; παράθεσις *loose composition, i. e. arising from mere juxtaposition*; παρασύνθετα *words derived from compound words*.

II. Latin and English.‡

Prosody, see § 7. 1.

Pure vowels, § 28. 1.

Synæresis, the contraction of vowels.

|| *Position*, § 7. 8.

|| *Hiatus*, § 29. 1.

* These are also called ἀμετέβολα, because they are not changed in declension and conjugation.

† The form χασμῶδια, as it is sometimes written, is false; for there is nothing of ὄνομα in this word, which comes from χασμῶδης *having gaps*.

‡ From the author's *Schul-Grammatik*.

Diaeresis, the separation of two vowels, § 15. 3.

Resolution into a double sound, § 105. n. 10.

Synalæphe, the union of two syllables in one, chiefly in two words following one another. It includes both

Elision, § 28. 3. and

|| *Crisis*, § 29. 2.

Synizesis, *Synalæphe*, *Synecphonesis*, § 28. n. 6. § 29. n. 11. Append. A. 7.

Apharesis, the taking away of one or more letters from the beginning of the usual form of a word; e. g. *εἶβω* poetic for *λείβω*, *ῥ* for *φῆ* or *ῥφῆ*, § 29. n. 11. § 109. I. 4.

Syncope, the same in the middle of a word; e. g. *τέραος* for *τέρατος*, *πατρός* for *πατέρος*, § 47. § 106. n. 6. § 110.

Apocope, the same at the end of a word, e. g. *πάρ* for *παρά*, § 117. n. 2.

Prosthesis, the addition of one or more letters at the beginning of the usual form of a word, e. g. *σμικρός* for *μικρός*.

Epenthesis, the same in the middle of a word, e. g. *πτόλεμος* poetic for *πόλεμος*.

Paragoge, the same at the end of a word; e. g. *ἐνί* for *ἐν*.

Metathesis, the transposition of letters, § 19. n. 2. § 110. 11.

Diastole, *Hypodiatole*, § 15. 2.

Metaplasm, § 56. 5.

|| *Heteroclite*, § 56. 5.

Abundans, § 56. 4.

|| *Genus Epicænum*, § 32. n. 3.

Characteristic, § 91. 2.

|| *Theme*, § 92. 6.

Union-vowel, § 87. 5, and n. 1.

Anastrophe, § 117. 3.

Tmesis, the separation of the preposition of a compound verb from the verb, e. g. *ἀν' ὧν ἔδοκτο* Ionic for *ἀπέδοκτο οὖν*, § 147. n. 7.

Correlatives, § 78. § 116.

Verbs Transitive, those which take an immediate object in the Accus. upon which the action passes over, § 131. 2.

— *Intransitive* or *Neuter*, those which take no immediate object, § 131. 2.

— *reflexive* and *reciprocal*, § 89. 1. § 135. 2, 7, 8; comp. § 74. 3, 4 and marg. note.

— *causative* } § 113. 2.

— *immediate* }

— *impersonal*, § 129. 18.

Apposition, when one noun is joined to another in the same case, for the sake of explanation or further description; e. g. *Κῦρος βασιλεὺς*, *Cyrus the king*; *ἐμὸς σὺ πατρί*, *to me thy father*. § 123. 1, 2.

Hypothetical or *Conditional Construction*, § 139. m. 22.

Attraction, § 142. 2. § 143. 3. § 151. I.

Asyndeton, § 151. IX.

Inversion or *Hyperbaton*, when one or more words are placed out of their natural order; e. g. *ἐν ἄλλοτε ἄλλῃ*, for *ἄλλοτε ἐν ἄλλῃ*, 'another time in another'; § 151. III. 1.

Ellipsis, the omission of one or more words, § 151. IV.

Pleonasm, when one or more words, strictly taken, stand superfluously, inasmuch as their sense is already contained in the context, § 151. VI.

Anacoluthon, § 151. II.

Aposiopesis, § 151. V.

Epexegetis, § 151. VII.

Zeugma, § 151. VIII.

E.

TABLES OF WORDS FOR DECLENSION.

FIRST DECLENSION, p. 47.*

ἀγορά market	κεφαλή head	πύκτης boazer
Ἀγχίσης (long ι)	κλέπτης thief	πύλη (ῥ) gate
ἀδολέσχης prattler	κόρη maiden	ρίζα root
Ἀθηνᾶ Minerva	κριτής judge	σκιά shadow
Αἰνείας Aeneas	κτιστής founder	Σκύθης (ῥ) a Scythian
ἄκανθα thorn	λαύρα lane	στέγη roof
ἄμμιλα combat	λήπη (long υ) grief	στοά porch
ἄρουρα ploughed land	μαθητής scholar	σφαίρα sphere
ἐσχολία business	μέλισσα bee	σφύρα hammer
γαλή weasel	μέριμνα solicitude	σχολή leisure
γῆ earth	Μίδας (short ι)	σωτηρία deliverance
γλῶσσα tongue	μοῖρα portion	ταμίας steward
δόξα opinion	νίκη (long ι) victory	τεχνίτης artisan
ἐχίδνα adder	νύμφη bride	ὕλη (long υ) forest
ζώνη zone	ὄργη wrath	φιλία friendship
ἡμέρα day	ὀρνιθοθήρας G. a, bird-catcher	χαρά joy
θάλασσα sea	Πέρσης a Persian	χλαίνα outer-garment
θύρα (short υ) door	πλευρά side	χώρα country
Κεκροπίδης (short ι)		ψυχή soul

SECOND DECLENSION, p. 48.

Feminines in os.

1. Besides trees (§ 32. 4) also the following plants :

- ἡ βίβλος or βύβλος the papyrus-plant
 ὁ κόκκος the scarlet-oak ; but ὁ κόκκος a berry, and especially the scarlet berry

σχοῖνος bulrush νάρδος spikenard βάφανος cabbage

With these connect :

βύσσος fine linen δοκός beam βάλανος } acorn
 βίβλος and δέλτος book βάβδος rod ἄκυλος }

2. The following stones and earths :

- ὁ, ἡ λίθος, as Fem. chiefly of rare and precious stones.
 ἄργιλος clay κρύσταλλος crystal ; but ὁ κρύσταλλος ice:
 ἀσφαλτος asphaltus μύλτος cinnabar
 βάσανος touchstone, trial σάπφειρος sapphire
 γύψος gypsum σμάραγδος smaragdus
 ἤλεκτρος (also τὸ ἤλεκτρον) amber τίτανος lime.

With these connect :

ἄμμος, ψάμμος, ἄμαθος, ψάμαθος, sand
 ψῆφος pebble, vote πλίνθος tile
 ὁσλος glass βῶλος clod
 κόπρος filth ὄνθος dung
 σποδός ashes ἄσβολος soot

* These Tables of Words for Practice are arranged simply in alphabetical order, that the learner may be exercised in judging which of the rules given in the grammar is to be applied in each instance.

3. Belonging to the idea of *vessel, receptacle, etc.*
 κιβωτός *ark* ληνός *wine-press*
 χηλός *chest* ἄκατος (ή, ό) *kind of ship*
 σορός *coffin* στάμνος (ή, ό) *jug*
 ἄρβιχος *basket* λήκυθος *oil-flask*
 κάρδοπος *kneading-trough* πρόχοος, πρόχους, *watering-pot*
 ἀσάμινθος *and* κάμινος *stove*
 πύελος *bathing-tub* δόλος (ή, ό) *cupola*
4. Belonging to the idea of *way*:
 ὁδός *and* κέλευθος *way* ἄτραπος *and* τρίβος *footpath*
 οἶμος (ό, ή) *path* τάφρος *and* καπετος *trench*
5. The following single words:
 χέρσος *and* ἡπειρος *continent* μήρινθος *twine*
 νῆσος *island* τηβεννος *toga*
 νόσος *disease* βάρβιτος (ή, ό) *lyre*
 δρόσος *dew* τάμνος *runner*
 γνάθος *jaw-bone* γέρανος *crane*
 κέρκος *tail* κόρυδος, κορυδαλός, *lark*
 ῥινός (ή, ό) *hide* κόχλος (ό, ή) *snail*
 ψίαθος (ή, ό) *mat*
- and with a difference of meaning*
 ή λέκυθος *yolk* ό λέκυθος *pea-soup*

Words for Practice.

ἄγγελος <i>messenger</i>	ἴον <i>violet</i>	παῖδιον <i>child</i>
ἀετός <i>eagle</i>	καρκίνος <i>crab</i>	ρόδον <i>rose</i>
ἀθλος <i>combat</i>	κασσίτερος <i>tin</i>	σίδηρος <i>iron</i>
ἄθλον <i>prize</i>	ό κέρασος <i>cherry-tree</i>	σπασμός <i>spasm</i>
ή ἀμπελος <i>vine</i>	ό κότινος <i>wild olive-tree</i>	στρατός <i>army</i>
ἄνθρωπος <i>man</i>	μήλον <i>apple</i>	ταῦρος <i>bull</i>
ἀργυρος <i>and</i>	ή μήλος <i>apple-tree</i>	φάρμακον <i>medicine</i>
ἀργύριον <i>silver</i>	μόλιθος <i>or</i> μόλυβδος <i>lead</i>	ή φηγός <i>beech-tree</i>
ἔργον <i>work</i>	μόριον <i>part</i>	φορτίον <i>burden</i>
εὖρος <i>east-wind</i>	νότος <i>south-wind</i>	χαλκός <i>copper</i>
ζέφυρος <i>west-wind</i>	ξύλον <i>wood</i>	χρυσός <i>and</i>
ἱμάτιον <i>over-garment</i>	οἶκος <i>house</i>	χρυσίον <i>gold</i>

THIRD DECLENSION.

Catalogue of words which have the syllable before the case-ending *long* *
 § 41. n. 1.

Nouns in *is* and *us* which in flexion have *δ*; all Feminines.

ἀψίς <i>vault</i>	κηλίς <i>spot, stain</i>	ραφανίς <i>radish</i>
βαλβίς <i>goal</i>	κληίς (Ion. for κλεις) <i>key</i>	ψηφίς <i>pebble</i>
καρίς <i>sea-crab</i>	κημίς <i>greave</i>	δαγύς <i>puppel</i>
κηκίς <i>sap</i>	κηκηίς <i>stand, base</i>	

or which in flexion have *3*:

ή ἄγλις <i>clove of garlick</i>	ό, ή ὄρνις <i>bird</i>
ή μέρμις <i>string</i>	ή κώμυς <i>bunch, tuft</i>

* The learner must here pay particular regard to the accent, in respect both to its position and form, according to the general rules, and also the special ones referred to in § 43. 2.

In *is* and *us* which in flexion have *ν*:

ἡ ἴς <i>sineu</i>	ἡ ῥίς <i>nose</i>	ὁ, ἡ ῖς <i>heap, shore</i>
ἡ ἀκρίς <i>ray</i>		ὁ δελφίς <i>dolphin</i>
ἡ γλωχίς <i>point</i>		ἡ ὠδὶς <i>throes</i>
Ἐλευσίς	Γόρτυς	Σαλαμίς
		Τραχίς
		Φόρυς

In *an*, *vn*, *ap*:

ὁ παῖαν <i>ocean</i>	ὁ μόσυν <i>wooden tower</i>
ὁ ψάρ <i>starling</i>	ὁ Κάρ <i>a Carian</i>

In *ap* *G. tos*:

τὸ φρέαρ <i>well</i>	τὸ στέαρ <i>tallow</i>
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In *ξ* *G. kos*:

βλάξ <i>βλακός stupid</i>	ὁ κόρδαξ <i>sort of dance</i>	ὁ σύρφαξ <i>filth</i>
ὁ θώραξ <i>breastplate</i>	ὁ λάβραξ <i>shark</i>	φέναξ <i>deceiver</i>
ὁ ἱέραξ <i>kite</i>	ὁ οἶαξ <i>rudder</i>	φαῖαξ <i>a Phæacian</i>
ὁ ἕξ <i>(an insect)</i>	ἡ αἰξ <i>crowd, press</i>	ἡ ῥάδιξ <i>branch</i>
ἡ φίξ <i>sphinx</i>	ἡ βέμβις <i>child's top</i>	ὁ σκάνδις <i>chervil</i>
ἡ φρίξ <i>shudder</i>	ὁ πέρδις <i>partridge</i>	ἡ σπάδις <i>palm-branch</i>
ὁ φοῖνις <i>Phœnician, palm, redness</i>		
ὁ βόμβυξ <i>silkworm</i>	ὁ κήϋξ <i>(a sea-bird)</i>	ἡ σάνδυς <i>vermilion</i>
ὁ δοῖδυς <i>pestle</i>	κήρυξ <i>herald</i>	

In *ξ* *G. γός*:

ἡ ῥάξ <i>grape</i>	ὁ κόκκυξ <i>cuckoo</i>	
ἡ μάστιξ <i>scourge</i>	ἡ πέμφις <i>bubble, blister</i>	ὁ τέττις <i>cricket</i>

In *ξ* *G. χος*: ἡ ψίξ *crumb*.

In *ψ* *G. πος*:

ὁ ἴψ, κτίψ, θρίψ, <i>names of insects</i>		
ὁ ῥίψ <i>bulrush</i>	ὁ γύψ <i>vulture</i>	ὁ γρύψ <i>griffin, condor</i>

Words for Practice, p. 57.

The letters before the case-endings, which cannot be determined by the general rules given in the grammar, are subjoined in parentheses.

All the following words have the vowels *a*, *e*, *u*, before the case-endings *short*. Those which have them long are given in the preceding lists.

1. Words having a consonant before the case-ending.

ὁ ἄγκων <i>elbow</i>	ἡ ἔρις (δ) <i>strife</i>
ἡ ἀηδών (ο) <i>nightingale</i>	ὁ θεράπων (οντ) <i>servant</i>
ὁ ἀήρ (ε) <i>air</i>	ὁ ἱμάς (ντ) <i>thong</i>
ὁ αἰθήρ (ε) <i>ether</i>	ἡ κατήλιψ (φ) <i>ladder</i>
ἡ αἶξ (γ) <i>goat</i>	ὁ κλών <i>bough</i>
ἡ ἀλώπηξ (ε) <i>fox</i>	ἡ κόρυς (δ) <i>helmet</i>
ὁ ἀνδριάς (ντ) <i>statue</i>	ὁ κτεῖς (εν) <i>comb</i>
ὁ ἄξων (ο) <i>axle</i>	ἡ κύλις (κ) <i>cup</i>
ἡ αὐλαξ (κ) <i>furrow</i>	τὸ κύμα <i>wave</i>
ἡ βήξ (χ) <i>cough</i>	ἡ λαίλαψ (π) <i>hurricane</i>
ὁ γέρον (οντ) <i>old man</i>	ὁ Λάκων
ἡ δαῖς (τ) <i>feast</i>	ὁ λάρυγξ (γ) <i>larynx</i>
ἡ δῆς (δ) <i>torch</i>	ὁ λιμήν (ε) <i>haven</i>
ὁ δράκων (οντ) <i>dragon</i>	ἡ λίγξ (κ) <i>lynx</i>
ἡ Ἑλλάς (δ) <i>Greece</i>	ὁ μῆν <i>month</i>
ὁ Ἑλλήν <i>a Greek</i>	τὸ νέκταρ <i>nectar</i>
ἡ ἐλπίς (δ) <i>hope</i>	ὁ ὄνυξ (χ) <i>nail, claw</i>

ὁ οὐρυξ (γ) quail
τὸ οὐθαρ (τ) udder
ὁ πένης (τ) poor man
ὁ πίναξ (κ) tablet
ὁ ποιμήν (ε) shepherd
ἡ πτέρυξ (γ) wing
ἡ πτύξ (χ) fold
ἡ σὰρξ (κ) flesh
ἡ σειρήν siren
τὸ στόμα mouth
ἡ Στύξ (γ)
ἡ Σφίγξ (γ)
ἡ Τίρυνς (ῥ)

ὁ φθεῖρ louse
ἡ φλέψ (β) vein
ἡ φλόξ (γ) flame
ὁ φόρ thief
τὸ φῶς (τ) light
ὁ χάλιν (β) steel
ὁ χειμών tempest, winter
ἡ χελιδών (ο) swallow
ὁ χήν goose
ἡ χθών (ο) earth
ἡ χιών (ο) snow
ἡ χλαμύς (δ) war-garment
ἡ ὤψ countenance

2. Words having a vowel before the case-endings, and more or less contracted, p. 61 sq.

τὸ ἄνθος flower
ὁ βότρυς bunch of
grapes
τὸ γένος race
ἡ γένυς jaw-bone
τὸ σκέπας cover
ἡ δρυς oak
ὁ ἱππεύς rider

τὸ κόμμι gum
ἡ Λητώ Latona
ὁ μάντις seer
ὁ μῦς mouse
ὁ ὄρεϋς mule
τὸ ὄρος mountain
ἡ ὄψις face
ἡ πειθῶ persuasion

ὁ πέλεκυς axe (§ 51)
τὸ πέπερι pepper
ἡ πίσυς pine
ἡ ποίησις poetry
ἡ πράξις action
ὁ στάχυς ear of grain
ἡ φύσις nature

ADJECTIVES, p. 78.

Examples of adjectives in *os* or of two and three endings, for applying the rules in § 60. 2 and 4.

All are to be considered as having three endings, which are not limited to two by some definite rule.

ἀγαπητός beloved
ἀδίκος unjust
ἀθλίος unhappy
ἀμαχος invincible
ἄξιος worthy
ἀριστερός left
βαρύτονος barytone
βασιλικός royal
γεωργικός agricul-
tural
γυμνός naked
δεξιός right (dexter)
δηλός manifest
διάλιθος set with
stones
διάφορος different
δίκαιος just

δυνατός possible
εὐλαφρός easy
ἐρυθρός red
εὐκαιρος opportune
ζηλότυπος jealous
ἡμίγυμνος half-naked
θαυμάσιος wonderful
θεῖος divine
θερμός warm
θνητός mortal
ἴδιος own
ιερός holy
καθαρός clean, pure
κοινός common
λάλιος talkative
λείος smooth
λευκός white

μαλακός soft
μόνος alone
ξένος strange
ὀξύθυμος wrathful
ὀρθός right, straight
πολυφάγος gluttonous
πρόθυμος ready, willing
σεμνός venerable
σκληρός hard
σοφός wise
σπάνιος rare
στενός narrow
ταλαίπωρος miserable
τυφλός blind
φιλότεκνος loving
children
χωλός lame

F.

CATALOGUE OF REGULAR VERBS.

Preliminary Notes.

1. In this Catalogue, it is to be assumed of every verb in respect to which nothing is specified, that it has the Aorist and the Perfect after the *first* form; and that its whole conjugation is sufficiently obvious from the rules given in the grammar. This is also the case in respect to every particular tense, which is not expressly specified. Consequently, when e. g. under any verb there stands simply *Aor. 2*, in order to show that this verb has this form of the Aorist, it refers solely to the *Aor. Act.* (and *Mid.*) while the *Aor. Pass.* and *Perf. Act.* are to be made according to the first form.

2. Where the *Aor. 2 Pass.* is specified, the *Aor. 1 Pass.* must nevertheless be always formed; since it very often exists as a less frequent form together with the *Aor. 2*; and the verbs in which it was not used at all cannot with certainty be specified.

3. The whole Catalogue serves at the same time as an *Index* of all the Verbs treated of or cited as examples in respect to form, throughout the whole discussion on the Verb; if they have not already found their place in the anomalous Catalogue, § 114.

4. The expression—*Pass. takes σ*—refers everywhere to the *Perf.* the *Aor. 1*, and the *Verbal Adjectives*; but stands only with verbs in which this does not follow as a matter of course. §§ 98, 100, espec. § 112. 20.

I. BARYTONE VERBS, p. 146.

- ἀγάλλω *adorn*. MID. *be ostentatious*.
 ἀγγέλλω *announce*.—MID.—Aor. 2.
 Act. and Mid. see § 101. 8.
 ἀγλαίζω *make splendid*, Fut. § 95. n. 14.
 ἀγχω *strangle trans.* MID. (ἀπάγχομαι) *strangle oneself*, § 135. 2.
 ᾄδω *contr. from αἰδῶ sing.* Augm. § 84. 5. Fut. Mid.
 ἀθροίζω *assemble*.—MID.
 ἀθύρω *play*
 αἰκίζω *abuse*.—MID.
 αἶσσω Act. also Pass. Depon. *spring, hasten*. Att. αἶττω or αἶττω, Aor. ἤξα, ἤξαι, also without ι subscript.
 αἰσχύνω *shame*. Pass. *am ashamed*, § 113. n. 5. § 135. 2, 5. Perf. Pass. see § 101. n. 8.
 αἶω *hear*, only Pres. and Impf.—Augm. (ἐπηῖσα) § 84. n. 2.
 ἀκοντίζω *hurl*. MID. in comp. § 135. 7.
 ἀκούω *hear*, Fut. Mid. very rarely Fut. Act. § 113. n. 7.—Perf. ἀκήκοα, Plupf. ἤκηκόην § 85. 2, 3.—Pass. takes σ; Perf. Pass. without redupl.
 ἀλαλάζω *shout for joy*, F. ξω and ξομαι Eurip. § 92. n. 3.
 ἀπαρίζω *overcome*, Fut. ξω.
 ἀλείφω *anoint (i)*.—Perf. § 85. 2. Perf. Pass. ἀηλίμμαι and ηλειμμαι. Aor. 1. P. rarely Aor. 2. P.—MID. ἀλλάσσω, πτω, *change*; Charact. § 92. n. 2. Aor. 2. P. § 104. n. 2.—MID. in comp. (Fut. 1. M. and Fut. 2. P.) § 135. 7.
 ἀμβλύνω *blunt*
 ἀμείβω *exchange*.—MID. comp. ἀπαμ. § 113. n. 5. extr.
 ἀμέλω *milk*
 ἀμύνω *ward off*.—Perf. wholly wanting.—MID. § 135. 2, 5.
 ἀντιάζω *go to meet*, § 112. 9.
 ἀνύω *complete*, § 95. n. 3.—Pass. takes σ.—MID.
 ἀπολαύω *enjoy*, Fut. M. see § 114.
 ἀπτω *kindle*
 ἀπτω *fasten to*. MID. *seize, touch*
 ἀράσσω *smite*
 ἄρδω *water*. Pass. only Pres. and Impf.
 ἀρμόττω, ἀρμόζω, *adapt*, § 92. n. 5.—MID.
 ἀρύω *draw water*, forms its tenses like ἀνύω.—MID.
 ἄρχω *rule*.—MID. *begin*
 ἀσπαίρω *palpitate*

- ἀστράπτω** *lighten, glisten*
αἰαίνω *become dry.* Augm. § 84. n. 2.
βαδίζω *go.* Fut. Mid.
βάπτω *dip.* Charact. φ, § 92. n. 1.—
 Pass. Aor. 2.
βάλλω *milk*
βήσσω, ττω, cough. Char. § 92. n. 2.
βιβάζω, see **βαίνω**, § 114.
βλάπτω *injure.* Charact. β, § 92. 5,
 and n. 1.—Pass. Aor. 2.—Redupl.
 § 83. n. 1.
βλέπω *see.* Fut. Act. and Mid.
 Pass. Aor. 2. § 100. n. 5.
βλίττω *gather honey,* § 92. n. 2.
βλύζω *spring up (as water).*
βουλεύω *counsel.*—MID. 135. 7.
βραδύνω *be slow.* Perf. § 101. n. 8.
 marg.
βράζω or **βράσσω, ττω, boil, ferment,
winnow. Fut. σω, § 92. n. 2.
βρέμω *murmur, roar, only Pres. and*
Impf.
**βρέχω, wet, soak.—Pass. § 130. n. 5.
βρῶμι *am full, only Pres. and Impf.*
γλύφω *carve, ῡ, § 7. n. 8. Redupl.*
 § 83. n. 1.
γλαυτίζω *kiss,* § 83. n. 1.
γνωρίζω *recognize.* Redupl. § 83. n. 1.
γράφω *write.*—Pass. Aor. 2, and Fut.
 2, § 100. n. 4.—MID. § 136. n. 3.
γρύζω *grunt, Fut. ξω.*
γυμνάζω *practise.*—MID. § 135. 2.
δακρύω *weep*
δανείζω *lend on interest.*—MID. bor-
 row on interest
δέρω *slay.*—Pass. Aor. 2 (ᾱ).
διασπάζω *rule*
δεύω *moisten*
δικάζω *judge.*—MID. § 135. 8.
διστάζω *doubt*
διώκω *pursue, Fut. Act. and Mid.*
δουλεύω *serve*
δρέπω *pluck.*—MID.
δρύπτω (δρύφω) *tear,* § 92. 5. marg.
ἐγκωμιάζω *praise, Fut. Mid. rarely*
Fut. Act. Augm. § 86. n. 3.
ἐγχειρίζω *hand over.* Augm. § 86. n. 3.
ἐθίζω *accustom.* Augm. ε, § 84. 2.
εικάζω *conjecture.* Augm. § 84. 5.
εἶκω *yield.* Augm. § 84. 5. Not to
 be confounded with the Anom.
 εἶκω.
ἐκκλῶ *exclude.* Augm. § 84. 5, and
 n. 4. See also in § 114.
ἐκκλησιάζω *hold an assembly.* Augm.
 § 86. n. 3.
ἐλέγχω *confute.*—Att. redupl.—Perf.
 Pass. § 98. n. 7.
**εἰσσω, ττω, wind. Augm. ε, § 84.
 2.—Perf. Act. does not occur.
 Perf. Pass. εἰσγμαι and εἰληγμαι.
 MID.
ἐλπίζω *hope.*—ἔλπω see Anom. § 114.
ἐμφανίζω *make clear.* Augm. § 86
 n. 3.
ἐντύω and **ἐντύνω** *equip, forms tenses*
only from the latter
ἐξετάζω *search out.* Augm. § 86. n. 2.
ἐορτάζω *celebrate.* Augm. § 84. n. 9.
ἐπείγω (not a compound) *impel; Pass.*
hasten, § 113. n. 5.
ἐπιβατεύω *sail in a ship.* Augm.
 § 86. n. 3.
ἐπιτηδεύω *be diligent.* Augm. § 86.
 n. 3.
ἐπελδω *prop.*—Att. redupl. § 85. 1.—
 MID.
**ἐρέσσω, ττω, row. Fut. σω, § 92. n. 2.
ερέιγω *spit out, see anom. ἐρυγγάνω,*
 § 114.
ἐρέφω *deck, crown.*—MID.
ἐρίζω *strive, emulate.*—Att. redupl.
 § 85. 1.
ἐρμηνεύω *interpret*
έρπω *creep.* Augm. ε, § 84. 2. (Pres.
 and Impf.) Flexion from ἐρπύζω.
εὐθύνω *make straight*
εὐφραίνω *rejoice.* Pass. § 113. n. 5.
**εὔω, comm. ἀφένω, roast, singe
ἐχθαίρω *hate (poet.)* Aor. § 101. n. 2.
ἡδω *delight, trans. Pass. rejoice,*
 § 113. n. 5.
ἦκω *come, am here.* No Aor. and no
 Perf. § 137. n. 8.
θάλλω *sprout.*—Perf. 2, § 97. 4. b.
θάπω *warm*
θαυμάζω *wonder at.* Fut. Mid.
θέλω *enchant*
θερίζω *harvest*
θεσπίζω *prophecy.* Fut. Att. § 95.
 n. 14.
θήγω *whet*
θηρεύω *hunt*
θλίβω *crush.*—Pass. Aor. 2.
θραύω *break in pieces.*—Pass. takes σ,
 § 112. 20. c.
θύω and **θύνω** *be furious.* Pres. and
 Impf.
ιδρύω *set, see § 114.*—MID.
ιδύνω *make straight*
ικετεύω *supplicate.* Augm. § 84. 3.
ιμάσσω (poet.) *scourge,* Char. § 92.
 n. 2.
ιμείρω *desire.* Pass. § 113. n. 5.
ιππεύω *ride*
ισχυαίνω *make dry.* Aor. 1. § 101. n. 2.**********

ισχύω *am able*. Augm. § 84. 3.

καθαίρω (not a compound) *purify*.—

Aor. 1. takes η, rarely α.—MID.

καίνω *kill*.—Aor. 2.—Perf. wholly wanting.—Pass. only Pres. and Impf.

καλύπτω *wrap up*.—MID. § 135. 4.

κάμπτω *bend*.—Pass. Perf. § 98. n. 8.

κείρω *shear*.—Fut. σω in Hom. § 101.

n. 3. Aor. 2. Pass.—MID. § 135.

2, 4, 8.

κελεύω *command*.—Pass. takes σ, § 112. 20. c.

κέλλω *land*. F. κέλω, § 101. n. 3.

κερδαίνω *gain*; Aor. 1, § 101. n. 2.

κηρύσσω, ττω, *proclaim*

κινδυνεύω *be in danger*

κλέπτω *steal*. Fut. Mid.—Perf. Act.

§ 97. n. 1. Perf. Pass. § 98. n. 3.

Aor. 2. Pass. § 100. n. 5.

κλίνω *incline*, § 101. 9.—Pass. Aor. and Fut. 1 and 2.—MID.

κλύω *rinse*

κναιώ *scratch*. Pass. takes σ, § 113. 20. a.

κνίζω *itch, burn*

κνώσσω *sleep* (poet.) Fut. § 95. 6. marg.

κοιλαινώ *hollow out*; Aor. 1, § 101. n. 2.

κολάζω *punish*. Fut. κολάσω, κολάσσομαι, and κολώμαι.

κομίζω *bring*. MID. *receive*, § 135. 6.

κονώ *bedust*, κονίσω, κεκόνισμαι, later κεκόνισμαι from κονίζω.

κόπτω *cut*. Char. § 92. n. 1. Perf. 1. (Epic Perf. 2.) Pass. Aor. 2.—

MID. § 135. 5.

κορύσσω *equip*. Char. § 92. n. 2. § 98. n. 5.

κραίνω *accomplish*. Perf. § 101. n. 7.

κρίνω *judge*, § 101. 9.—MID. § 135. 7.

—ἀποκρίνομαι *answer*, § 113. n. 5.

κρούω *strike*. Pass. takes σ, § 112. 20. c.—MID. § 135. 6.

κρύπτω *conceal*. Character. β, § 92. n. 2, and marg.—Pass. Aor. 1 and 2.—MID.

κτεατίζω *gain*. Augm. § 83. n. 1. b.

κτίζω *found*

κύπτω *sloop*. Perf. κέκυφα

κωκύω *howl*. Fut. Mid.

κωλύω *hinder*

λάμπω *shine*. Fut. Act. and Mid.—Perf. 2 λάλαμπα

λέγω *say*.—MID.—See in § 114.

λείβω *pour out*

λείπω *leave*, secondary form λυμπάνω,

§ 112. 4, 11. Aor. 2. Perf. 2.—MID.

λέπω *shell*.—Pass. Aor. 2, § 100. n. 5.

λευκαίνω *make white*. Aor. 1, § 101.

n. 2.

λεύσσω *see* (poet.) Fut. § 95. 6. marg.

λεύω *stone*. Pass. takes σ, § 112. 20. a.

λήγω *leave off*

λυγίζω *bend*, § 95. n. 2. marg.

λυμαίνω *spoil*, see Depon. λυμαίνομαι.

λύω *loose*, see Anom. § 114.

μαλάσσω, ττω, *soften*

μαραίνω *cause to wither*.—Aor. 1 takes α.—Pass. *wither*

μάσσω *knead*. Char. γ, § 92. n. 2.—

Aor. 1. and 2. Pass.—MID.

μαστιζώ *scourge*. Fut. ξω, § 92. n. 3.

μερίζω *divide out*.—MID.

μηνύω *point at*

μαίνω *soil*.—Aor. 1. takes η, § 101.

n. 2, and n. 8. marg.

μολύνω *stain, soil*, Perf. Pass. § 101. n. 8. b.

νεύω *nod*, (ἐπινεύω *assent*, ἀνανεύω *dis-*

sent), Fut. Mid. in Hom. Plat. also

Fut. Act.

νίσσομαι *go away* (poet.) Fut. § 95. 6. marg.

νίφω *snow*

νομίζω *suppose*

ξηραίνω *make dry*. Perf. Pass. § 101. n. 8.

ξύω *make smooth*. Pass. takes σ,

§ 112. 20. a.

οιακίζω *steer*. Augm. § 84. n. 2.

οικτείρω *beseech*

οιμώζω *wail*. Char. § 92. n. 3.—Fut. Mid.

οινίζω *smell of wine*. Augm. § 84. n. 2.

οκέλλω *land*, trans. and intrans.

όλολύζω *cry out*. Fut. ξομαι.

όξύνω *sharpen, irritate*. Perf. Pass § 101. n. 8.

όνειδίζω *reproach, revile*

ονομάζω *name*

οπλίζω *arm*.—MID.

όρέγω *reach out*. Att. redupl.—Aor. Pass. and Mid. § 113. n. 5.

όρίζω *bound*.—MID.

όργαίνω *make angry*. Aor. 1, § 101. n. 2.

όρύσσω, ττω, *dig*, Char. § 92. n. 2.—Att. redupl. § 85. 1.—MID.—Sec-

ondary form όρύχω, § 92. 5. marg.

§ 114 in ψύχω.

ούτάζω *wound*, § 84. 5. § 112. 9. § 114 in ούτάω.

- παιδεύω *educate*.—MID.
 παλαίω *wrestle*. Pass. takes σ, § 112. 20. a.
 πάλλω *brandish*.—Pass. Aor. 2, see in § 114.
 πάσσω *bestrew*. F. σω, § 92. n. 2, 3.—MID.
 πείρω *pierce*, § 101. 8.—Pass. Aor. 2. πέμπω *send*. Perf. § 97. n. 1.—Perf. Pass. § 98. n. 8.—MID.
 πεπαίνω *ripen*. Aor. 1, § 101. n. 2. πήσσω, see § 114 πήγνυμι
 πιαίνω *fatten*. Aor. 1, § 101. 4. πιάζω *press*. (πιέζυν § 112. n. 5.)
 πιστεύω *believe*
 πλάσσω, ττω, *form*, Fut. σω, § 92. n. 1. B.—MID.
 πλέκω *braid*.—Pass. Aor. 2, § 100. n. 5.—MID.
 πλύνω *wash*, § 101. 9.
 πνίγω *suffocate* trans. Fut. Mid. ξομαι.—Pass. *suffocate* intrans. § 113. n. 5.
 πορεύω *bring, conduct*.—Pass. *journey*, § 113. n. 5. § 135. 3.
 πορίζω *procure*.—MID. *gain, acquire*, § 135. 6.
 πράσσω, ττω, *do, find myself* (well or ill), § 113. n. 3. extr.
 πρέπω *become*; only Active
 πρεσβεύω *am ambassador*.—MID. § 135. 8.
 πρίω *saw*.—Pass. takes σ, § 112. 20. a.
 προφητεύω *prophecy*. Augm. § 86. n. 3.
 πταίω *stumble*.—Pass. takes σ, § 112. 20. a.
 πτήσσω *stoop down*. Char. § 92. n. 2. πτίσσω *stamp*. Fut. σω, § 92. n. 2. B.
 πτύσσω *fold*.—MID.
 πτύω *spit*. Flexion in § 95. n. 3. § 112. 20. b.
 πύθω (long υ) *cause to rot*.—Pass. *am rotten*
 ραίω *smash, shiver*. Pass. takes σ, § 112. 20. a.
 ράπτω *sew*, § 92. n. 1. c.—Aor. 2. Pass. ρέπω *sink*
 σαίνω *wag, flatter*; only Active.—Aor. 1. takes η, also α.
 σαιρώ *sweep*.—Aor. 1. takes η.—Perf. 2. has the special signif. *grin*, as Present
 σειώ *shake*.—Pass. takes σ, § 112. 20. a.—MID.
 σημαίνω *mark*.—Aor. 1. takes η, later α.—MID.
 σήπω *cause to rot*.—Pass. *am rotten*, Aor. 2. and Perf. 2, § 113. n. 3, 5. § 135. n. 1.
 σκάζω *limp*
 σκάπτω *excavate*. Charact. φ, § 92. n. 1. c.—Pass. Aor. 2.
 σκεπάζω *cover*, § 112. 9.
 σκευάζω *prepare, ἐσκευάδαται* § 103. m. 23.—MID. § 135. 2.
 σκίπτω Act. and Mid. *lean upon, support myself*
 σκιάζω *overshadow*, § 112. 9.
 σκώπτω *coff*. Fut. Mid.
 σπείρω *sow*.—Pass. Aor. 2.—MID.
 σπενδω *hasten*.—MID.
 σπουδάζω *do with zeal*.—Fut. Mid.
 στάζω *drop, trickle*, § 92. n. 3.
 στέγω *cover*
 στείβω *tread upon*.—Pass. Aor. 2.
 στείχω *stride, proceed*, Aor. 1. and 2. στέλλω *send*, § 101. 8.—Pass. Aor. 1. and 2.—MID. § 135. 3. § 136. n. 2.
 στένω *sigh*; only Pres. and Impf.
 στενάζω *groan*. Char. § 92. n. 3.
 στέργω *love, am contented*.—Perf. 2.
 στέφω *stuff, crown*.—MID.
 στηρίζω *prop, support*. Char. § 92. n. 3.—MID.
 στιζω *prick*. Char. § 92. n. 3.
 στρατεύω Act. and Mid. *take the field*
 στρέφω *turn*. Perf. Act. § 97. n. 1. Perf. Pass. § 98. n. 3. Pass. Aor. 1. and 2, § 100. n. 3.—MID.
 συρίζω and συρίττω *pipe, whistle*. Fut. συρίζομαι Att.
 σύρω *draw, drag*.—Pass. Aor. 2.—MID.
 σφάλλω *deceive*.—Pass. Aor. 2.
 σφάπτω and σφάζω *slaughter*, § 92. n. 5.—Pass. Aor. 2.
 σφίγγω *fasten, bind fast*.—Pass. Perf. § 98. n. 7.
 σφύζω *beat, palpitate*. Char. § 92. n. 3.
 σχίζω *split*
 σχολάζω *have leisure*
 τάσσω, ττω, *arrange*. Char. § 92. n. 2.—Pass. Aor. 1. and 2.—MID.
 τέγγω *moisten, wet*
 τείνω *extend*, § 101. 9.
 τείρω *rub away*, only Pres. and Impf. —For τέρω see *Ausf. Sprachl.*
 τεκμαίρω *fix, limit*.—Aor. 1. takes η. —MID. *prove*
 τεκταίνω *work as carpenter, etc.*—Aor. 1. takes η.
 τέλλω, only in compounds, e. g. ἐπιτέλλω *order, give commission*, § 101. 8.—MID.

- τετραίνω *bore*, § 101. 4. § 112. 13; see § 114 *τετρώ*
 τήκω *soften, melt*.—Pass. *melt* intrans. § 113. n. 5. Aor. 2. Perf. 2. § 113. n. 3, 5. § 92. 9. But Aor. 1. Pass. *was melted*, § 113. n. 6.
 τῖλλω *pluck, pull*, § 101. 4.—MID. § 135. 5.
 τινάσσω *shake vehemently*.—MID. § 101. n. 7. b.
 τραχύνω *make rough*. Perf. Pass. § 101. n. 7. b.
 τρέμω *tremble*; has no Aor. and no Perf.
 τρέπω *turn*. Perf. Act. § 97. n. 1. Perf. Pass. § 98. n. 3. Aor. 2. Act. Pass. Mid. § 100. 4. Aor. 1. Pass. ib. n. 3.—Verbal adj. *τραπητέον* § 134. n. 5.
 τρίβω *rub* (i).—Pass. Aor. 2, § 100. n. 4.
 τρίζω *chirp*, Fut. ξω, § 92. n. 3.—Perf. *τέτριγα* as Present, § 113. 7, and n. 13.
 τρύγω *rub away*. Secondary form *τρύχω*, see § 114.
 τωδάω *mock*. Fut. Mid.
 ὑβρίζω *insult, abuse*
 ὑποπτεύω *suspect*. Augm. § 86. n. 3.
 ὑφαίνω *weave*. Aor. 1. takes η.
 ὕω *rain*. Pass. takes σ, § 112. 20. a.
 φαίνω, see § 114.—Perf. Pass. § 101. n. 7.
 φαρμάσσω, ττώ, *treat with medicine*
 φέρβω *feed*. Perf. 2, § 97. 4. c.—Has no Fut. nor Aor.
 φλέγω *burn* trans.—Pass. Aor. 2, § 100. n. 5.
 φονεύω *kill*
 φράσσω, ττώ, *shut in, inclose*. Char. § 92. n. 2.—Pass. Aor. 2.—MID.
 φρίσσω, ττώ, *shudder*. Char. κ, § 92. n. 2.—Perf. 2, § 97. n. 5.
 φροντίζω *take interest in*
 φρύγω *roast*.—Pass. Aor. 2, § 100. n. 4.
 φυλάσσω, ττώ, *guard*.—MID. § 139. 2, 5.
 φύτεύω *plant*
 χαλεπαίνω *act harshly*. Aor. 1, § 101. n. 2.
 χορεύω *dance*
 χρήζω *need, require*; only Pres. and Impf.—Comp. Anom. χράω, § 114.
 χρίω *anoint*.—Pass. takes σ, § 112. 20. c.—MID. § 135. 2.
 ψάλλω *play the lyre, sing*
 ψάύω *touch*. Pass. takes σ, § 112. 20. a.
 ψέγω *censure*.—Aor. 2. Pass. § 100. n. 5.
 ψεύδω *belie*.—MID. *am false, lie*
 ψηφίζω *count, reckon*.—MID. *decide by vote*
 ὠδίνω *am in travail*

II. CONTRACTED VERBS, § 105, comp. p. 177.

- ἀγαπάω *love*
 ἀγνοέω *know not*. Fut. Mid. (Fut. Act. in Demosth.)
 ἀδικέω *do wrong*
 αἱματώω *make bloody*
 αἰνέω *praise*, § 95. n. 4; αἰνέο § 105. n. 7.
 αἰρέω, see Anom. § 114.
 αἰτέω *ask, demand*.—MID. § 135. n. 2.
 ἀκολουθεύω *follow*
 ἀκριβέω *know accurately*.—MID.
 ἀλγέω *suffer pain*
 ἀλσάω *thresh*. Fut. ἄσω and ἥσω, § 95. n. 6.
 ἀμύω *now*.—MID.
 ἀμφισβητέω *strive, am of a different opinion*. Augm. at the beginning.
 ἀνιάω (not a compound) *afflict*.—Pass. with Fut. Mid. *afflict myself, grieve*, § 113. n. 5.
 ἀνορθόω *sit upright*. Augm. § 86. n. 4.
 ἀντιβόλέω *meet, entreat*. Augm. § 86. 2.
 ἀντιδικέω *join issue*. Augm. § 86. 2
 ἀξιώω *esteem worthy*.—MID.
 αἰοιδιάω *sing* (poet.) § 105. n. 1.
 ἀπαντάω *meet*. Fut. Mid. (later Act.) —Augm. § 86. n. 2.
 ἀπατάω (not a compound) *deceive*
 ἀπειλέω (not a compound) *threaten*
 ἀριθμέω *number*.—MID.
 ἀρκέω *suffice*, retains ε in flexion, § 95. n. 3.—Pass. takes σ, § 112. 1, b.
 ἀρώω *till, plough*, retains ο in flexion, § 95. n. 3. Att. redupl.—Pass. without σ, § 112. 20. b.
 ἀρτάω *hang up, fasten*.—MID.
 ἀσκεύω *exercise*.—Pass. *train myself*
 ἀσχαλάω *am unwilling*, § 105. n. 10.
 ἀτιμώω *dishonour*, Fut. 3, § 99. n. 2.
 αἰδάω *talk*, § 106. n. 16.
 ἀνλέω *play the flute*
 ἀφρονέω *am foolish*. Augm. § 86. 2.
 βοάω *cry out*, § 95. 5. See in § 114.

- βοσκολέω *pasture* trans. § 105. n. 12.
 βριάω *am strong*, § 113. 2.
 βροντάω *thunder*
 γελάω *laugh*, Fut. Mid.—Has a short in flexion, § 95. n. 3. Pass. takes σ, § 112. 20. b.—Dialects, § 110. n. 10, 14.
 γεννάω *beget*.—MID.
 δαπανάω Act. and Dep. Pass. *expend, lay out*, § 113. n. 5.
 δηϊόω, Att. δηώω, *treat as an enemy*, § 105. n. 11.
 ηλλέω *injure*.—MID.
 ηλλόω *make known*
 διατάω (not a compound) *am arbitrator*. Augm. § 86. n. 4.—Pass. § 113. n. 5.
 διακονέω (not a compound) *minister to, serve*. Augm. § 86. n. 4.—Also MID. Depon.
 δικαιοόω *hold to be right*, § 105. n. 13.
 διψάω *am thirsty*, § 105. n. 5.
 δουλόω *enslave*.—MID.
 δυσσαρεστέω *am displeased*. Augm. § 86. 3.
 δυστυχέω *am unhappy*. Augm. § 86. 3.
 δυσωπέω *put out of countenance*. Augm. § 86. 3.
 εάω *let, permit*, § 95. n. 7.—Augm. ετ, § 84. 2.
 ἐγγυνάω *give as pledge, pawn*. Augm. § 86. n. 3.—MID. *pledge myself*, § 135. 2.
 ἐγχειρεύω *take in hand*. Augm. § 86. n. 3.
 ἐλεέω *compassionate*
 ἐμέω *vomit*, retains ε in flexion, § 95. n. 3. Att. redupl.—Pass. takes σ, § 112. 20. b.
 ἐμπεδόω *make fast, firm*. Augm. § 86. 2.
 ἐμπολλάω *traffick*. Augm. § 86. n. 3.
 ἐνοχλέω *trouble, molest*. Augm. § 86. n. 4.
 ἐπιθυμέω *desire*. Augm. § 86. n. 3.
 ἐπιορκέω *swear falsely*. Augm. in middle. Fut. Mid.
 ἐπιχειρέω *undertake*. Augm. § 86. n. 3.
 ἐρευνάω Act. and Mid. *search out, investigate*
 ἐρημόω *make desert*. Fut. § 95. n. 13.
 ἐρυθρίω *blush*, § 97. 2. b.
 ἐρωτάω *ask, question*
 ἐστιάω *entertain*. Augm. ετ, § 84. 2.—Pass. § 113. n. 5.
 ἑτεροποιόω *make otherwise*, § 105. n. 1.
 εὐεργετέω *do good to*. Augm. § 86. 3.
 εὐσεβέω *am pious*
 εὐωχέω *entertain*. Pass. *feast, revel*, § 113. n. 5. § 135. 3.—Augm. § 86. 2.
 ζέω *boil intrans. retains ε in flexion*, § 95. n. 3. § 112. 20. b. Secondary form ζίννυμι.
 ζηλόω *emulate, rival*
 ζημιόω *punish*
 ζητέω *seek*
 ζωγραφέω *paint*
 ἡβάω *am young*; see § 114 ἡβόσκω.
 ἡμερώω *tame*.—MID.
 ἡχέω *sound*; ἡχεσκε § 105. n. 12.
 θαρρέω, θαρσέω, *have confidence*
 θηρέω *hunt*, Fut. Mid. and Act.
 θλάω *crush, has a short in flexion*, § 95. n. 3.—Pass. takes σ, § 112. 20. b.
 θρηνέω *lament, bewail*
 θυμιάω *burn incense*
 θυμύω *become angry*.—Pass. § 112. n. 5.
 ιδρώω *sweat*, contr. § 105. n. 6.
 ιμάω *draw sc. water*.—MID.
 ιπποτροφέω *keep horses*, § 86. n. 5.
 ιστορέω *search into, inquire*
 κακώω *injure, weaken*
 κατηγορέω *accuse*. Augm. § 86. n. 2.
 κεντέω *prick, sting*
 κινέω *move*
 κλάω *break, see Anom. § 114.*
 κληρώω *choose by lot*.—MID. *cast lots*, § 135. 6.
 κνάω *scrape*. Flexion, § 105. n. 5. Pass. takes σ, § 112. 20. a.—Secondary form κνήθω, § 112. 12.
 κοιμάω *put to sleep*. Pass. (epic Mid.) *sleep*, § 113. n. 5. § 135. 3.
 κοινώω Act. and Mid. *make common, share*
 κοινουνέω *participate*
 κολλάω *glue*
 κολυμβάω *swim*
 κομάω *wear long hair*, § 105. n. 10.
 κορέω *sweep*; diff. from Anom. κορέννυμι
 κοσμέω *adorn*, § 105. n. 15.
 κοτέω Act. and Mid. *excite a grudge, irritate*; retains ε in flexion, § 95. n. 3.
 κρατέω *have power, hold fast*
 κροτέω *beat, clap*
 κτυπέω *resound, make a noise*, § 114.
 κυβερνάω *steer, guide*
 λαλέω *speak*
 λιπαρέω *implore*
 λοιδορέω Act. and Pass. Dep. *reproach, revile*, § 113. n. 5.

- λυπέω *grieve, mortify*.—Pass. § 113. n. 5.
 λωφάω *relax, yield*
 μαρτυρέω *testify*
 μειδιάω *smile*
 • μελοποιέω *make songs*. Augm. § 86. 2.
 μετρέω *measure*.—MID.
 μισέω *hate*
 νεκίω *wrangle*. Flex. § 95. n. 3.
 νέω, see Anom. § 144.
 νικάω *conquer*
 νοέω *think*; see Anom. § 114.
 νουθετέω *admonish*
 ξέω *scrape, polish*; retains ε in flexion, § 95. n. 3. Pass. takes σ, § 112. 20. b.
 οἰδάω *make swell*. Pres. secondary forms -άνω, -αίνω.
 οἰκείω *make my own*. Fut. § 95. n. 13.
 οἰκέω *inhabit*; οἰκέαι, § 105. n. 9.
 οἰκοδομέω *build*.—MID.
 οἰκουρέω *keep the house*. Augm. § 84. n. 2.
 οἰνοχοέω *pour out wine*. Augm. § 84. n. 8.
 οἰνώω *get drunk*
 οἶσω *leave alone*. Augm. § 84. n. 2.
 οἰστρέω *make wild*. Augm. § 84. n. 2.
 ὀκνέω *am slothful, will not*
 ὁμαρτέω *accompany*, § 105. n. 16.
 ὁμιλέω *have intercourse with*
 ὁμολογέω *agree, confess*
 ὀπτάω *roast*
 ὀρθόω *set upright, erect*.—MID.—Compound ἀνορθόω, Augm. § 86. n. 4.
 ὀρμάω Act. and Dep. *press forward, endeavour*, § 113. n. 5.
 ὀρμέω *lie at anchor*
 ὀχέω *drive trans.*—Pass. *drive intrans.*
 παρανομέω *transgress the laws*. Augm. § 86. n. 3.
 παροινέω *am enraged*. Augm. § 86. n. 4.
 πατέω *tread*
 πεινάω *am hungry*, contr. § 105. n. 5.
 πειράω *tempt, prove*.—πειράομαι with Fut. Mid. and Aor. Pass. *attempt, undertake*, § 113. n. 5.
 πηδάω *leap*. Fut. Mid.
 πλανάω *cause to wander*. Pass. *wander*, § 113. n. 5.
 πλεονεκτέω *am greedy, covetous*
 πληρώω *fill*, § 105. n. 13.
 πονέω *labour*; see Anom. § 114; also § 113. 2.
 ποτάομαι, see Anom. πέτομαι, § 114.
 προξενέω *am a public guest*. Augm. § 86. n. 3.
 προσδοκάω *expect*. Augm. § 86. n. 2.
 πτερώω *furnish with wings*
 πτοέω *frighten*, § 83. n. 1. c.
 πωλέω *sell*
 ριγύω *am cold*; contr. § 105. n. 6.
 ριζύω *cause to take root*. Pass. *take root*
 ροιζέω *whirr*. Iterat. -ασκον § 103. m. 11.
 ροφέω *gulp down*.—MID.
 ρυπάω *am filthy*. Redupl. § 83. n. 4.
 σημειώω *mark*.—MID.
 σιγάω *am silent*. Fut. Mid.
 σιωπάω *am silent*. Fut. Mid.
 σκιρτάω *leap about, spring*
 σμάω, see Anom. § 114.
 σπάω *draw, has a short in flexion*, § 95. n. 3.—Pass. takes σ, § 112. 20. b.—MID.
 σπειράω *coil up*
 στεφανόω *crown*.—MID. § 135. 2, 4.
 συλλάω *plunder*
 συνεργέω *work with*. Augm. § 86. n. 3.
 σφριγιάω *swell from fullness*
 τελέω *finish*; retains ε in flexion, § 95. n. 3.—Pass. takes σ, § 112. 20. b.—MID.
 τηρέω *watch*
 τιμάω *honour*.—MID.
 τιμωρέω *help, avenge*.—MID.
 τολμάω *dare*
 τρέω *tremble*, § 105. n. 2. Flexion in § 95. n. 3. § 112. 20. b.
 τρυπάω *bore*
 τρυφάω *am effeminate, revel*
 ὑμνέω *hymn, praise*. Augm. § 84. 3.
 ὑπνώω *sleep*, § 105. n. 11.
 φθονέω *envy*
 φιλέω *love*
 φοιτάω *visit*
 φυσάω *blow*; φυσᾶντες § 105. n. 14.
 φωράω *detect*
 χαλάω *relax, remit, yield*; has a short in flexion, § 95. n. 3. Pass. takes σ, § 112. 20. b.
 χειρόω Act. *more comm.* Mid. *subdue, subject to myself*
 χολόω *make angry*. Pass. and Mid. *am angry*. κεχολώωτο § 105. n. 9.
 χωρέω *go away, yield*. Fut. Mid. and in comp. Fut. Act.
 ψάω *rub*, see Anom. § 114.

III. DEPONENT VERBS.

1. The most of the verbs here following are *Middle Deponents*; since the Deponents *Passive* or *Passive-Middle* have already been enumerated in § 113. n. 5. p. 218; and need not be repeated. Yet many of these form the *Perf. Passive* or *Aor. 1. Pass.* with *passive* signification, according to § 113. n. 6.

2. As in § 113. n. 5, many are to be taken as pure *Passives*; so here many must be regarded as the *Middle* of their less usual or obsolete *Active* form.

ἀγοράομαι meet in debate, Homer. Double-sound, § 105. n. 10.	καυχάομαι boast; καυχᾶσαι § 103. m. 16. marg.
ἀγωνίζομαι contend together, § 135. 7. Fut. Mid.	λογίζομαι reckon, conclude λυμαίνομαι cause ruin. Perf. § 101. n. 7.
αἰδέομαι feel shame, am ashamed, Dep. Pass. and Mid. § 113. n. 5. Flexion § 95. n. 3. § 112. 20. b.	λωθαίομαι maltreat μαλακίζομαι am effeminate μαντεύομαι prophesy μαρτύρομαι call to witness, invoke μηδόμεαι devise μητίομαι devise (poet.) § 95. n. 5. marg.
αἰκίζομαι maltreat αἰνίσσομαι speak in riddles αἰτιάομαι accuse ἀκέομαι heal. Flexion § 95. n. 3. § 112. 20. b.	μηχανάομαι invent, contrive, § 105. n. 9.
ἀκροάομαι hear. Flex. § 95. n. 6.	μιμέομαι imitate μνθέομαι tell; μνθείαι, μνθείαι, § 105. n. 7.
ἀλαζονεύομαι boast ἀράομαι pray ἀσπάζομαι salute δεξιόομαι welcome δέχομαι receive, admit, § 113. n. 6.	μωμάομαι find fault with νήχομαι swim; see Anom. νέω § 114. οδύρομαι lament οἰωνίζομαι take omens ὀρχέομαι dance
δηλέομαι injure δριμάομαι contend δωρέομαι present εἰρωνεύομαι dissemble ἐναντιόομαι am opposed, Dep. Pass. § 113. n. 5. Augm. § 86. 2.	παρρησιάζομαι speak plainly. Augm. § 86. 2.
ἐνθυμέομαι lay to heart, (εἰθυμ. προ- θυμ.) Dep. Pass. § 113. n. 5. Augm. § 86. n. 3.	πένομαι am poor; only Pres. and Impf.
ἐπιμηθεύομαι, προμηθ. think of after- wards, beforehand. Augm. after, § 86. n. 3.	πολιτεύομαι live as a citizen, Dep. Pass. and Mid. see Passow
ἐργάζομαι work, § 113. n. 5. Augm. εἰ, § 84. 2.	πραγματεύομαι carry on business, § 113. n. 5. extr.
ἐύχομαι entreat. Augm. § 84. 5.	προοιμιάζομαι make a preface προφασίζομαι set up as pretext. Augm. after, § 86. n. 3.
ἡγέομαι lead on, see Anom. § 114.— ἐξηγέο § 105. n. 7.	πωλέομαι frequent, Lat. versari in loco; § 112. 8.
ἡττάομαι am inferior, worsted, § 113. n. 5, also Text 5. Augm. § 84. 4.	σίνομαι harm. Perf. σέσιμμαι σιτέομαι eat, feed σκέπτομαι look upon, consider; see Anom. σκοπέω § 114.
θεόομαι view; see Anom. θάομαι § 114.	σπονδοποιέομαι make a truce, § 135. 7.
ἰάομαι cure ἰσχυρίζομαι affirm	σταθμάομαι measure

H H

στοχάζομαι <i>aim at</i>	φθέγγομαι <i>utter a sound. Perf. like</i>
στρατοπεδεύομαι <i>encamp</i>	σφίγγω
σφαγιάζομαι <i>slay in sacrifice</i>	φοβέομαι <i>fear; Dep. Pass. § 112. 8.</i>
ταλαιπωρέομαι <i>endure hardship, Dep.</i>	§ 113. n. 5. § 135. 6.—φοβέο § 105.
Pass.	n. 7. § 28. n. 7.
τεκμαίρομαι <i>prove; see τεκμαίρω</i>	χαριεντίζομαι <i>speak with grace, Lat.</i>
τεκταίνομαι <i>work as a carpenter; see</i>	<i>festive loqui</i>
τεκταίνω	χαρίζομαι <i>gratify, favour</i>
τεχνάομαι <i>work skillfully</i>	ψεύδομαι <i>lie, deceive, Mid.—am de-</i>
φείδομαι <i>spare</i>	<i>ceived mistaken, Pass.</i>

ENGLISH INDEX.

NOTE. The following Index embraces only the more important principles and particular examples, which are scattered throughout the work. The general division and arrangement of the subjects must be sought in the Table of Contents, after the Preface. The figures refer to the sections and subdivisions.—Tr.

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NOTE. This Index is not intended to supersede the necessity of constant reference to the Catalogues of Barytone, Contracted, and Deponent Verbs, in App. F; as also to the Catalogues of Irregular Nouns and Verbs in § 53, and § 114. The forms there given and explained are for the most part not included in the present Index.—The figures refer to the sections and subdivisions.

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THE END.



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